

THE HARMONIST

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मशेषकुश-विशलेषि
परेशावेशसाधिनो ।

*Annihilation of age-long sufferings,
The Service of Radha-Krishna,*

जोयादेशा परा पत्रो
सर्व्वे सज्जनतोषणो ॥

*May these our high aims flourish
To gladden the hearts of true devotees*

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CONTENTS

Subject	Page
1. To the Reader	1
2. Talk about the Absolute	4
3. Modern People & Religion	8
4. The Message of Sree Chaitanya	9
5. First steps in God Realisation	13
6. The Fraud behind Altruism	18
7. The Alvars	22
8. Round the Gaudiya Maths	24

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The Harmonist

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No. 1

To the Reader.

The Harmonist preaches the religion of Premā or transcendental love for Sree Krishna.

Transcendental love is very different from all forms of love with which we are familiar in the world. The only Object of transcendental love is Sree Krishna. Sree Krishna can never be the object of the so-called love of our mundane estate. The Biblical dictum, "Love God with all thy heart and with all thy soul," is not an invitation for the practice of earthly love towards God.

How, indeed, can it be possible to love man without loving God? As a matter of fact we cannot really love anybody unless we love God. But we cannot also love any other entity exactly in the same way as we love Sree Krishna. The one process is categorically different from the other. The word Maitri is used to denote the love of one soul for another soul. Maitri is qualitatively different from

Premā. The servant loves the Master differently from the way he loves a fellow-servant. He should not love a fellow-servant in exactly the same way as he loves his only Master. One cannot, of course, love his worldly brother, father or mother as one loves another soul, or as he loves Sree Krishna.

The distinctive quality of *Premā* consists in this that it carries the Divine sexo-logical reference. Sree Krishna is the Only Purusha, all other souls are prakritis. There are also spiritual prakriti-purusha and spiritual prakriti-prakriti forms all of whom are prakritis with reference to Sree Krishna. The prakriti-purusha form of soul loves Sree Krishna in the same way as the prakriti-prakriti form. The prakriti-purusha soul is not the Divine Purusha. He is not Sree Krishna. The formal masculinity of spiritual prakriti is no masculinity either to the Divine Purusha or the spiritual prakriti. For this reason Premā,

or the practice of love by all other entities towards Sree Krishna, refers to the unique Divine sexo-logical relationship.

The masculinity and the femininity of this world are again very different from the formal masculinity and femininity of pure souls. As a matter of fact the soul is never purusha in the sense in which the term is used in the Scriptures or in this world. The soul has also no mundane sex as he has no mundane body. The soul is un-born. The soul is altogether immune from the jurisdiction of phenomenal Nature. The soul is unmixed Chetan (unclipped cognitive energy).

We are, nevertheless still, very far from the positive spiritual realisation even after we are prepared to admit the difference between mundane and spiritual sex by mere intellectual conviction, as it is never possible for the eclipsed cognitive power of man to conceive the 'transcendental issue as it is. For such realisation man requires to be fully helped by the Initiative of the Absolute Himself. It is also necessary to be enabled to receive this initial help by the due exercise of the proper receptive activity.

This help is most amply supplied by the Teaching of the Supreme Lord Sree Krishna Chaitanya. The Personality of Sree Krishna Chaitanya reveals Himself to us, in the form of the 'Transcendental' Narrative of His Leela, as the very Acme of Divine Magnanimity. He is the only complete Exponent of the sexo-logical reference in the Divinity. The worship of the Divine Couple Sree Sree Radha-Krishna was taught by Him, by His Word and Example, as the consummation of all tentative forms of worship that have been revealed to the cognition of man by the causeless Mercy of the Divine Will.

Sree Krishna Chaitanya insists on the transcendence of the worship of Godhead with an emphasis that distinguishes His Teaching from that of all the prophets and teachers of Religion. The Mystery of the worship of Sree Sree Radha-Krishna, taught and practised by Him and His followers, is unapproachable by any mundane contrivance. It is for overlooking this fundamental consideration that the comparative study of religion by modern scholars has so utterly failed to produce unanimity of conviction. It is high time to pay our best attention to the proper method of approaching the Transcendence which is part and parcel of the revelations.

The necessity of transcendental guidance for being enabled to approach the Absolute in the only scientific way requires to be seriously pondered and fully acted up to in practice by modern religionists. The empiric methods are as misleading and meaningless as the attempt to read a record without caring to possess the knowledge of the script. The worship of Sree Sree Radha-Krishna is bound to remain far less intelligible to empiric scholars than the undeciphered inscriptions at Mahenjodaro as they happen to be at the present moment and for an analogous reason.

On the proper method of the quest which is all important to the seeker of the Truth, the Teaching and Career of the Supreme Lord Sree Krishna Chaitanya shed a flood of light that was not available before Him. The entity of the seeker of the Absolute must needs be on the plane of the Object of his search if he is to have a subject at all. Empiric theology, no less than empiric philosophy, and Science are equally off the plane of worship. They are not less materialistic in their methods and conclusions regarding the Absolute than militant

TO THE READER

materialism that denies the very position of transcendence.

Revealed religion has suffered most grievously and most undeservedly alike at the hands of its empiric exponents and opponents. The Teaching and Career of the Supreme Lord offer the only constructive refutation of the vagaries of the empiric theologians, philosophers and scientists of all ages and countries that have misguided the world in its religious quest despite the real help that has been available from time immemorial in the shape of the revealed Scriptures.

The central doctrine of the Teaching of Mahāprabhu Śrī Chaitanya, in conformity with that of all the revealed Scriptures of the world, refers to the Divinity of the Word or the Transcendental spoken Sound. The Word is God. The Name of God is God. The Name of God is not any word on a par with the words or names for expressing the objects or ideas that are experienced by man in this world. There is, therefore, also a corresponding and consistent method of approaching the Word by man with his present inadequate equipments. This method is part and parcel of the transcendental activity. It is only the transcendental in man that can approach the Word on His plane. The preacher as well as the hearer of the Word must follow this proper method, if they are to have real access to the Word as He is.

The Guru is no other than the transcendental person who is eligible to serve as the proper medium for the Appearance of the Word. The guidance of the Guru is obligatory if man is to be enabled to avoid the method of futile empiricism in approaching the true meaning of the Scriptures. The Supreme Lord Śrī Krishna Chaitanya enacted the Role of the Guru in order to teach the world the right

method of following the different Scriptures of the world. If the correct method is followed, everybody will obtain access to the plane of transcendence where there is no possibility of discord. So we earnestly appeal to our readers to bear in mind the epistemological method that is being followed in the propaganda of which this journal is the mouth-piece.

The initiative in serving the spiritual interest of all souls naturally lies with only pure serving souls in as much as they alone are the eternal mediums for the Appearance of Śrī Śrī Rādhā-Kṛṣṇa in and through their unalloyed service of Himself by all the faculties of their pure souls. But we have it in the revealed Scriptures of the world that the Absolute Person, nevertheless, is pleased to manifest His Descent to the plane of the conditioned soul in the Form of the Name or Word.

The Word may be either descriptive of the Absolute, or the Absolute as the Subject of such description. He is as a matter of fact Both. The descriptions of the Scriptures are truly the Transcendental Body of the Absolute. Nevertheless all words are not on a par with the Name Who possesses all the Potencies of the Absolute in the highest measure. It is possible to approach the Personality of Śrī Krishna through His Name. On the path of spiritual realisation the Name makes His Appearance even before the neophyte can have any realisation of the Form or any of the Attributes of the Divinity. The Scriptures contain the descriptions of the Form, Attributes, Activities and individual servants of Godhead. None of these are accessible to the eclipsed cognition of the neophyte till he has been purified of all earthly dirt by the preliminary practices of spiritual living. It is at this critical

THE HARMONIST

stage that the Mercy of the Name alone becomes available to the humble seeker of His unalloyed service.

For this reason the service of the Name Krishna, and not merely a descriptive designation, has been made available to all conditioned souls by the unparalleled Mercy of the Supreme Teacher of all religions. It is this realism that constitutes the appropriate form of the Divine Dispensation of the present scientific age.

But in the New Dispensation there is a further revelation viz., that even the Name cannot be available except by the mercy of the Guru. Hence the Name, that has been offered by the Supreme Lord, is not merely the name of Sree Krishna but the Coupled Form Sree Sree Radha-Krishna. The name of Radha precedes the name of Sree Krishna. Radha is the Guru or the Eternal Counter-Whole and the Source of

the service of all individual souls who are the products of her essence.

It is not possible for the individual soul to chant the Name of Sree Krishna except by willing subservience to the Complete Spiritual Energy of whom he is a tiny spark. The service of the Guru is, therefore, alone available to the individual soul in the truly unsolicited form. As soon as an individual soul is blessed by the real mercy of the Guru, he becomes an agent of the Guru for conveying the message of the Guru to all souls. But the individual soul, as he is not the principal but only the agent, cannot impart spiritual enlightenment in the form of the gift of the Name Krishna. That is absolutely reserved for the plenary Divine energy. The Harmonist seeks to carry the Message of the Guru to all sincere seekers of the Truth.

Talk about the Absolute

Editor's talk to Herr Baron H. E. Von Koeth and Herr E. G. Schulze

(Short-handed by S.j. Anil Kanta Ganguli B.A.)

WE require the fullness of things. The plenary transcendence is to be approached. The difficult problem is to solve how we can do so. First of all we find that the mind is meant for dealing with the external finite things of this world. Our senses are reciprocated with the objects but these objects are found to be inadequate for our purpose. When we are in search of more than is available here, or when we require a continuity of those very things, we are simply denied. We cannot have our desirable

objects in full, so we try to devise some means that continuity may be preserved.

Here we find three different trends, I mean qualities. One quality tends to appear for creating purposes, the next for sustenance and the third for destruction. Thus we have got three situations. When there is nothing, something comes up for our sensuous inspection, something which was not in existence before or whose existence we could not trace before, just like an entry on the stage. It exists for some

time. And then it takes its exit from the stage. These are the three things we mark in this world, whereas in the Absolute, these are not the current conditions, though they have got their existence in order to foster the ecstasy of the Absolute.

We require to eliminate all sorts of undesirable impediments. We require to get rid of the alloyed portions, the defective portions, which we have incorporated with us. All sorts of imperfections should be avoided.

In the region of the Absolute we know there are three different energies working, one of which is His ecstatic energy by which bliss is conferred to us, and He is found to be inebriated with the ecstatic exploitations. The very Absolute indulges Himself in the ecstatic mood and He is delighted; and when we find that He is delighted, we, being more or less part and parcel of the transaction, get a share as well, we being not the mind but the soul proper. When He is delighted, we necessarily get the advantage of that delightful temper of the Absolute. When He is surcharged with all beatific phases, we are also endowed with a part as per our own eligibility; as per our affinity of serving Him, we enjoy a part. Here where we are passing through non-absolute region, our enjoyment is nothing but depriving Him of his enjoyment. We should take proper care not to carry our defective ideas there. The passionate desires of this mundane world need not be carried to the Absolute region. The second is the true energy, the energy of diffusing true knowledge; and the third is existence. In the mundane region, we find three things: existence, sustenance and destruction. Destruction is a thing which is quite undesirable here. But in the Absolute region, we find the very dissociation or separation has got a factor

in inebriating us. Here when we are deprived of something, we are rather helpless; there we get more opportunities of serving Him in case of separation. The very procedure of approaching Him is to realise the condition of separation. Here we do not find Him. The Absolute cannot be had here though we may have ample inclination of having Him. The very formation of our equipments, the mind and the senses—is quite inadequate to have an approach of the transcendence, neither can we expect Him to be confined here as one of the objects of phenomena. We need not think that He should come under our sensuous jurisdiction. If He came as an object, we would accuse Him of His finiteness. He is not to be dealt as one of the material objects which can be reciprocated by our senses. We need not think so. He keeps Himself quite out of our vision and out of the touch of our senses. Unless we have devotional aptitude, we cannot invoke Him here. He does not condescend to come to this region and become an object of the activities of our senses. So we should find out a means to approach Him and this is known as *sadhan bhakti*, i. e., the procedure to be adopted in our case. The Supreme Lord has not given us any privilege of exposing Himself to our senses. Phenomenal objects are presented to us, for duping us, for deluding us. So we require to be in touch with Him, but He has denied us this privilege. This is a case of separation. When He, the Lover, the Centre of all love, has denied the beloved His presence, our inclination and activities should double, or treble to have His association. So this sort of separation is an essential point—is the cardinal point—that will help us to have the inclination of approaching Him. All our attempts should tend to associate with Him because the association

is denied for the purpose of studying our heart. He has given us this facility to have an easy track to reach Him. The very condition of separation is a very good thing for his servitor as he can culture his affinity or inclination for the Absolute more than when he is allowed to appear before Him. He has intentionally deprived us of His presence. He was found to be of a loving temper, but the Lover has deserted us, and we are to follow Him. When we are disappointed to have His presence, we should thank our stars that our Lover has gained much by dissociating Himself from us. I mean the Autocrat has got the right of making Himself quite happy by denying His presence to us. He finds Himself very happy by deserting us, and we are to submit to His pleasure and wish, we are to submit to His whims. We must abide by His decision. This I consider to be service. That is, I need not satisfy my senses by approaching Him. But when he has managed to shut Himself from my senses, I know He wants that I should acquire more affinity for Him, and He has given me that opportunity. If He came within our perception, we would simply gratify our senses, which would be a detriment to our cause and would prove an obstacle to our service. An illustration is quoted. One infinitesimal absolute was fanning the Absolute Infinity. The moment he thought that the Lord was delighted by his services—that the Master had accepted his services—he became overpowered and could fan no more. Thus he was found to be negligent in offering his services. The fanner should have known that he ought not to satisfy his senses by stopping his services by considering that the Master had accepted his services. He should not have become inebriated, because it proved rather a bar to his offering further service.

Instead of being taken away by our emotional sentiments, we should always be alert in offering our service and service is best offered by chanting the Name. The Supreme Lord is keeping Himself at a distance and we are to seek after Him; this is the proper way of chanting the Name. The Name of the Absolute should be chanted continually so that we may be mindful and not diffident to offer our services. As soon as we show our diffidence to serve Him, and stop chanting His Name, we are necessarily led to lord it over this phenomena, we get a quite different occupation. The occupation or the sole function of the soul is nothing but to associate himself with the Supreme Lord. As soon as we are negligent of our services, we miss the opportunity of associating with Him. We are His eternal servitors (bhaktas) and as such we have no other occupation but to serve Him. If we neglect this injunction, we will have to become engaged with temporal things; but these engagements will not be continued for a long time. There will be a cessation of such engagements.

The Transcendental Name is quite different from the ordinary sounds. The ordinary sounds carry the impression of things of this world for our purpose. All things of this phenomena are meant to serve us; but we are to serve Him. Service is to be rendered to the Absolute, and we need not hanker after receiving service from the non-absolutes. Anything done for the purpose of our own self, is not service. Whatever is offered to the Absolute, is known as service or bhakti. When the service is done properly, when it is not dominated by some regulation, the service is pure. All gnostic transactions, or associations with the mundane things are quite opposed to service, because they are meant for our purpose.

TALK ABOUT THE ABSOLUTE

and not for the purpose of the Absolute. When we know we are absolute infinitesimals, our vision is fully restricted to the Absolute Infinity and not to any non-absolute thing. Devotion or bhakti is the policy of approaching Him. Unconditional surrender should be performed at all costs. When we surrender, we will have an opportunity of depending on Him fully, otherwise we will be thinking of other things whether, the Absolute is at all prepared to rescue us from this troublous region or not. The unconditional surrendering will give us the assurance that we will be rescued from the worldly affinity. If we chant the Name continuously, we will be able to get rid of our inclination of accepting worldly things, we will be simply relieved from the invasion of phenomenal finite objects. So chanting should be the process. We need not trouble ourselves in the beginning to enter into the details of the Absolute; the very chanting of His Name will take us to Him. This world is a place of trial. We are to educate ourselves in the transcendental science. We should not fail to do so now that we have got a human frame. We must avail our present opportunity, leaving aside everything else for our next life. This life should be engaged solely in the pursuit of the Absolute and that sort of pursuing will be effected if we adopt the process of devotion. We have very little to do with the worldly people; but we have everything to do with those who are engaged in the service of the Supreme Lord. Association with people who are busy with their measuring temperament, will not be congenial for our purpose. We should not culture our enjoying temperament as people are doing. If we have at all to meet an undersirable person, we should always make it a point to proselytise him in the transcendental education.

The only aim of our life should be to make progress towards the veiled region. People may accuse us that we are talking of mysticism which cannot be examined by the senses. But we do not talk of mysticism, we talk of positivism. As seekers of positive knowledge, we should try to peep into the veiled region. People are busy in examining things by their seeming aspects. The seeming positions are not to be confused with the actual positions, as a wrapper should not be considered to be the letter. We should penetrate into things. The outer case, the bahiranga mayashakti, has produced these things to be measured by our senses. This sort of measuring is not at all congenial to our purpose. We require to have a peep into the Absolute. We should not take our physical and astral bodies to be our real self. At present we know nothing due to ignorance, and this ignorance is to be dispelled. We cannot deny the fact that we will have to die and get rid of this fleshy tabernacle. We cannot retain it. So the real owner of the body should be targetted first. This is swarupajnan. We should not be known by our bodies.

The external aspect of Sree Krishna is prohibitive. As long as we know we are seers, He will not disclose Himself to us; He will show us His blue-black face. But when we are found to be eligible to see Him, we will be attracted by His sublime beautiful face. His beauty should not be enjoyed by us, but our beautiful transcendental frame should be shown to Him for His pleasure. As soon as we show Him our spiritual beauty, He will disclose Himself to us. Then we will have no occasion to remark that the blue-black face should not be the face of the Absolute.

Modern People and Religion.

WHAT ŚRĒE GAUDĪĀ MATH DOES FOR THEM

By **N. K. Baidail**

THE modern people in India or any other part of the world think more or less that religion is neither a path of emancipation, nor a path of phenomenal progress of mankind in worldly possessions. It has the magnitude which vitiates mankind and frequent disputes and riots that occur on communal issues are all due to it. So, it should be abrogated and they will be happy then. Many Indians of the new light place before us the illuminating examples of Soviet Russia. They boldly tell how Russia is on the road to its wonderful all-round developments and improvements after having entirely done away with the religion which was formerly a hard block towards its prosperity. Who on this earth knows what after life is? Who knows that if one acts in accordance with the precepts, he will reach Godhead, and that after leaving the present world, he will be in a better world (Paradise)? To them it seems the onerous and ridiculous task of realising the transcendental Truth. Their life-aims and their all attentions are absolutely confined to worldly aggrandisement and materialism. They make themselves believe that they are happy in this present world and the happiness they have is all to them. They cannot see beyond this; their vision is limited to this extent.

But those whose vision is naturally much stronger and wider or made so even at the present juncture, see beyond the universal aspects. They realize what a religion is to them;

what the emancipation of the soul is; what their true life-aim should be; and what the genuine happiness is. Their mind is not filled in with mental speculations that lead mankind into the devilish whirlpool and then into the entire wilderness. They receive the true Light from the Supreme Being Who is above all. Some of them come out of the fold of the worldly people and render themselves wholly and solely to the service of the most High God, severing all universal connections that mean nothing to them.

Their services to Godhead are rendered in different ways. They go on preaching to the ignorant people; they ask them to broaden their vision; to realize what they are and what the transcendental Truth is and to identify themselves with the servants of the Most High. They organise institutions where people can have religious and spiritual teachings. Their great service is to convey the true gospel of the Almighty to all the human-beings on this earth.

The so-called modernistic views or materialistic ideas are not sound basic principles of men to drift to. Men must add spiritual and high religious ideas to their knowledge. They certainly help men after their mundane life.

Oh! the young modern people of this universe, wake from a reverie and give up all sloppy sentiments; try to understand the true preceptors first, without the intent of simply criticising them or their religious teachings.

THE MESSAGE OF SREE CHAITANYA

Verily, then the absurd modern views and mental speculations etc., will intuitively pass away. And the religious sentimentality will prevail in the whole-some atmosphere.

In Bengal, one finds more religious people than in any other part of India. Here he can meet spiritual teachers and can visit religious institutions. It is remarkable and significant that one sees highly English educated Hindu Bengalis having the strongest faith in their religion. Many of them are true devotees to the Supreme Lord Sree Krishna. The great organisation, namely, Sree Gaudiya Math, which is purely based on Hindu religion and

the Holy Teachings of the Supreme Lord Sree Krishna Chitanya Mahaprabhu, has been doing valuable services to mankind for their spiritual uplift. It sends its evangelists to all other parts of India and foreign countries to imbue people, who have gone astray, with the true religion. The Sanyasi and Brahmachari devotees of this Gaudiya Math, Calcutta, are the inspired souls and real preceptors. They are all highly educated. They all work with their pure love to the Math under the distinguished guidance of His Divine Grace the President Acharya Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Who is a God-sent Preceptor, indeed.

age of Sree Chaitanya

(By Kishori Mohan Bhaktibandhuva)

(Adopted from the lecture of M. M. Pandit Sundarananda Vidyavinode, Editor
"Gaudiya," broadcasted through the Radio on June 9, in Calcutta)

A connecting link between the Transcendental word and human ears having been ordained by the kind providence it has been possible to bring the Message of Sree Chaitanya to the doors of the people of this universe. It is not through the medium of the tie of the flesh but through that of sound or speech that we stand united with our fellows also in the ordinary affairs of life. We can have a peep into one another's mind not through our eyes, but through our ears.

The Transcendental Message of Sree Chaitanya runs in the channel of spoken communication. The Message advises us not to make any attempt to see the Form of the

Absolute through our mundane eyes. The Absolute in the fullness of His Initiative and Personality is our Eternal Arbitrator and Regulator. In trying to see and hear Him by our initiative we shall see and hear things other than they really are. When the Transcendental Message entering through the ears reaches our liberated cognition, it opens our spiritual eyes to show the real thing in its true colour. By means of the transcendental sound a link can be established between us, the whole animated kingdom and the Absolute. It is the Divine Sound alone Who can give us a clue to what has never been seen nor made cognisable by our senses.

Scientists have called the present age "the age of machines"; while philosophers have described the same "as the age of free controversy". The word 'controversy' is a synonym for the word "Kali" for which reason the Pauranic authors have termed the present age the "Kali Yuga". Whatever faults and good qualities may be attributed to this Kali Yuga, the only good quality that drowns its other attributes, either good or bad, is in the discovery of the acme of glory in the virtue of the Divine Sound. Radios and other instruments of the like as carriers of sound have wrought wonders in the world.

To turn to the nature of the message of Sree Chaitanya to the world, in His own language it can be put in a nut-shell and summed up in one word as "the constant chanting of Sree Hari"; and the science of pure devotion teaches us to take and consider all animate and inanimate things of the universe as the potential carriers of the transcendental chant. Material science is the imperfect and perverted reflection of spiritual science. Material science that is creating wonders and dazzling the eyes of the world every moment is after all only perverted shadow, although it has so much overpowered all worldly people with the glare of its charms. To rouse up all who have been thus stupefied by discovering to them the connecting link of Divine Love; is the message of Sree Chaitanya. This connecting link of Divine Love has its full manifestation and display in the chanting of Sree Hari. Hari Kirtan or the chanting of Sree Hari should not be misunderstood as something palatable to our ears; but it is that which enhances the gratification of the pleasures of Sree Hari. What is palatable to us has been termed by the Upanishad as "Preya" which, however sweet and pleasing

it may be to our ears or other senses, is not at all conducive to our eternal good in the long run, but that which is termed "Shreya" though distinctly unpalatable and bitter to the senses at the beginning, leads to our eternal well-being in the end.

The message of Sree Chaitanya is the message about the "Shreya" of the Upanishads the best and final goal of the 'Shreya' of all souls being Krishna Prema. In the transcendental love of Krishna there is not an iota of hankering for the gratification of one's senses. A devotee, fully surrendering himself to Krishna, does not require anything to gratify his senses, neither does he hanker for the so called salvation for which worldly people on being disillusioned of the vanities of the world, are so very anxious; but his ultimate aim is unconditional devotion to Godhead. He desires no other pleasure but to make himself an instrument for the gratification of the Spiritual Senses of Krishna against all apparent odds and at the cost of all seeming difficulties and sorrows arising therefrom. His outlook is in always searching for His pleasures where-in he identifies all his needs and outside which he finds no separate requirement for himself.

There are people who speak highly about renunciation. Like desire for rest after prolonged fatigue, desire for renunciation arises in human breast after prolonged enjoyment. But in respect of the eternal bliss of the service of the Lord there is no *locus standi* for any desire of renunciation. Unlike in 'kama' (sensual pleasure) there is nothing troublesome or monotonous in 'prema' (divine love). To a "bhogi" (enjoyer of the world) the word "tyag" (renunciation) has got a sinister charm; but 'prema' is a different thing altogether and not an object of vaunt of worldly people. If Sree Hari be worshipped or not, there is no necessity

for any "tapas" (austerities); and if He be found within and without or not, there is also no necessity for any such 'tapas'.

Sree Krishna is the fullest Object of Divine Love. All the varieties of 'rasa' (mellow principle) are centred in Him. Shanta, Dasya, Sakhya, Batsalya and Madhura are the five principal 'rasas'; and *Hasya*, *Adbhuta*, *Bira*, *Karuna*, *Raudra*, *Bibhatsa* and *Bhayanaka* are the seven subsidiary rasas; all of which find full scope in Krishna. No where else except in Krishna free scope for the full exercise of all the rasas is to be found. With a thorough analysis Sree Chaitanya has made this eternal truth manifest to the world. To give a full delineation thereof is not at all possible within the short compass of this discourse. Brahma, Pramātā, Isvara and the name of the gods of most religious sects are epithets by reference to this world; that is, these names are attributive in the mundane sense; but the name Krishna is not of the type, the name being identical with the Personality Himself. Krishna is the Owner or Possessor of all Divine Powers and Attributes. He is far far above all the conceptions we have formed about Him with the help of our experience of the things of this world either in theatres, bioscopes, literatures or in the common sayings of men. Man can not derive from his experience any true conception about Him. A Historical Krishna, an allegorical Krishna, a super-natural Krishna, a heroic Krishna or an immoral Krishna is a conception far away from the real Truth. Hence the Bhagabat describes Him as Adhokshaja i. e. One Who has reserved to Himself the exclusive right of not being exposed to human senses; because the fullest initiative and personality are focussed in Him. He is the Regulator of all empirical knowledge of the

'jivas' and with His own initiative controls the same. He is also called Aprakrita, being beyond all 'pratyaksha' (what is seen by anyone) and 'paroksha' (what is seen or known through others). Not to speak of Pratyaksha, Paroksha and the Aparoksha (knowledge of Impersonalism), Aprakrita is more elevated even than the Adhokshaja Truth. Aprakrita Krishna is the fullest Personality in His Transcendental Pastimes, to whom there is no equal, nor superior, but Who is the Son of the king of Braja, the Autocrat and the 'Adwayajnan'. In the language of politics He can be called the Transcendental Despot. He is also a Personification of the full free will and the unrivalled Hero of all spiritual dramas and literatures, the mundane ones, having no reference to Aprakrita Krishna, being the tiny perverted reflection thereof.

The entire cognition of the jiva has got an eternal relation to this Aprakrita Krishna. The natural bent of this cognition towards Krishna is called 'Bhakti' which in its fully ripened state is called Prema. This Prema is the *summum bonum* of all animated beings. Hence the Message of Sree Chaitanya or, as a matter of fact, of Sree Krishna Himself is not such as to be confined only to a sect of Bengal or India; neither it is such as to have no interest for the atheists, narrow sectarians, scientists, historians or modernists. Every entity of this universe has his eternal real-self and his eternal inclination, wherein the necessity for the service of this emporium of all perfect rasas is found inherent. But enveloped as we are at present within the coarse and subtle tabernacles of the body and mind, we have been misguided to construe the "anartha" (that which is not 'shreya') to be our 'artha' (necessary), and vice versa.

To remove our all pervading and contagious oblivion of the Absolute, to remove our dense ignorance by pouring into our ears the life-giving-nectar of the Mahamantra in order to awaken us to the function of our real-self, Sree Chaitanya, the Divine Figure of Transcendental Love, appeared in this world four hundred forty-nine years ago at Sree Mayapur in the old town of Navadvip. Due to the pernicious effect of time His Message and Teachings subsequently came to be perverted and distorted; and people began to show intense hatred towards the dubious morality, meanness and degraded culture of the so-called current Vaishnava religion taking it to be the fac-simile of the real cult of Vaishnavism promulgated by Sree Chaitanya. The corruptions and debaucheries of the sects of 'Nera-naries' and 'Bauls', their hypocrisies, their immoral movements and other exhibitions of the type were misconstrued to be the doctrine of Sree Chaitanya. Professional singers, in imitation of the supremely devotional poets like Chandidas and Vidyapati, composing ribald songs about Radha-Krishna, gratified the sensuous cravings of worldly people. Formalities and rituals became the instruments to these people for earning their livelihood and the real Message of Sree Chaitanya concealed itself from the public view. At such a juncture, when the religious firmament was so much over-clouded with corruptions and ignorance, Thakur Bhakti Vinode, the Pioneer of the present age to bring down again into this world the current of unalloyed devotion as promulgated by Sree Chaitanya, appeared on the scene in a village of Bengal not very far from the Birth-site of Sree Chaitanya. His principal motto was to establish true uniformity in the preaching and practice of the religion of love by eliminating all hypocrisies both in

speech and performance. In order to elucidate the real cult of Sree Chaitanya, he wrote about a hundred treatises on the Vaishnava religion. He also renewed Sree Visva Vaishnava Raj Sabha or the spiritual association of all pure devotees, a full development and re-organisation of which has been brought about by His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Thakur, the President-Acharya of Sree Gaudiya Math and the present spiritual Head of the Sabha. For the dissemination of the Message of Sree Chaitanya throughout the length and breadth of India and the West, the present Acharya has sent out trained missionaries in all directions and established over fifty centres of spiritual instruction. For the re-establishment of Daiva-Varnashrama-Dharma, circulation of Vaishnava literature, publication of theistic magazines in different languages, multiplication and revival of theistic institutions, constant culture of the Absolute, establishment of Mathas to give opportunities to the people for associating with saints, organisation of theistic exhibitions etc., or to bring about the permanent good of all souls, has been the self imposed solemn duty of Sree Gaudiya Math under the guidance of the most revered President Acharya.

Some are of opinion that the material gifts of science are only meant for the enjoyment of men, which, when visualised in their true colours, are found to tend to jealousy and mortal warfare among nations, in the end. The so-called religious sects, due to their bitter worldly experience, throw the blame for the misfortunes of humanity on the gifts of science and advise recourse to mental dissipation under the garb of renunciation. But the ways of the Acharya of Sree Gaudiya Math are

quite different. He teaches how to utilize the gifts of science for propagating the saving Message of Sree Chaitanya. The radio, instead of being used as an object of luxury, is being utilised for broadcasting the Message of Sree Chaitanya throughout the length and breadth of the animate kingdom. The telephone, telegraph, aeroplane, bioscope and all other gifts of science can serve the permanent good of humanity if they offer to carry the Message of Sree Chaitanya under the direction of the Acharya. Then and then alone the scientific world and mechanical civilisation will be able to obtain the greatest all-embracing good; otherwise the dissemination of palpable or suppressed enjoyments is sure to bring about the ruin of mankind, proving at the same time the alleged horrible futility of the gifts of science. Do not the last great European war and the futile proposals of the disarmament league as reactions thereof, fully testify to the truth of these statements?

The main-spring of the Message of Sree Chaitanya is the dissemination of the science of Transcendental Sound by means of the chant of the Name. Of all the discoveries made hither-

to in the domain of mechanical-civilisation, the radio stands foremost to declare the height of its glory and to pointedly show us the high excellence of the efficacy of sound. But the science of Transcendental Sound lying beyond the range of the mundane medium is, indeed, the eternal novelty itself. If we want to have the songs from Krishna's Flute we will have to transcend the region of three dimensions and worship the 'Shabda-Brahma' or the living Transcendental Sound. He can, out of His Mercy come down from the Transcendental Region to the mundane medium without compromising in any way His real entity. Anybody catching the songs of Krishna's Flute can communicate and extend the same to the ears of mankind. If no non-conducting screen intervenes between the Message of Sree Chaitanya and our ears, it alone can really sweeten our whole life. The science of this Transcendental Sound offers all *bona fide* universal peace, universal love, universal good and in one word, the highest goal of mankind. To be infused with the potentialities of this Transcendental Sound and thereby to be able to direct one's course of life towards the goal for the consummation of the *summum bonum*, is the Message of Sree Chaitanya in brief.

First Steps In God Realisation

(By O. B. L. Kapur, M.A.)

THE way to God-Relisation is supposed to be laid up with great barriers and insurmountable difficulties - high mountains, abysmal valleys, roaring cataracts and thundering storms. Not altogether unjustified are these fears;

for God-Realisation is not to be had merely for the asking and the doors to the kingdom of the Lord will not part at the mere repetition of some mystic words, that opened to Alibaba the doors of the hidden treasure in the forest.

But this difficulty is in no way peculiar to God-Realisation alone. The way to the attainment of any mundane object is likewise beset with innumerable hardships. The world, howsoever, transitory and shadowy in existence is not a dream-land in which the characters of the Arabian Nights perform their magic exploits and get what they desire without much effort or ado. If we want to achieve any mundane object, we have not only to desire but to will and act. Everything in the mundane world has got its price and we must pay the same before we may have it. The nobler the object we aspire to achieve the higher the price we must pay. We must put in the required effort and make the necessary sacrifice. To no worldly achievement does the way lie through a bed of roses. Everything is too dear for mere wish, and rightly has it been said that if wishes were horses even fools would ride. Every desire must excite efforts in order to achieve its end. Even for the sake of bread one must exert himself. The law of human life is, "In the sweat of thy brow shalt thou earn thy bread", and no man can evade this law with impunity.

In the spiritual world and in the matter of God-Realisation the above law finds its true application. Seek and you will find, strive and you will achieve attempt and you will attain. Lethargy will ever result in failure and effort will invariably be crowned with success. These axioms of worldly wisdom should not be misapplied on the path of spiritual endeavour. In the mundane world nothing is supposed to be so easy and so cheap as a mere desire would bring and nothing so difficult or hard to achieve as an honest effort may fail to win. In the spiritual world the unconditional service of the Lord is to be

had for the asking. It cannot be had unless it is given. But the disposition to ask for service and to wait on the pleasure of the Lord for the causeless gift of the same is all that is necessary.

God is nearer to us than our heart if we have a sincere hankering for His service but if we lack this sincerity He is farther to us than the farthest star in the heavens. Sincerity does not mean to cherish the desire of serving God as one among many mundane desires but the desire for complete self-surrender and single-minded devotion to the Lord with the sole desire of ministering to His Pleasure.

"Burning like a steadfast star

In the calm clear ether of the mind".

Human heart is a nest of desires for mundane enjoyment, but in the heart of every man some particular desire reigns supreme—desire for wealth, learning, lust or fame. One's life is moulded according to this dominant desire. A man desiring to amass wealth measures every single moment of his life and every single movement of his body in terms of pound, shilling and pence. He is always occupied with the thought of wealth and devising ways and means for its attainment. In the day he strives to fill his treasure chests; at night he dreams of gold mountains and diamond valleys; and the substance of his morning prayer is, "Lord grant me yet more wealth".

But the same money which a miser earns with such an enthusiasm and which he prizes even more than his life, a lustful squanders freely for gratifying the whims of his mistress. Not that the latter does not desire money but he desires it and hundred and one things besides, but what he desires most is the

gratification of his lust. His mistress, as the object of his lust is identified by him with his being and hence all his activities which he may be pleased to be either good or bad, great or small, are directed towards the unworthy object of his lust; she is imagined to be the be-all and end-all of his life in his state of temporary infatuation.

But in the heart of an earnest enquirer after Truth, a sincere devotee of God, the desire for ministering to the Pleasures of God reigns supreme. It is his *summum bonum* or the pivot on which the wheel of his life turns. Whatever he thinks, wills, or does, he does with this supreme end in view. The single-hearted desire for attaining the Divine Feet of the Lord forms the pole star that guides him throughout his voyage across the ocean of life. His entire life is eager to consecrate itself to the service of His Lotus Feet. Even as a miser lives that he may hoard and hoard and grow richer every day, a lover lives that he may gain the favour of his sweet-heart and a scholar lives that he may learn yet more and more, the devotee lives that he may be nearer His Lord day by day.

Whoever entertains in his heart an earnest desire for the realisation of the service of God in the aforesaid manner, will find no obstacles in his way. The glow of the fire of his sincerity to obtain the Divine Feet of the Lord will destroy all difficulties that may from time to time seem to confront and confound him. The incessant flow of the infinite mercy of the Lord will wash away all the barriers that may come in his way. Indeed, there is nothing pertaining to the spiritual world or the mundane that may come between the All-Merciful Lord and the sincere seeker of His service. Provided one has the sincere

hankering for serving God, the way to His Divine Feet, is clear and smooth. But it is the sincerity that we utterly lack! We are at present only sincere in our pursuit of worldly objects, but sincerity for God-Realisation we have none! Our sincerity for the trifling objects of the world is shown by the way in which we weep, cry and go mad after them. How we knock our brains out to amass the trinkets of this world and how we shed our tears when we fail to get them! Our passion for lust, fame and wealth is infinite. If we had only an iota of desire for the service of the Divine Feet of the Lord, we would be surely blessed.

God-Realisation is thus primarily conditioned by hankering for His service that arises in the soul when he feels the utter worthlessness of all worldly aspirations. The real test of such sincerity is willingness to submit to the Feet of the Divine Master. The egoists and the empiricists puffed up with the idea of their self-sufficiency, are disinclined to admit the necessity of any spiritual agency on the path of God-Realisation. Against them the doors of the Kingdom of the Lord must remain closed for ever. There is a big gulf between the phenomenal plane of the fallen souls and the Transcendental Realm of the Divine Lord, which cannot be bridged over without the aid of an agency of the Lord Himself. Such an agency of the Lord is ever present in the form of the Divine Master. He is always extending His Merciful Hand to the earnest and willing souls, and offering every opportunity to them to listen to His Transcendental Words, the rays of which entering every nook and corner of their hearts, dispel the gloom of ignorance clouding their vision, set them on the true path of God-

Realisation and lead them by the hand in the eternal activity of His service.

But the advocates of empiricism and the votaries of rationalism make a common cause against the position stated above and argue, "Why cannot the soul shift from the mundane plane to the spiritual, if it is credited with any individuality or freedom of will at all? If the soul has turned away from God of its own accord, why may it not of its own accord found a retreat from the world and go back to Him? If it can forge its own chains, why may it not break them as well?" Their arguments are based on a false assumption and they need to be enlightened on the point that the soul does not possess any power that it may call its own. All power is concentrated in the Lord Himself. He is the Fountainhead of all energy and all actions of the individual souls, as well as all transformations in nature, spring from Him. Not even a leaf can turn without His Will. The finite souls always depend upon His Mercy and their free will also is subservient to His. He being the only Master, the freedom of the finite souls is also permitted by Him. But they are, by their nature, only free to desire, wish, or aim at what they like to have, but they are not free to make anything serve their wishes. Unaided by the Potency of the Lord, all their aims must remain unrealised and all their desires unfulfilled. It is a mistake, therefore, to think that the soul has the power either to attain God-Realisation or satisfy its desire of enjoying the objects of the mundane world without submitting to His Power. When the soul desires to turn away from God, feeling an attraction for the objects of the mundane sphere, it has to submit to the deluding or repelling Energy of God by which it is awarded a material body, equipped with the senses necessary

to enjoy the mundane world. Similarly, when it wants to go back to God, it has to submit to His attracting or enlightening Potency which is manifested on the mundane plane in the form of the Spiritual Master. The finite soul must, in every case submit to the Power of the Infinite, because it has no power of its own. The conception of the Absolute as the Centre of all power, the Sole Monarch of the universe and the Immanent Regulator of the conduct of all finite souls, is essential to the maintenance of complete harmony. For, if each soul had its own power and was free to do what it chose, there would, in fact, be an infinite number of absolutes (?) militating against each other in producing chaos instead of cosmos. The Monadism of Leibnitz fails, because having once created an infinite number of monads or spirits each having its own power and free-will, he finds it difficult to build a harmonious universe and is led to assume a "pre-established harmony", which he is not warranted by his premises to do.

In this way is established an ontological necessity of the intervention of the Divine Agency on the souls path of God-Realisation and an epistemological necessity of submission to the Feet of the Divine Master is entailed besides. The instruments of knowledge which a soul is equipped with in its fallen state are not capable of giving it the true enlightenment. Our senses and reasoning being themselves the products of the deluding Energy of the Lord, can only give us a perverted or distorted vision of everything to which they are applied. Even the so-called higher faculty of man, the 'higher understanding' or intuition to which some of the agnostic philosophers set much value, is nothing but a product of His deluding Energy. The highest praise that may

be bestowed upon this faculty is that it may bring to light the non-manifest substratum of sense objects, which Locke calls 'substance' and which Kant terms as 'noumena' or 'the thing-in-itself' meaning thereby the objects as they are in their pristine purity uncontaminated by their contact with our sense organs. But any attempt on its part to penetrate into the spiritual realm which transcends both noumena and phenomena, would only bear out the common saying that fools rush in where angels fear to tread. Any person, therefore, travelling on the path of God-Realisation with his entourage of the equipments of this world, will be denied entrance at the very threshold of the Realm of the Absolute.

In our quest for God we forget that His Nature is essentially different from that of the mundane objects and hence, our method of approach towards Him must also be different. Mundane objects we can perceive and know and, therefore, in our quest for them we are less likely to be deceived if we approach them directly, although even in their case we have also to seek the help of others. We find it necessary to learn the art of pottery from an expert for progressive efficiency. In the case of God-Realisation we can have no knowledge whatever of His Divine Personality unless His Divine Agent is graciously pleased to impart the transcendental knowledge. So long as we do not receive the grace of the Divine Agent, we do not even put the first step on the path of God-Realisation. Therefore, the utter

necessity of submission to the Feet of the Divine Agent must strike any person who sincerely hankers after God-Realisation.

Persons who are not willing to submit to the Divine Agent of the Lord, are not His willing devotees. They are not permitted to know, and as a matter of fact, are also not eager to know anything about His Personality. Their idea of God is a concoction of their imagination suited to dovetail their desire for self-gratification. They would not submit to the Feet of the Divine Agent because it would mean bidding good-bye to their suicidal so-called interests of the mundane world, cutting asunder the ties of relationship with mundane things and turning a deaf ear to their inviting calls for self-gratification. It is, in fact, the necessity of submission to the Divine Agent with one's body, mind, and soul by the abandonment of the desire for mundane enjoyment that makes the path of God-Realisation appear to be free of thorns. This sort of feeling, however, is natural to all souls in their conditioned state, when everything appears to them in its perverted form—when sweet tastes bitter and bitter tastes sweet. But once they surrender themselves heart and soul to the Feet of the Divine Agent, He is pleased to sprinkle upon them a few drops of water from His vessel of mercy and they wake from their torpor to find that what appeared to them as thorns on the path of God-Realisation, are only the choicest blessings of the All-Merciful Lord.

The Fraud behind Altruism.

(By Brajeshwari Prasad Adhikari)

DEVOTION to the Supreme Godhead is 'Bhakti.' Show of devotion to humanity without reference to the Supreme Godhead is 'Altruism'. Altruism is the outcome of customary addiction to 'moral standards', or the old Grecian idea of attaining peace.

• 'Moral standards' have been devised for achieving the well-being of humanity. Humanity does not exist for serving 'moral standards'. It should not, therefore, be presupposed that whatever answers to 'moral standards' must also redound to the good of humanity. We should on the other hand examine the real worth and value of the so-called 'moral standards' with reference to our well-being.

Those who 'regard' addiction to 'moral standards' as itself an end, base 'altruism' on the ideal of self-sacrifice for the good of others.

• One would mount up to the scaffold on a charge of high treason towards the king and sacrifice his head in the name of the country. Another would welcome jail for having done some so-called patriotic act and sacrifice his liberty. A third would give his wealth for the supposed well-being of the people. A fourth again would put himself under a vow to starve himself to death for getting a wrong or supposed wrong redressed.

The logical culmination of a course of conduct actuated by the principle of self-sacrifice cannot but be complete self-annihilation. And such is the avowed aim of many Altruists of this school e. g. the Budhists, evidenced by their theory of Nirvana. One must go on

sacrificing and sacrificing till he has sacrificed his very self in the cause of the good of others.

Will the people holding such a view of altruism be pleased to pause for a moment to think if they have been undergoing all the pains involved in their altruistic enterprises only to cause their own annihilation? In their code of life is there a place for considering as to whether a thing is desirable or undesirable in determining their course of action? If not, what is the rule by which they guide themselves? If there is, then do they really think that self-annihilation is a desirable end to attain to. If so, what is the process of reasoning by which they come to that conclusion? Will they further consider whether it is at all possible to attain to self-annihilation? If not, they may be led into unknown waters where they may begin to get drowned. Like the man attempting to commit suicide but failing to do so they may only find themselves groaning under the pains of the injuries received in the attempt at annihilation rather than be really annihilated.

According to all scriptural evidence, behind the impermanent physical body and the ever-changing subtle-body in which we have been encased, there is a principle called 'soul'. That soul is the real 'I'. The physical body is undoubtedly capable of being temporarily destroyed, — element to element. But the subtle body can never unless the 'soul' takes shelter at the Lotus Feet of the Supreme Godhead. The soul has a free will. All the 'souls' who are roaming in this vast universe are prisoners. This universe is a prison. It has had countless *srustis* and

pralayas. Subject to the rule of *sristis* and *pralayas* it is eternal. The imprisoned soul also, subject to the same ruin, is eternal. His imprisonment has its root in eternity and is a standing representation of his desire to domineer over and enjoy the material world. To constitute himself into a lord of the universe and enjoy it is not, however, his natural function. He has no genius for it. It is not at all cognate to him. Just as a man having no genius to become a mathematician attains only to trouble and labour in endeavouring to become one, and not to any mental acuteness in solving mathematical problems, - in a similar way, the soul having no genius for enjoyment only attains to untold miseries and troubles in its pursuits. To put it more correctly, the soul is purely spiritual in nature, and the material existence not being cognate to the soul at all he cannot meddle with it directly.

He, however, finds an attractive associate or instrument in the subtle body (Man, Buddhi, and Ahankar) to enable him to fulfil his object. By itself the subtle body is incapable of functioning. It is 'jada', that is, without any power of initiative. But just as a piece of iron kept near fire attains to the function of fire and can burn combustibles, similarly the subtle body attains to the cognitive, volitional and emotional functions by coming into contact with the 'soul'. The said three functions, really appertain to the 'soul'. As appertaining to the mind they are but, perverted and partial reflections of their originals, namely, those obtaining in the soul. The subtle body is, therefore, called 'chidabhas'. The soul takes on the subtle body to himself as his own agent to snatch pleasure out of the material world because the subtle body is cognate to the material body and can meddle with it. It can make the material senses run to the

world out-side and bring pleasing sensations out of the latter to itself.

The 'soul' himself has preferred to sleep and delegate his own powers to the subtle body, by means of which the latter acts as the 'proxy' of the former. His sleep is a kind of foolish submission to the allurements of the Deluding Energy (Maya) in the form of his completely identifying himself with the subtle body, and through the subtle body with the physical body to the forgetfulness of his own real interest. A sort of pleasure and pain which he believes he is attaining to are really experienced by his material encasements. A man dreams that his little baby has fallen into a well, and attains to all the anxieties and pains which such an event can give birth to. But the moment he awakens all the said anxieties and pains disappear. Similarly as soon as the soul awakens to his real nature, the pleasures and pains, which under the influence of the Deluding Energy he has been believing to be attaining to, disappear.

The subtle body may thus be the eternal associate of the soul and not leave him unless he awakens to his real existence. And even when the subtle body does leave him, he exists. He, therefore, is the real entity. The subtle and physical bodies are merely added to him extrinsically. He is never annihilated. Strictly speaking even the subtle and physical bodies are not annihilated. All that happens is that the soul along with his encasement of the subtle body leaves one physical body and take on another, and when the soul awakens to his real nature he shakes off the thralldom of the subtle body also, and of the physical body along with it. The idea, therefore, of the annihilation of the self is merely phantasmagorical. The sooner the annihilationists bring their mind to bear upon the problem offered by

the above disputation, the better. I sincerely hope that the honest amongst them will not shirk to do so. As regards those, however, who merely want to use annihilationism as a cloak for their self-complaisance or even for their desire to gratify the material senses, I have nothing to say. If some-where in the remote corner of the annihilationist's heart is hidden the idea of gaining power, position, popularity, comfort, popular applause, or pleasing sensations behind his altruistic enterprises of which, or of the harmfulness of which he is not conscious, he should be forewarned that his said enterprises are as much productive of the concomitant results of one's involvement in the whirling of Maya as any other enterprise.

Now let us come to that school of 'altruists', whose predilections for altruism are based on the old Grecian idea of attaining peace. The true mission of life of the altruists of their school is to live peacefully with pleasing sensations. They seek virtue and lead a pious life so that they may get peace. They want the peace of themselves and of those others whose help they require in achieving their own peace. There is no doubt that they also deny emphatically any reference to selfishness in their acts in the sense of wanting to satisfy the demand of lower nature. But their selflessness is only a means to attain peace and pleasing sensations.

The great advantage of the altruist of the school is that the ideal which they profess suits the convenience of the worldly-minded people. I can have no objection to your being an altruist because you thereby only make it easier for me to gain the advantage of your services. Now in the midst of such an attractive advantage it is very difficult for the generality of the people to persuade themselves to exercise their thought over the real worth

of altruism with reference to realities. It is not contended that the altruist gets no benefit out of his transactions. But what he gets is not 'peace'. It is but a dim reflection of 'peace'. He calls it 'peace' because he has had no taste of the real 'peace'—the 'Shanta rasa'. It is really a kind of pleasing sensation only. You may call it 'happiness'. But this 'happiness' is short-lived and of a very inferior type. In fact what we call 'happiness' is only another name of diminution of sorrow. The characteristic feature of human existence is 'want'. We are liable to hunger which we must satisfy. We are affected by heat and cold against which we must protect ourselves. We suffer from all kinds of painful diseases which must be mitigated. Our penurious 'indriyas' are always crying for more and more things for their enjoyment which must be supplied. So the normal state of every one of us is subjection to 'want'. The non-fulfilment of these wants is sorrow. To the extent to which any one of our numerous wants is fulfilled to that extent our affliction is diminished. In our present conditioned existence it is an exceedingly difficult task to attain to an extirpation of these wants, far more,—nay, impossible,—to their fulfilment. Where we find that the tendency to ponder to the demand of the lower nature is diminished and that towards doing virtuous deeds is increased, we should know that there is a preponderance of one of the three states (Gunas) of Nature namely, that of the manifestive state (Sattwa Guna). But the tendency of the three states of Nature, the manifestive (Sattwic), the active (Rajasic) and the inert (Tamasic), is that each of them predominates over the other in alternation. It is impossible to pitch oneself up in

one of the said three states permanently. For one who has forgotten that his existence is eternal and transcendental and not limited to the function of the mortal coils which he has adventitiously put on it may be enough consolation to derive happiness from the preponderance of the manifestive state reflected in, amongst others, his altruistic activities. But in reality one would be better advised not to seek for his *summum bonum* on the planes of mental and physical existences. There is no use chopping off the branches and leave the roots to thrive and shoot forth new branches. Our miseries and troubles should be sought and managed to be rooted out from the bottom.

There is an attraction in doing great things. That attraction itself owes its origin in to 'avidya'. The ideas of 'great' and 'small' of the world of relative reference are nourished by the false ego, 'ahankar', which has to be got rid of for achieving peace. This attraction for doing 'great deeds' is a real obstacle in our path of eternal good. Says Srimad Bhagawat—

प्रायन वेद तदिदं न महाजनोऽयं
देव्या विमोहित मतिर्घत माययात्म ।
अय्यां जडीकृत मतिर्मधु पुष्पितायां
वैतानिके महति कर्मणि युज्यमानः ॥

Our stock is small. We have not sufficient supply for properly engaging ourselves to the purpose of the so-called good of others. An account of our relative references will give us to know that our attempts will be a failure if we proceed to redress the grievances of the dislocated infinitesimals. Our engagements with parts lead us to trouble with others. There are many people who are engaged in doing good to humanity according to their own light. But not all people are satisfied with

them. While they please some they are constantly coming into troubles with others.

But though we are obliged to cut out coat according to our cloth we need not be afraid of our imperfections. When we incorporate ourselves with the Infinity, no shortcoming would trouble us.

So let us serve the 'Achyuta' and all other items will have the fullest satisfaction. When the root is watered the trunk, the branches, the leaves, the flowers and the fruits all receive their proper nourishment. Let us make it the sole concern of our life to furnish the Fountain-head with the materials. The very Emporium of everything will distribute from His stock to others. Let us remember that unless we have surrendered all our tendencies and affections at the Lotus Feet of the Supreme Godhead, unless we have yoked all our senses to the service of the Supreme Godhead, unless we have abandoned our reliance on everything else and thrown ourselves entirely on the Mercy of the Supreme Godhead, we cannot possibly have any chance of rescuing ourselves from the troubled waters of the material existence and gain everlasting peace, if that only is our end. In Srimad Bhagawat Gita Sri Krishna said to Arjun,

दैवो ह्येषा गुणमयी सप्त माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तन्ति ते ॥

This triple textured Maya of the Supreme Godhead is very difficult to transcend, He alone can transcend it who takes shelter under the Lotus Feet of the Supreme Godhead

The constituents and the functions of the soul are spiritual. The plane on which the soul functions is spiritual. 'Peace' in its real sense is cognate to the soul. Peace of the mind is only a phase of the deluding energy 'Maya'. Let us not waste the invaluable

human life which the Supreme Godhead has bestowed upon us in the pursuit of chimerical ideals. Let us know that there is something to substitute for the vain enterprises of

securing to the mental, moral and physical upliftments of ourselves and of others to the detriment of the interests of our own soul and of the souls of others.

The Alvars

Tiruppani Alvar or Munibahan

ON the south bank of the sacred river Kaveri is situated Nichulapuri (modern Uraiyur). In the days of yore it was a very prosperous city. It was ramparted on all sides and was filled with palace-like houses.

St. Tiruppani Alvar was born in this city in 100 B. C. in the month of Kartic with Rohini asterism. He was an incarnation of Sriyatsa mark on the breast of Sri Vishnu but appeared in the society of pariahs or chandals. In respect to the saints, divine wisdom and spiritual illumination are taken cognisance in place of social status. Our saint, though low in social order, was greater than those who are highest in society i.e. the brahmanas. At the outskirts of the town he was discovered in a field by a man of lower class as if the child was heaven-dropped. The man had no son. He took up the god-sent boon and took it to his wife. Both husband and wife were extremely glad to have the divine child and their long-cherished desire was fulfilled. With great care and affection they brought up the child never allowing the abomination of their class to defile the baby's atmosphere both physical and mental. It was fed with nothing but cow's milk.

Being a heaven-born child, all its instincts and tendencies were heaven-ward. The child grew into a boy and the boy into a man. From the very beginning the boy showed no taste for the glamour of the world. He had no taste for worldly occupation. His only avocation was to play on a lyre and sing for the glorification of Godhead. With the growth of age he realised his status in the society. He respected the settled laws of the land. He knew that reform consisted not in defying and infringing the conventions and usages enjoined by shastras, but in respecting them and exemplifying their spiritual sense by exemplary moral conduct. He thought that his birth in a low status was about temporary body, but by the grace of the Supreme Lord his soul might be enlightened. Thus the saint deeply fastened his thought on Sri Ranga Nath and taking up his sweet lyre played thrilling notes of His praise from its strings.

Tiruppani's attachment for Sri Ranga Nath grew more and more intense and at times lost himself in ineffable joy for hours together. He would close his eyes and become utterly senseless and oblivious to the external world. One day while he was in such a state of trance, Muni, a priest of Sri Ranga Nath, came to

the river Kaveri to draw water for the ablution of Sri Ranga Nath. He found Tiruppani in a lifeless state by the road-side. He called him and asked him to stay at a distance, being a chandal. Our saint did not hear the priest as he had lost his senses for the time being. This infuriated the priest and he took a pebble and threw it to the saint. It hurt him on the face, drops of blood trickled down. He came to his senses, opened his eyes slowly and seeing the brahmin at a distance, realised the situation in a moment. He made way in grief and repentance considering that he was hindrance to the service of his Lord and prayed for mercy. Tiruppani remained at a respectful distance. The priest went to the stream, performed his daily duties and took the holy water in pitchers with due ceremony and reached the temple gate. On arrival he found the gate closed from inside. He called for the other priests, but nobody responded. His heart sank and he began to muse in anguish praying with folded hands for mercy of the Lord. A long while after he heard a voice from within the temple, "How you dare to hurt me by flinging stone to my faithful Tiruppani considering him to be of low origin while he was deeply immersed in chanting

the holy name. From this time your service is suspended". Muni was in deep sorrow. He knew not how to atone and pacify the Lord. With great humility he begged the mercy of the Lord. He was broken with remorse. Finding him penitent, a similar voice came from within saying, "Do not think Tiruppani low. He is my confidential servant. If you lift him on your shoulder and circumambulate the temple, the temple gate will open, otherwise not. Let it be obeyed." The priest found himself relieved and ran with delight to the Kaveri. He approached Tiruppani and falling at his feet, asked for his forgiveness for injuries both physical and mental which he had unwittingly, indeed, inflicted on his sacred person, and submitted to him humbly the wish of the Lord. Hearing these he drew back, but the importunities of the priest made him submit to the will of God.

Muni took him on his shoulders and conveyed him to the temple amidst acclamations and applauses, and carried him round the temple to the pleasure of the Lord. The gate was now swung open and all present fell prostrate at the feet of Sri Ranga Nath and sang the praise of the Lord. From that time onward Tiruppani Alvar was named Munibahan or Yogibara.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

On August 31, the Editor left for Puri by Puri Express. He was accompanied by Mahamahopadeshak Pandit Kunja Behari Vidyabhusan and Mahamahopadeshk Aprakrita Bhaktisaranga Goswami. The party returned to Calcutta after a sojourn on September 2.

Tridandiswami Bhakti Hriday Bon accompanied by Baron H. E. Von Koeth and Herr Georg Ernst Schulze arrives at the Howrah station on September 8. A large number of the leading citizens, members of the mission and sympathisers assembled at the railway station to accord a fitting reception. On their arrival a cordial reception was given and they were taken in a procession to the Gaudiya Math. On the same afternoon a reception was given at the Assembly Hall of the Math at 5 p. m. with the Maharajadhiraj Bhaadur of Burdwan in the chair.

On September 5, M. M. Sundarananda Vidyavinode B. A., broadcasted through radio a lecture on Sree Radhastami.

Sree Satchidananda Math, Cuttack :

The Editor, with party arrived here on the morning of September 1. M. M. Nishi Kanta Sanyal, Tridandiswami B. P. Bodhayan, and other leading citizens received the party warmly at the railway station. A meeting was arranged at the Math premises. It was attended by many respectable persons of the city. The Editor spoke for an hour on the

necessity and importance of serving Sri Hari and at last laid the foundation stone of the auditorium of the Math in the midst of loud sankirttan. At noon the party left for Puri.

Sree Gaur Gadadhar Math, Champahati :

On August 30, a party consisting of Tridandiswami Bhakti Kevala Audulomi Maharaj, Sripad Narahari Sevabigraha and other brahmacharis of Sree Chaitanya Math and residents of Sridham Mayapur arrived here. Swamiji explained the Divine Mercy of Sri Gaur Gadadhar and their servitors.

Sree Gaudiya Math, Bombay :

On September 5, Tridandiswami Bhakti Hriday Bon Maharaj arrived at Bombay per S. S. Victoria accompanied by Baron von Koeth and Herr Ernst Georg Schulze of Germany. These German devotees came here to stay at the Gaudiya Math and to devote themselves wholly for the service of the Supreme Lord and His associates. The citizens of Bombay and members of the Math gave them a warm reception. They left for Calcutta next day.

Burma :

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj is propagating the messages of the Supreme Lord Sri Krishna Chaitanya at Yenangyaung. He explained the teachings of Gita in Hindi at the local Jagannath Temple.

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CONTENTS

Subject	Page
1. Who am I ?	25
2. Jaiva Dharma	27
3. Vidura	33
4. The Alvars	42
5. Lecture on Samsar o-Bhakti	44
6. Round the Gaudiya Maths	45
7. Gaudiya Directory	47

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No. 2

Who am I ?

The question itself represents the activity of my cognitional energy. This in its turn is associated with my volitional potency. Both aim at the sequel of finding their *locus standi* in a blissful region.

If my cognition chooses to remain confined to the stunting limitations of time and space, my volitional activities would never expect to reach incessant all-pervasive blissful continuity. If my entity is shaped within the compass of time and space, I would not transcend these limited relativities.

So my cognition should choose to cross over all such limitations; and, thereafter, I should not also again

count upon any limited helper. If I follow this consistent course it would compel me to reciprocate with the Absolute Who is void of all limited distinctions.

But I need not, therefore, jump to the idealistic thought. On the contrary I should also surrender all my ideas of present defective relativities to the Absolute.

If I turn to be an idealist, I require to inflate myself to infinite space, fail to accommodate any relative question and ignore the factor of time. This results from my desertion of neutrality when I associate myself with such hallucinative thought.

If my cognition is to stick to the Reality, I should depend on the Absolute, fully isolating myself from my enjoyment (*bhag*) and its opposite (*tyag*). My engagement to secure either would not permit me to become a real dependent (*sharanagata*).

The personality of my eternal and all-pervasive Guardian, the Absolute, should not be transformed by my anthropomorphic exploitation. Least of all should I seek to disturb Him for my temporary shifting of my eternal infinitesimal personality to infinity.

The bitter experience of my present conditional life should not tamper or disfigure the positive Entity of the Absolute by my defective volition, but approach Him as the unceasingly Blissful All-pervasive Eternal Personality of Full Cognitional, Volitional, Emotional Emporium. This is *bhakti*—devotion to the Personality of the Absolute. My ever-shifting infinitesimal volition, cognition and emotion should reciprocate with Him when I can recognise, associate and realise myself as the All-potent Predominating Lord's finite predominated fractional potency meant for His eternal service.

The analytical examination of my present self will indicate that I have got, an inanimate physique associated with conducting mentality functioning with the help of afferent and efferent senses suitable to come in touch with

the universe and its objects. My engagements with all sentient and insentients are confined in temporality. If I am to retain my personality, I need not indulge myself in these temporary occupations. I am not assured of my success, as they are independent of me. I won't be able to exercise my volitional capacity, as volition, connected with temporal objects, is changing, and as my encased subjectivity with foreign things is undoubtedly of a temporary nature, I cannot fully rely on my mind and its speculations.

In order to avoid all these possibilities of defective nature, my engagements with outside objects through my changing senses are undesirable. For the elimination of the defects of time and space, I find that there is no other alternative but to submit to the Absolute; and that this submission is the eternal function of my three activities now placed under the care of the agent mind.

When I scrutinise the function of mind, I find that the field is quite restricted in phenomena which have a different characteristic from the Absolute.

But I have traced the Fountainhead of every shaky position to the Absolute. As I have deviated from the centre of all, my absolute character is partially mutilated to some extent, and I should

trace back my real position. I am quite independent of mind and body ; and my eternal function is no other than His unalloyed service. He need not be fixed in neuter phase by my feeble volition, neither He should be isolated from His reciprocal half of consort, parents, friends and servants.

I would necessarily be deemed unwise if I disconnect myself from my

only Source and Object of my eternally functioning entity and prefer a camp life in this transforming plane where I am detected as lord instead of being a depending servitor of the Absolute. I need not forget my eternal position and should not dramatise myself as an enjoying hero of the deformed universe, as I am an eternal devotee of the Absolute.

Jaiva Dharma

CHAPTER IV

(Continued from Vol. XXXI P. 368)

12. The tendency that points to the Paramatman aims at the establishment of a contact between the worshipper and Paramatman on the astral plane. The methods, by which such persons hope to realise the exclusive state of identification with the Paramatman, form the systems that are known as the eightfold yoga consisting of a variety of activities, also called karma-yoga. According to this school of thought, initiation by Vishnu-mantra, worship of Vishnu, meditation etc., are all constituents of fruitive activity or karma. It is inside this process that Vaishnava dharma, contaminated with karma, makes its appearance."

13. It is by the operation of the theistic impulse, which is also innate in us, that all fortunate souls (jivas) realise a liking for the principle of bhakti that is at once pure, tangible and in consonance with Godhead's Own Entity. The functions of worship, etc., that are practised by such persons, are not any

constituent limbs of either karma or jnana, but the body of pure bhakti itself. The Vaishnava religion, that follows this school of thought, is alone unmixt Vaishnava dharma. This is supported by the following clear text of Śrīmad Bhagavat (Bhag. 1/2/10). "That Who is 'Advaya-jnana' (Absolute Un-divided Cognition) is called the Reality by all those who are conversant with the Ultimate Reality. He manifests Himself in the form of the words Brahman, Paramatma and Bhagawan in the Scriptures."

14. It should be noticed that the Entity of Bhagawan, also not different from that of Brahman and Paramatma, is 'ulterior to all entities. The Entity of Bhagawan is moreover the same as the Entity of Vishnu. Souls (jivas), that are subservients of that Entity are alone in the pure, natural state. The aptitude of such a person is bhakti. Bhakti, to Him is alone unadulterated Vaishnava

dharma, nitya dharma (eternal function), jaiva-dharma (function of all souls), bhagabat dharma (theistic religion), paramartha dharma (condu-cive to the highest good), para dharma (trans-cendental function). All those religions, that have been produced by the inclination towards the Brahma and Paramatma conceptions are naimittika (contingent). There is mundane purpose (nimitta) in the quest of the discrete Brahma. Therefore, the process is contingent and temporary or, in other words, it is not eternal (nitya). The individual (jiva) in the conditioned state is anxious to get rid of the conditions of his unwholesome thwarted exis-tence by reason of his actual experience of such unwholesomeness. Under the temporary urge he falls back upon the quest of the state that is devoid of the concrete quality of mundane existence. The function, that he thus proposes as the final goal, is the product of a temporary urge or mundane purpose (nimitta). It is, therefore, definitely established that the Brahma religion is not eternal (nitya). The jiva, who takes recourse to the Paramatma religion, tempted by the desire for pleasure that accrues from the state of exclusive con-centration (saniadhi), is led into that form of the contingent function for the purpose of the enjoyment of the subtle form of pleasures of the flesh. So the Paramatma religion is also not eter-nal (nitya). Unadulterated Bhagabat religion alone is nitya."

15. Having listened with attention, Lahiri Mahasaya now gave vent to his thoughts. He said, "Revered sir, be pleased to discourse to me about the unadulterated Vaishnava religion. I am advanced in years. But I throw myself on the protection of your holy feet. May you be pleased to accept me, out of your mercy. I have heard that even if a person has been already initiated and taught the principles of religion by an unworthy teacher, he should

submit to be initiated and taught afresh if he finds a worthy teacher. By listening to your holy instructions during these days I have come to experience firm faith in the Vaishnava religion. I now offer myself to you for instructing me in the principles of the Vaishnava religion and for subsequently initiating me in the same. May you be pleased to sanctify me by your mercy"

16. Babaji Mahasaya showed a slight embarrassment as he said, "Respected brother, I will instruct you to the best of my power. I am not fit to be diksha-guru (precep-tor who initiates into spiritual life). However that be, you should now apply yourself to learning the principles of the Vaishnava religion."

17. "Sree Sree Krishna Chaitanya, the Original Spiritual Teacher of the world, has taught as follows. There are three fundamental principles in the Vaishnava religion. These are respectively : 1. the principle of relationship (sambandha-tattva), 2. the principle of natural function accruing from true relationship (abhidheya-tattva) and 3. the principle of the fruit of such function (prayojana-tattva).

18. "Under the principle of relationship there are to be found separate instructions about three distinct subjects viz, 1. the material world, or the principle of Maya (lit. that by which we are enabled to measure or comprehend a thing by our limited faculties), 2. individual soul (jiva) or the entity of the subservient, 3. Bhagawan (Personality of Godhead) or the Entity of the Lord or Master. Bhagawan is One and without a second. He is the Possessor of all power. He attracts all entities. He is the Sole Emporium of all sovereignty and mellowness. He is the Only Support (Ashraya) of Maya and the jiva potency. But despite the fact that He happens to be the Support of both Maya and jiva, He is at the same time and most

appropriately also possessed of His Independent Specific Individuality. The Glow of the Beauty of His Divine Form being reflected to a great distance manifests itself as the discrete Brahma. His power as Master, Lord or Sovereign (Ishvara), having created the mundane world, and entering the same by His Portion as Paramatma, is the Immanent Divine Lord of this mundane universe. As Manifestive Entity of the Plenitude of His Divine Lordly Majesty, He is Narayana in Parabyom (lit transcendental world). As Manifestive Entity of the mellow quality, He is Sree Sree Krishna-chandra, the Beloved Consort of the gopees (spiritual milkmaids) in Goloka-Vrindavana. All His Manifestive and Dynamic Forms are Eternal (nitya) and Endless (ananta). There is no one or nothing that is equal to Him. There is, of course, nothing that is superior to Him. All His Manifestations and Activities are brought about by His transcendental power (Para Shakti). Of the various potencies of His transcendental power jiva is aware of only three. One of these is known as the enlightening potency (*chi: vikram*). All the Pastimes (Leela) of Sree Krishna are occasioned by it. Another of the potencies is called jiva potency, by which the infinity of the individual souls have their manifestation and existence. The third of the potencies is called Maya. By Maya all the measurable entities, passing time and worldly activities have been created. The Principle of Relationship has reference to the relationship between jiva and Bhagawan the relationship between Bhagawan on the one hand and jiva and *jada* (inanimate) on the other, and the relationship of *jada* with Bhagawan and jiva. The knowledge of the Principle of Relationship is realised when the fact of these relations becomes fully known. Those who are devoid of the knowledge of the Principle of Relationship can never realise the

unadulterated condition of their Vaishnava nature.

19. Lahiri Mahasaya said, "I have heard from the Vaishnavas that they surrender themselves wholly to their emotions, and that there is no necessity of any knowledge in their case. Why do they say so? I myself have also up till now, in my chanting of the Name of Hari, cared only to secure an accession of emotion. I have never tried to acquire the knowledge of relationship."

20. Babaji Mahasaya replied, "The appearance of the emotion of love is certainly the ultimate result of the practice of devotion by the Vaishnavas. But the realised emotion must be unadulterated with mundane elements. Those who apply themselves to the culture of emotions that are appropriate to the endeavours laid down in the system aiming at the realisation of merging one's entity in the discrete Brahma, miss the perfectly pure quality of emotion. Their emotions and practices are only a pretence of purity of emotional culture. The realisation of the least particle of the unadulterated emotional quality has power to fulfil all legitimate requirements of the true nature of all individual souls (jiva). But emotionalism adulterated with the imperfect knowledge of the discrete Brahma must be regarded as a source of tribulations for the soul. The emotional displays of a person, who cherishes in his heart the ambition of merging in the discrete Brahma, are only a make-believe for deceiving the people. For this reason it is imperatively necessary for all pure devotees to be well-versed in the knowledge of relationship."

21. Lahiri Mahasaya now asked with all due respect, "Is there any higher truth than Brahma? If the entity of Brahma is derived from Bhagawan why do not the seekers of the knowledge of Brahma betake themselves to

the worship of Bhagawan, by giving up the quest of discrete Brahma?"

22. Babaji Mahasaya smiled gently as he said, "Brahma, the four Sanas, Shuka, Narada, Mahadev, god of the gods, have all sought ultimately the protection of the Feet of Bhagawan."

23. Lahiri Mahasaya asked, "Bhagawan is an entity possessed of Form. How then can He, a limited entity, be the basic principle of unlimited Brahma?"

24. Babaji mahasaya said, "The entity, which goes by the name of the sky in this mundane world, is also unlimited. This being so, where is the higher greatness of Brahma for being simply unlimited? Bhagawan is unlimited by the Glow of the Beauty of His Form. But He is at one and the same time also possessed of His own Proper Form. Is there to be found another such entity? For this unique and unparalleled innate characteristic Bhagawan is superior to the principle of Brahma. What a wonderful All-Beautiful Form He possesses, in which Omniscience, Omnipotence and Omnipresence, All-Kindness and All Bliss exist in the fullest degree. Tell me, Lahiri Mahasaya, whether this Form is good or an unknowable, all-pervading, attributeless and powerless Impersonal Entity is good? As a matter of fact, Brahma is the Impersonal manifestation of Bhagawan. Both Impersonality and Personality simultaneously and beautifully co-exist in Bhagawan. The formless, immutable, impersonal, unknowable and immeasurable, imperfect aspect of Bhagawan is liked by short-sighted persons. But those, who are all-seeing, do not relish anything short of the Fullest and Perfect Personality of Bhagawan. The Vaishnavas have but little faith in the Impersonal Form of Godhead, as it is in contradiction of the Eternal religion and Divine Love of Krishna. The Supreme Lord Sree Krishna is the recep-

tacle of both principles. He is the Ocean of Infinite Bliss and is All-Attractive.

25. Lahiri—"How can His Form be eternal when Krishna is subject to birth, death and mundane works?"

26. Babaji—"The Form of Sree Krishna is *Sat* (Ever-existing), *Chit* (All-Intelligent) and *Ananda* (Ever Blissful), and is devoid of mundane birth, death and works, etc."

27. Lahiri—"Why is He described to be such in the Mahabharata?"

28. Babaji—"The Eternal principle is beyond human description. The liberated soul sees His Eternal Beautiful Form, Superhuman Qualities and Deeds, in his unalloyed existence, which when put in language, cannot but be described as worldly history. Those, who can appreciate the real worth of the Mahabharata, can understand and realise the Qualities and Activities of Sree Krishna in a manner that is quite different from the conclusions of those blunt-headed men who are prone to misunderstand the representations of the Mahabharata."

29. Lahiri—"To meditate on the Form of Krishna, a conception confined within time and space naturally awakens in the mind. What other Divine Form can transcend this kind of meditation?"

30. Babaji—"Meditation is a activity which cannot transcend matter (material conception) unless and until mind becomes purely transcendental. Mind, impregnated with devotional aptitude, gradually becomes spiritual. In the devotional mind meditation is also a purely spiritual process. When the worshipful devotees chant the Name of Krishna, they are beyond the gamut of the mundane world. They become purely spiritual. They are in a position to meditate on the daily Activities of Krishna manifesting themselves eternally on the transcendental plane, and to enjoy the constant bliss of His confidential service."

31. Lahiri—"Be pleased to vouchsafe the self-same spiritual bliss to myself."

32. Babaji—"When you will constantly chant the Name of Krishna leaving aside all mundane doubts and arguments, you will realise ere long the true nature of the spiritual function. The more you indulge in polemic controversies, the more does your mind tend to be world-tight. The more you will strive for the manifestation of the spiritual relish of the chant of the Holy Name, the more will the world-tie be slackened and the spiritual realm and its activities manifest themselves in your purified heart."

33. Lahiri—"I do most desire that your reverence be pleased to communicate to me, out of your mercy, the actual experience of the same".

34. Babaji—"The mind, with all its thesaurus of words and expressions, receives a set-back when it finds its access to the spiritual realm barred by these limitations. The spiritual realm is accessible only to the exclusive cultivation of the bliss of spiritual activity. Be persuaded to betake yourself to the practice of the chant of the Holy Name, for some appreciable time, by giving up your barren argumentative habit. You will be then relieved of all your doubts and you will no more have to ask any person for the answer of your questions on any matter."

• 35. Lahiri—"I now learn that all spiritual bliss is attainable by relishingly chanting the Holy Name and drinking the nectar accruing therefrom with a firm faith in Sree Krishna. I shall throw myself on the absolute guidance of the Holy Name after receiving the knowledge of relationship in an adequate manner."

• 36. Babaji—"It is the best course. You should first of all strive for the realisation of the knowledge of relationship in the proper form."

37. Lahiri—"I have now been able to grasp the Nature of the Personality of Bhagawan. Bhagawan is the only Supreme Principle (of Reality), Brahman and Paramatma being subordinate to Him. Though All-pervading, He is Ever-present in His Own unprecedented Beautiful Form (Sree Vighraha) in the spiritual world. He is the Supreme Personality focussing all existence, all intelligence and all bliss. He is Omnipotent. Though He is the Lord of all the potencies, He is nevertheless always in the state of Divine rapture in blissful union with His exhilarating energy (Hladini). May you be pleased to explain to me the principle of the individual soul (jiva)?"

38. Babaji—"There is a marginal (*tatastha*) potency among the infinite powers of Sree Krishna. From that potency springs forth a principle which is in the intermediate position between the *chit* and *achit* worlds and susceptible to association with either. This principle is known as the jiva. By his individual constitution the jiva is an unalloyed spiritual atom. By reason of his infinitesimality he is susceptible to entanglement in the material world. But on account of his unalloyed spiritual composition he can become the eternal inhabitant of the spiritual world and live in supreme bliss, if he receives the slightest spiritual impetus. The jiva falls into two distinct categories. He may be either *mukta* (free) or resident in the spiritual world, or *baddha* (in the state of bondage) or resident in the material world. Jivas in the state of bondage are again of two kinds, *viz.*, those whose sense of right and wrong has been thoroughly aroused and those in whom it is more or less dormant. Those human beings, who display no spiritual activity as well as birds and beasts, are examples of jivas whose conscience is dormant. Those human beings, who walk in the path of a Vaisnava, are possessed of awakened conscience. This happens to be so for the

reason that none except a Vaishṇava have any active interest in the *summum bonum*. Hence the cultivation of the service and society of the Vaishṇavas is the foremost of all duties enjoined by the Shastras (spiritual Scriptures of India). Association with a Vaishṇava is easily consecrated in the devotional aptitude as enacted by the Shastras with which a jiva of awakened conscience is endowed by which he is led to adopt the spiritual culture of chanting the Holy Name of Krishna,—a fact which is always ignored by persons with a dormant conscience, who prefer to follow the conventional method of the ritualistic worship of the symbolic form of Krishna, and wherefore the consecration of honouring the holy temple in the form of a Vaishṇava does not take hold of their hearts.

39. Lahiri—"I have now an idea of the Entity of Krishna and of jivas. May you be pleased to explain to me the principle of Maya?"

40. Babaji—"Maya is the unspiritual factor. Maya, is also of course, a potency of Krishna. It is designated as the non-Absolute potency (*a-para*) or power appertaining to the external form (*bahiranga*) of Krishna. Just as the shadow of light always keeps away from light, so also Maya keeps away from the neighbourhood of Krishna and His devotees. The fourteen grades of the mundane world, the elements of solid, liquid, energy, gas, space, the mind, intelligence and egoism centering in the gross material body, all these are made manifest by the agency of Maya. The subtle as well as the gross material body of the conditioned soul ate of the essence of Maya. The spiritual body of the soul is cleansed of these impurities on the attainment of liberation. The bondage of a soul in matter is proportionate to his

backwardness or aversion to the service of Krishna, and his liberation or freedom from bondage is similarly proportional to his proneness to serve Krishna by coming in close touch with Him. The *mayik* world has sprung up by the will of Krishna to serve as the sphere of material enjoyment of conditioned souls. This *mayik* world is not the eternal abode of jivas. It is only a prison-house for them."

41. Lahiri—"My Master, may you be pleased to tell me about the eternal relationship between jivas, Krishna and Maya."

42. Babaji—"The jiva is a spiritual atom, and hence he is the eternal servant of Krishna. This *mayik* world is the house of captivity of the jiva. By resorting to the spiritual culture of the Holy Name of Krishna in the society of His pure devotees, a jiva, even during his temporary sojourn in this world enjoys, by the Grace of Krishna, the spiritual bliss of His confidential service in the spiritual realm in his unalloyed perfect body. This is the most hidden reciprocal relationship of the three entities. How can the service of Krishna be possible till the knowledge of this is realised?"

43. Lahiri—"Is it expedient to acquire scholarship in the empiric knowledge of the Scriptural lore, before one becomes a Vaishṇava?"

44. Babaji—"It is not necessary to study any of the branches of human knowledge, nor any particular language, to become a Vaishṇava. It is only necessary for the jiva to submit unreservedly to the guidance of the real spiritual master, who helps in attaining the knowledge of relationship by speech and his culture of devotion. This goes by the name of initiation and teaching.

(To be continued) .

Vidura

(III)

(Continued from P. 43, Vol. XXXI)

When, before the Kurukshetra war, the ablest and flower of a minister of King Dhritarastra, Vidura failed to persuade the King with any amount of sound advice that he could bring to bear upon him, to dissociate himself fully from Duryodhana, the curse of a son who was about to bring a complete ruin upon the family, and also to part with the just and legitimate dues of the Pandavas, and when he was most inhumanly insulted by Duryodhana who

finding a scent of his (Vidura's) design at once ordered his underlings to drive away from his palace and his capital, too, Vidura, describing him as the mischievous son of a slave-maid, engaged in espousing the cause of the enemy of those who fed and maintained him so long, the latter highly mortified at the pinching and heart-rending insults of Duryodhana and considering them all to be the machinations of Maya left the place of his own accord leaving behind him his bows and arrows.

When Vidura left Hastinapur it seemed as if he left the place bedecked with the effulgence of piety of the Kauravas. Then he began to wander about alone in places of pilgrimage

where the Images of Incarnations of Krishna would be found for the attainment of eternal good. Attired in the habit of an Abadhuta (super-ascetic) and banishing even the slightest luxuries and comforts of life, he observed all the ceremonious rituals pertaining to the gratification of the senses of Sree Hari. Meanwhile when after finishing his pilgrimage tour throughout all India he reached the pilgrimage of Prabhas (Porebander), the all-righteous Yudhisthira with the grace of Sree Krishna was found to be the only undisputed reigning sovereign of the world.

When on his arrival there Vidura learnt that all his relations had been killed by the fire of dissensions arising among themselves like a forest burnt down by the fire generated by the friction of the bamboos, with the most heavy heart he retreated towards the river Saraswati; and travelling through many places of interest and pilgrimage when he reached the bank of the Jamuna he came across Uddhava, the crest-jewel of all the devotees. Uddhava of serene countenance and the great follower of Krishna was formerly a

reputed disciple of the statesman Brihaspati. Very glad to meet Uddhava Vidura embraced him most affectionately and enquired about the good news of the agnatic relations of Krishna. One after another he enquired about Sreer Krishna, Balarama, Vasudeva, Pradyumna, Ugrasen, Shamba, Satyaki, Akrura, Mother Devaki, Amruddha, Yudhishthira, Baima, Arjuna, Nakula, Sahadeva and Kuntidevi. Then he expressed his deep sorrows for that hellish Dhritarastra who at the instigation of his son Duryodhana maltreated and tortured the Pandavas, his own nephews, and even had the misfortune to acquiesce in the banishment of a brother like him.

He further said that it was not a fact that due to the misconduct of Dhritarastra he was really grieved at heart; that he could realise the glory of Krishna. Who in the garb of the ordinary man of this world was imposing upon the thought currents of the populace and for that reason he was roaming about in the world incognito. The Godhead Krishna fully competent to kill the haughty arbitrary monarchs to remove the sorrows of his devotees, ignored for the present, the vices of the Kauravas. Uddhava was then entreated by Vidura to chant the glories of Krishna, when filled with the divine love the former began to address, the latter as follows.

Oh ! Vidura, the darkness following the departure of Krishna, our houses have been infested with the snakes of time ; so how shall I reply to your query about the welfare of our friends ? It is indeed sad that the people and specially the Yadavas are so very unfortunate not to be able to know the real nature of Krishna as Godhead, though they lived and associated with Him. In spite of their great dexterity to read the hearts of others, due to their pride of knowledge about their own majestic glory, they took Krishna to be only the most superior among them. Infatuated with the influence of Maya they would rather consider Krishna to be no other than a mere Yadava or one of their friends. But that Krishna after manifesting His Leela for a while has again disappeared from public view.

Oh ! Vidura, it is indeed extremely painful to think of Krishna standing before the King Ugrasen on the throne and to address him as, "Maharaj, be gracious enough to consider this and so forth" Oh ! how inconceivable it is to think that hypocrite Putana in her attempt to kill Krishna with the poisoned milk of her breast should get into the realm worthy of a benevolent nurse, through the grace of her own victim. Therefore to whom should we surrender except that All-merciful Krishna.

Uddhava then described how at the prayer of Brahma, Sree Krishna with desire to do eternal good to the world appeared in the hearts of Vasudeva-Devaki in the prison house of Kamsa, how He killed many Asuras along with Kamsa, how He played with the cowherds of Braja, how He played the Rasa pastimes, the Govardhana Leela etc. It was Krishna Who brought about the end of the Kauravas and the Yadavas and Who placed the most pious Yudhishthira on the throne. It was He who saved the life of Parikshita in the womb of Uttara from that deadly weapon hurled against him by Aswatthama. Krishna then lived for a time in Dwaraka with ostentatious enjoyments of this world though with *gukta-vairagya* in the light of Vedic rules and precepts.

Uddhava then described how he was advised by Krishna to retire to Badrikashrama as He was then bent upon to wind up His family line from this world. But unable to bear the pangs of separation from Krishna he (Uddhava) followed Him and at last found Him sitting alone on the bank of the Saraswati. The sage Maitreya in the course of his world-tour reached the place at that time. Krishna most affectionately addressed me then in the presence of that great sage. Oh ! Uddhava, living in your heart I know your heart's desire. In your previous

life as a Vasu you prayed to have My Grace. Hence I will give you what is not obtainable by those averse to Me. Of all your births the present one is the best in as much as herein you have been recipient of My Grace through your sincere devotion, at a time when I am about to depart from this world. Oh ! Uddhava, before creation I proclaimed to Brahma the most hidden knowledge about My Glorious Self known as the Sree Sreemad Bhagavatam.

Then Uddhava said, "Finding myself to be the recipient of such Krishna's Grace, my hairs stood on end and overwhelmed with tears and choked up with passions I submitted to the Lord with folded hands. Oh ! Lord, of dharma artha, kama and moksha, neither of them is inaccessible to the servitors of Your Lotus Feet. Still, Oh ! Lord, for myself am not an aspirant for any of those except the service of Your Lotus Feet. To think of a compromise between your widely divergent attributes, even the heads of the most intelligent beings get puzzled ; I, therefore humbly pray You to be gracious enough to divulge to me that hidden knowledge originally delivered to Brahma, if I be at all worthy to receive the same that I may be able to easily cross this miserable ocean of the world. At my earnest solicitude He enlightened me with the same."

Though enlightened with that transcendental knowledge, with a heavy heart due to His separation I have come here with a mind to retire to Badrika-ashrama. Learning all the news of sorrows due to the annihilation of all his friends and relations, Vidura suppressed the pangs thereof with the help of his sense of spiritual knowledge and prayed Uddhava to delineate to him all that hidden knowledge communicated to him by Krishna. To that Uddhava advised Vidura to receive the transcendental message from the properly instructed sage Maitreya. The informations about the Leelas and the incidents of His departure from this world weighed heavily upon the mind of Vidura who highly aggrieved, wept and within a few days repaired to the place of the sage Maitreya on the bank of the Ganges.

On arrival at the place Vidura approached and humbly asked the pure-hearted, devoted sage Maitreya sitting on the bank of the Ganges. People work here to attain material pleasures but it is an irony of fate that neither do they find here any such pleasure nor an end of their sorrows; rather works done by them here become again the precursors of future fresh calamities. As you are omniscient, kindly enlighten us with our duty here in this world. Irreligious persons averse to Krishna due to the fruitive effects of their past

deeds are bound to suffer in this world, but the most intimate associates of Krishna surely move in this world to show their grace to these irreligious and distressed people. Kindly also describe to me how Krishna, the Lord of Maya, creates, works and maintains this universe; how He incarnates Himself; how He has created differences in name, form, work and the nature of the jivas.

Oh! sage, your friend Veda-Vyas has composed the Mahabharata, wherein through the medium of commonplace instructions based on fruitive results of karma he had tried to persuade people to listen to the Words of Sree Hari to redress all their sorrows. Oh! how do I feel aggrieved for those that have turned a deaf ear to the words of Sree Hari and are wasting their life wholly engaging their body, mind and speech in transient worldly matters. Therefore, Oh! friend of the distressed, kindly describe to me the glory of Sree Hari for our eternal good.

Sree Maitreya said, "Oh! saint, your question is a very fine one; wherein you have displayed your grace towards mankind. You have appeared in this world through the potency of Bhagawan Veda-Vyas, have surrendered yourself to Sree Krishna and actually seen Him. You were Yama (god of death) in your previous birth and you are an ear-marked devotee of Sree Hari

and one of His associates. When Krishna left for Baikuntha He advised me to communicate to you, His associate, the Divine Knowledge. I will, therefore, act accordingly.

Before the creation of this phenomenal world the Godhead as such with His Full Transcendental Effulgence together with the desire of creation latent in Him, was manifest as the Absolute Entity. Maya, the delusive energy of Godhead is his eternal potency. The phenomenal world was created through the instrumentality of Maya from whom Mahattattwa and the other elements came into existence, then the presiding deities of these other elements prayed with folded hands to the Supreme Lord, craved shelter and indulgence of His Lotus Feet that they might be given knowledge and strength enough to carry on what might go to fulfil His Heart's desire. The sage Maitreya then describes how the Immanent Godhead entering into the twenty three elements joined them together, how the latter manifested themselves along with their working capacities and how the "Bīṛatadeha" (the most extensive body) was created as the repository of all universal beings.

Hearing all these from the sage, Vidura enquired also how the *nirguṇa* Supreme Personality can condescend to accept attributes and functions for His Pastimes ; how He, self-contented as He

is, can have desires for play like a child ; how a jiva a potency of that transcendental Godhead, can be subjected to Maya ; how the jivas do suffer from forgetfulness of their own real selves and the miseries of this world when Godhead lives in them as Immanence. To these lengthy queries of Vidura, the sage Maitreya gave a long reply which it is not possible to be written in detail within this short compass, for which the readers are referred to the seventh chapter of the third Skandha of Srimad Bhagabatam. To satisfy the curiosity of the readers only the following lines are culled therefrom.

The sage Maitreya replied, that Godhead has His Majesty quite inconceivable to us. He has His external potency Maya through whose instrumentality jivas suffer their miseries in this world. Sorrow, fear, infatuation are the concomitant attributes of the bound jivas while in the case of liberated pure souls they are not so. The sorrows and sufferings of the jivas are, the natural effect of their attachments for their mundane bodies, which can be got rid of only by pure devotion and, through the grace of Godhead. Constant hearing of the chanting of His glories infuses in the jivas an attachment for the service of Godhead, in comparison with which, removal of the miseries of the bound jivas is only a negligible item. Vidura's doubts

being removed by the replies of the sage he made further enquiry about other matters, because he was assured that chanting about Godhead would go to benefit the audience and the chanter as well.

Maitreya then described how Brahma took his birth from the Navel-Lotus of Immanent Vishnu how all his empirical attempts to search for the Absolute proved to be futile and how through complete surrender alone he could receive the grace of Godhead and Him. In his prayers to Godhead he said that this world is but a manifestation of His Maya but He is at the root of all the Avataras, that He never leaves the hearts of those that always chant His glories, that they remain subject to sorrow, desire and attachments as slaves so long as they cannot fully surrender to Him. What to talk of the ordinary run of people, even the intelligentsia, if they become averse to the Words of Godhead, are bound to be hurled into miserable world. It was through the grace of Vishnu that Brahma himself received the power of creation.

The ten kinds of creation of Brahma, his line of descent and manwantara being described, the sage Maitreya further described how Brahma created Sanaka, Marichi and others; Dharma and Adharma, how for the extension of creation males and females were created

from his own body and how through Daksha, one of the sons-in-law of Manu (who obtained his body from Brahma), this world has been filled with created beings. How Sree Vishnu redeemed the earth from its watery grave, in the form of the Baraha (Boar) and how the same was kept afloat thereon when He vanished—all these were part of the subject-matter of his descriptions. Here the sage Maitreya remarked that anybody who serves Godhead with unconditional devotion is sure to be blessed with the best desideratum. Of karma, jnana, yoga and bhakti, bhakti stands foremost of all to bring about the *summum bonum* of human existence. Therefore, barring the beasts, none should keep aloof from the service of Sree Hari.

Requested by Vidura, the sage Maitreya gave an account of the birth of the two demons Hiranaksha and Hiranyakashipu from the womb of Diti (daughter of Daksha and wife of Kashyapa) and the fight between Sree Baraha Deva and Hiranaksha. Then was given an account of how the Paramahansa naked 'munis' like Sanaka and others were prevented from entering the Baikuntha by Jaya and Bijaya, two sentinels thereof, and how for their eternal good they were cursed by the 'munis' to be born in this world and subjected to all desires and passions of worldly beings, how Sree Narayana pacified the anger of the 'munis', how

the latter showed their grace thereafter towards these two sentinels, how this curse was nothing but a means for good in the hands of Vishnu, how Jaya and Bijaya lost their glories and, thrown down from Baikuntha, turned into the bound creatures of this world, how they were born as Hiranyaksha and Hiranyakashipu—the twin sons of Kashyapa and Diti.

The birth of these twin sons was a forerunner of many evil omens and disasters noticeable in the several worlds, when the heavenly gods themselves became highly terrified with their prowess. By virtue of his severe 'tapa' Hiranyakashipu practically received the boon of deathlessness from Brahma and with the force of his arms he brought the three worlds, viz., heaven, this earth and the nether world, under his control. Hiranyaksha having opposed Sree Parahadeva in His act of redeeming the earth from the water was killed by the latter as a result of a fight (for a detailed description of the fight the readers are referred to the Srimad Bhagabatam).

As directed by Sree Vishnu, Swayambhuva Manu married his daughter Devahuti with Kardama rishi who, after long enjoyment of this world, felt inclined to lead the life of a recluse, when his wife Devahuti begged of him to confer spiritual knowledge to her, because she thought

that a man whose works are not done for dharma (piety), whose dharma is not done for *nairagya* (renunciation) and whose *nairagya* is not performed for the exclusive service of Godhead, is considered like one who is dead while alive. So she paryed to help her in that respect.

As advised by rishi Kardama, Devahuti with all austerities, tapas, etc. worshipped Godhead Who, satisfied with her service, appeared in this world as her son Kapiladeva. The rishi Kardama understanding the manifestation of Godhead in the garb of his own son met Him in private and obtained His permission for final retirement.

Enquired by His mother Devahuti, Kapiladeva narrated to her the characteristics of pure devotion that can liberate a soul from all bondages. The rishi Kardama having retired into the forest, Devahuti, with complete surrender and honest enquiry tried her best to learn the Absolute Truth from Kapiladeva who said that the mind and the intellect of the jiva is the cause of their bondage as well as liberation. When it becomes attached to worldly things it brings about their bondage, but when it attaches itself to the Supreme Lord it brings about their liberation. Liberation of the soul can be obtained only through unalloyed devotion towards Godhead. The sadhus

are the repositories of all our eternal good ; they are without worldly desires, unruffled, forbearing, magnanimous and eternally absorbed in the full service of Krishna. 'To live in their association, to hear from their lips the most potent transcendental messages, to have full faith, attachment and love towards them, opens the door of our liberation. Therefore, pure devotion to Godhead is the only way to one's moksha or eternal welfare. An account of the sankhya-yoga was given by Kapiladeva to his mother, about the truth of "Pakriti-Purusha", for detailed description of which the readers are referred to chapter 25 to 28 of Skandha 3 of Srimad Bhagabatam.

After a description of the characteristics of *saguna* and *sakam* bhakti in the light of *sattva*, *raja* and *tama*, Kapiladeva described to her the characteristics of *niskama* and *nirguna* bhakti which is the natural, and causeless attraction of the pure soul towards Godhead, called unalloyed devotion. The pure devotees, in their very nature, never hanker after any of the four kinds of salvation viz., *salokya*, *sarupya*, *sarati*, *samipya*, even if they be offered to them. They have nothing more to pray for except the eternal service of Godhead. To hear with a pure heart the attributes of Sree Hari is to be attracted towards His eternal service. To carry on the worship of Sree

Archa, according to ritual and formula, is of no avail. To bring the worship to perfection to obtain eternal good one must surrender himself to the lotus feet of a Mahabhagabata, learn from him all about Sree Archa Bigraha, the Personality of Godhead, Immanents and so forth. Of all animated beings a Vaishnava, who has surrendered himself with body, mind and speech to Vasudeva, is the best.

Kapiladeva then described how people, deprived of the association of sadhus, become addicted to the maintenance of their worldly relations, beset with too many worldly cares and anxieties, suffer great sorrows and burn within with numerous fires of mundane thought. It is an irony of fate that those worldly people, taking great interests for their beloved sons and other relations even at the sacrifice of their own self interests, are in the end neglected and slighted by those very beloved ones, when they grow old in age. But in spite of all these bitter experiences in their life, better counsels never prevail to them to have apathy for this world and sympathy and attachment for Krishna and His devotees. In the end the hand of death drags them away to suffer in hell the unbearable pangs of sorrow, reserved for them, with the result that they are forced to take births among the animal kinds, suffering all the

agonies attendant to these repeated transnigrations.* Again after the expiry of the effects of their sins, they are likely to have a human birth worthy of the service of Sree Hari.

Godhead is the regulator of the effects of the karma of jeevas. By virtue of his karma, a jeeva enters the womb of a woman through semen of a man and there suffers diverse miseries. When, within the womb he suffers the bitterest agonies, he is reminded of Sree Hari for a while, when with weeping repentance he prays to be forgiven, assuring Him that in the next birth he will do nothing but His service for which alone he desires to be saved. But the moment he sees the light of day he forgets everything and his promise to Godhead vanishes too. His worldly associations create in him a desire to serve and maintain those connected with his body, for which he devotes his heart and soul. To associate with women or to mix with those that associate with women is to destroy one's all good qualities. Therefore, the intelligent people should always keep aloof from women (objects of enjoyments). The Scriptures have compared women with wells, covered with inviting shrubs which are most dangerous to the unwary. The objects of this world are not meant for our enjoyments or for the gratification of our senses ; so we must accept them in

the light of *jukta vivarjya* by engaging everything in the service of the Sole Enjoyer, Godhead Krishna. Satwika rituals may have their uses in their own way, and with their help a jeeva may ascend to the higher worlds ; but whatever the position that is thus reached it is not stationary, because with the expiry of one's fruitive effects he is again hurled down into this lower world. In this way a jeeva can obtain no cessation in the cycle of births and deaths, the progenitor of numerous agonies. But the safest way to obtain eternal good on the part of a jeeva is to have unalloyed devotion towards Vasudeva.

Sree Maitreya said, Oh ! Vidura, after mother Devahuti, got these lessons from Kapiladeva, her gloom of ignorance disappeared. Then bowing down to her son, she began to pray humbly. Kapiladeva soon after left the place. Devahuti in her incessant thoughts about her son Kapiladeva Who is no other than Sree Hari Himself, very soon detached herself from the enjoyments of the world. Thus following the line chalked out to her by Kapiladeva, she soon obtained the Lotus Feet of Sree Hari. That sacred place where she obtained self-realisation is famous as "siddhapada". Oh ! Vidura, any one, who, having firm conviction, hears and reads these secret doctrines about the soul, is sure to be attached to Sree Krishna and in the end obtain the spiritual service of His Lotus Feet.

The Alvars

St. Andal or Godadevi

GODADEVI or St. Andal has a glorious life. Her life is characterised throughout by glowing love for Godhead. Her spiritual descent is traced back to Nila Shakti of the Supreme Lord.

There lived in Sri Villiputtur one Vishnuchitta or Perij-Alvar. He was born in a brahman family. He had a hand-garden of his own. He grew sacred *tulasi* there. One of his important duty was to weave wreaths of fragrant flowers with *tulasi* leaves and to offer them to Vatapatrasayi Bhagawan. One day while he was engaged in plucking leaves and flowers, he found, to his astonishment, a wonderful child marvellously similar in beauty to Lakshmi Devi. He brought the child home and himself took the charge of nurturing it. He gave her the name of "Goda".

The child had a fascinating beauty and a loving form. Vishnuchitta took it to be a divine child and brought it up with every mark of tender care and affection and noticed that she had loving attraction for Sri Narayan from the early years. The child appeared in 3005 B.C. in the month of Asar having Purba Phalguni asterism.

Days rolled on. Vishnuchitta's only daily occupation was to offer

beautiful wreaths from the flowers of his garden to the Supreme Lord. The baby grew into a child and then bloomed into a maiden. She was gambolling about at will in gaiety and mirth without any obstruction to her childish frolics. The aged father looked at the divine child in awful adoration. During his absence she used to meddle and interfere with her father's things and arrangements and in playful spirit she used to wear the wreaths meant for the Lord. Thus she busied herself everyday with the floral wreaths for her toilet. Her father detected and discovered the wrong committed by her most favourite daughter. He chid her severely for this misconduct and throw away the wreaths considering them to be unworthy for the Lord. That day he went to the Lord without flowers.

At night the saint had a dream in which he was asked the cause of not presenting the wreaths. The explanation was given relating the whole story of the defiling of the wreaths by her ignorant maid. To this the Lord frowned saying, "Desecration! Rather say consecration! The wreaths are rendered more odorous and sweet-scented being used and worn by your daughter. I like them more. I want to have these

and no others." The saint woke up in great astonishment and the occurrence the more increased his wonder already set in by the miraculous damsel. He considered within, "She may be Sri, Bhu or Nila Herself" and began to look upon her from that time onward with more reverence. From the next day he offered the wreaths to the Lord after they were first used by the celestial damsel.

Gradually she was ripening into the full bloom of youth and was on the point of reaching womanhood. Vishnuchitta became anxious to get her married but Goda would not accept any human being as her husband except Sri Narayan. Seeing her thus determined he became uneasy and marked that her love for Godhead was immensely growing deeper and deeper. So enamoured of the Lord did our young saint become that she could not bear her existence in separation from her Lord. In her passionate ardour to realise Him as in the most personal intimate relation with her, her imagination carried her beyond all reasonable bound and she pictured before her fancy all the exploits of the Supreme Lord in His Brindaban Leela as if they were being enacted anew for her.

Vishnuchitta was becoming more and more anxious finding his beloved and revered daughter pining for her Divine Spouse. At last he was relieved.

Sri Narayan appeared before him in a dream and saved the situation by announcing, "Goda herself is Lakshmi, My Nitya Shakti; give her in marriage with Me." On the other hand the priest of the temple received the divine order thus, "You all good servants go to the house of Vishnuchitta tomorrow morning taking with you all the necessary things for marriage and escort his daughter here fully dressed." The priest came as directed and related everything to Vishnuchitta. At this happy coincidence, our Vishnuchitta was surprised beyond measure. He prepared all that was necessary to give his daughter in marriage. In great pomp and glory the journey to the temple began carrying Andal in a sedan with a large crowd following. The great assembly was tremendously enormous and they gathered in the halls, corridors, courtyards and breathlessly waited to see what happened. A stir—a rustling and the glorious virgin softly descended from the litter and proceeded towards the temple. She moved softly with heaving breast, and swan-like gait and stood before Bhagawan Sri Narayan, looking at Him with love-laden eyes that knew no satiety. To the surprise of the bystanders, Sri Bhagawan extended His arms and took her in His embrace and she remained there for eternity. All present were struck mute and paralysed,

and our saint was especially dumb with amazement. He had nurtured the divine child with fondling care and he could not check his emotions,—tears rolled down his cheeks. A voice was heard and Vishnuchitta was consoled by Sri Bhagawan with a smile saying,

“You have become my father-in-law. May you now return home. Goda will remain with Me for ever. Don’t worry,” Vishnuchitta got the designation of Peri-Alvar. Godadevi wrote Tiruppabhai in Tamil. It is said that she wrote Nachhiar Tirumarhi also.

Lecture on Samsar-o-Bhakti

On Saturday the 17th September, a largely attended public meeting was held in the Saraswat Srajan Sudan of the Gaudiya Math, at 6-30 p.m. with Maharaja Srish Chandra Nandi M.A., B.L. Bahadur of Cossimbazar in the chair. A very interesting lecture in Bengali on the subject “Samsar-o-Bhakti” (World and Devotion) was delivered by Mahamahopadeshak Pandit Sundaranda Vidyavinode, B.A., Editor of the weekly “Gaudiya”, and the impression created on the audience was immense. The audience consisted of a very large number of respectable gentry of Calcutta. The substance of the speech is given below :

The people in general are always busy with the affairs of the world. Their whole lives and activities are concentrated to self-aggrandisement. They do not think or take care of the future world ; either self-enjoyment or renunciation is the be-all and end-

all of their lives. They always think of the present—neither of the past nor of the future. They always hanker after dharma, artha, kama and moksha. They cannot perceive the deceptive nature of these fourfold human aspirations. So long our life is overwhelmed with this egotism we are liable to be deluded by the triple qualities of Maya, hence there can be no question of Bhakti in our crippled condition. Bhakti is the function of unalloyed self. When our soul is free from the influence of the triple qualities of Maya it is called *Suddha sattva* or unadulterated self. It is the unadulterated self that can form a true conception of the Supreme Lord and His Kingdom. A pure self can render eternal service—reverential or confidential to the Supreme Lord of All-Love and Beauty. *Prema* is the condensed form of Bhakti. So, a devotee when he is in love with Krishna, the Supreme Lord, feels His existence

inside or outside all entities at all times under all circumstances. His *samsar* they belongs to Krishna who is his eternal Lord. He lives in Him, moves in Him and has his being in Him.

When the speaker had finished, the President in a neat little speech urged on the audience the salient points of the highly educative speech and thanked the speaker for the same. He highly eulogised the President Acharyya of the Mission, His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj for His outstanding ability and unique position in leading the propaganda of Vaishnavism under the style of Gaudiya

Mission for broadcasting the teachings of Sree Krishna Chaitanya Mahaprabhu over all parts of the world. He held that Nam Samkirttan as taught by Lord Chaitanya was the only means of salvation from the worldly bondage and realisation the highest attainment. The President thought that it was the highly educated massionaries of the Gaudiya Math alone under the illustrious leadership of the unique personality of the President Acharyya Who alone can successfully carry the teachings of Mahaprabhu at every door and impress every soul. He wished with all his heart greater success of the Mission in future.

Round the Gaudiya Maths

Sree Gaudiya Math, Calcutta :

Editor went to the house of S.J. Keshab Chandra Gupta, Advocate at his earnest request on September 12. He spoke for about two hours on various subjects relating to Krishna and His devotees.*

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, Tridandiswami Srimad Bhakti Hriday Bon Maharaj with a party of Brahmacharins has been to the house of late Sir Deva Prasad Sarbadhikari in the evening of September 12.

Tridandiswami Tirtha Maharaj read and explained the episode of Nimi Naba jogendra from Srimad , and Bhagabat.

On September 19, Tridandiswami Srimad Bhakti Sarvaswa Giri Maharaj, arrived here from Rangoon after a successful preaching in different parts of Burma.

Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj went to Budge Budge on September 17, for propaganda works.

On September 11, the Advent Anniversary of Srila Thakur Bhaktivinode was celebrated with great eclat. The whole day celebration included sankirtan, puja, and lectures by Tridandi sannyasins of the Mission.

Sree Sanatan Gaudiya Math, Benares

Upadeshak Pandit Gaurdas Brahmachari is explaining Srimad Bhagabat at the Math premises regularly. On September 6, he spoke on Sri Radha-tatwa. On September 12, he explained the principles relating to the Appearance of Sri Bamandeva. On September 11, he delivered a lecture on the life and teachings of Srila Bhaktivinode Thakur on the occasion of his Advent Anniversary.

Sree Gaudiya Math, Sarbhog

Tridandiswami Srimad Bhakti Vijnan Asram Maharaj is propagating the teachings of Sri Gaur Sundar in Assam. On September 7, he arrived at Maligram. He explained Srimad Bhagabat at a meeting arranged by the people of the locality.

Sree Satchidananda Math, Cuttack :

On September 11, the Advent Anniversary of Srila Thakur Bhaktivinode was observed with due respect and solemnity. M. M. Narayan Das Adhikari, Bhaktisudhakar spoke on His life before a large gathering.

Sree Krishna Chaitanya Math, Brindaban :

On September 12, a nagarsankirtan procession, arranged by the Brahma-

charins of the Math, started from the Math premises and passing through the principal streets returned to the Math. Many people of the locality joined. Sripad Bankim Chandra Bhaktisastri delivered a lecture at the Temple of Radha-Govinda on Devotion.

Sree Chaitanya Math, Sridham Mayapur :

The Editor arrived here from Sree Gaudiya Math, Calcutta, on September 24. On His way He visited Sree Kunjakutir at Krishnagar and Sree Swanandasukhada Kunja at Swarupganj. The devotees of the Math and the inhabitants of Sridham Mayapur were waiting at the ghat. He left Swarupganj by boat. As the boat arrived the assembled persons received Him with shouts of joy and sankirttan.

On September 22, He visited the Temples of Sri Chaitanya Math and Srila Gaur Kishore Das Babaji Maharaj. S. J. Saibal Kumar Gupta, I.C.S., District and Sessions Judge, Nadia, came to visit Sridham Mayapur with his family. They visited Sri Yogapeeth, Sribas Angan, Sri Adwaita Bhawan, Sri Chaitanya Math, Kazi's Tomb, Ballal Stupa and other places of interest with pleasure. Sripad Mahananda Brahmachari and Sripad Binode Behari Brahmachari were all attention to them. M. M. Pandit Kunjabehari Vidyabhusan spoke to them about the activities of the Mission.

Daltanganj :

Spd. Madhu Sudan Chatterjee delivered a lecture on the Teachings of Gita at the house of Rai Sahib Keder Nath Dutt, B.L., on September 12.

Many respectable gentlemen including Rai Sahib Dr. Abani Nath Chatterji, M.B., D.P.H., Mr. Govinda Saran M.A., B.L., Munsiff, Dr. Nalin Chandra Majumdar M.B. were present.

GAUDIYA DIRECTORY

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Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

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Organ—*Nadia Prakash* (Bengali Daily).

Branches :

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8. Sreedham Mayapur Yogapeetha :
the Holy Birth-Site of Sree Chaitanya

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9. Sree Adwaita-Bhaban : Sree Mayapur (Home of Adwaita Prabhu).

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(Tomb of Chand Kazi).

11. Sreebas-Angana : Sree Mayapur. (The original Platform of *Keertan*).

12. Sree Murari Gupta's Pat :
Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja :
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14. Sree Gaur-Gadaihar Math :
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15. Sree Modadruma Chhâtra :
Mamgachi, Jannagar (Home of Thakur
Vrindabandas, the world-known writer
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16. Sree Bhagabat Asana :
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House of Books on Devotion).

17. Sree Kunjakutir Math :
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18. Tetia Kunjakanan :
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tution—*Bhagabat Pathshala* : Organ—
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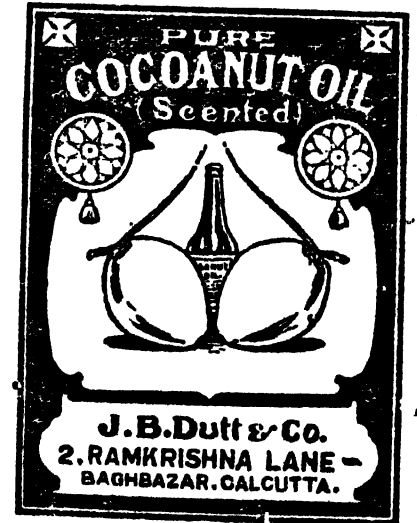
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CONTENTS

Subject	Page
1. Absolute Personality	49
2. Four devotees of Sreeman Mahāprabhu	54
3. Presidential Address	57
4. The Dance of Sree Krishna Chaitanya	59
5. Gaudiya Math & Caste-system	63
6. Transcendence And Immanence	65
7. To His Holiness Trilandi Swami Bhakti Hriday Bon Maharaj	72

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Absolute Personality

THE Reality is a person. He is like man, a most beautiful male human being. This is the nearest analogy supplied by the language of this world to express the Nature of the Divinity as He really is.

The word *Vishnu* revealed by the scriptures as the name of Godhead means etymologically 'one who pervades'. The Personality of Godhead is not any limited conception. He is the One Spiritual Reciprocal to the infinity of individual souls.

Man occupies the highest position among the animated beings of this world. Man is not unalloyed soul in his present state. His soul is overlaid by his physical body joined to a subtle

mental casing which are adventitious factors. These two entangle the soul of man in this phenomenal world. The physical body is subject to birth, growth and dissolution. The mental body is the subtle or causal physical body. Its activity tends to the growth and functioning of the gross physical casing. The mind of man naturally seeks to function through the medium of the gross physical body. Even in dreams the mind acts on the basis of the stored-up memory of the activities of the gross physical body. Without the help of such memory it seems to be lacking in the complementary part of its existence. If the mind tries to conceive the personality of the soul

it can only suppose him to be an intelligent entity like itself and like itself possessing a physical body resembling the human. Even the philosophising tiger of the fairy land is really a human mind wearing for the time-being the external mask of a tiger covering a very real human physique. So the human body is the unavoidable basis of any possible human conception of personality. The human body is the visible expression of personality to the human mind.

Godhead cannot have any physical or mental form. He is, however, the transcendental source even of all limited forms. The Body of God is declared to be both One, as well as Many derived from the One. The One Divine Form is the Reciprocal of the spiritual human body of the soul. The Many Forms are the Reciprocals of the spiritual bodies that correspond to the physical forms of the entities other than man. This spiritual reciprocity between Divine and individual personality is expressed by the analogy of sex. Godhead is the only Male (Dominating Absolute) or Master. All individual souls are servitors or manifestations of the Dominated Moiety of the Absolute. Godhead's One Divine Form corresponds to the most highly developed physical body of the male human being. His Many Derivative Spiritual Forms correspond to the less developed

physical bodies of man and of other entities.

Godhead is not to be supposed to be Male in the physical nor mental sense. The masculinity of Godhead is spiritual. He is the 'only Spiritual Husband or Consort of all spiritual females. He is the only Master of all souls who depend on His Initiative for their activity. He accepts the services of the latter for His Pastimes as the Sole Enjoyer and Master of all active spiritual entities. All neutral spiritual entities depend on the Initiative of the Divinity for their equable existence. They wait on His Pleasure by abstaining from all function.

It is possible for the soul to serve Godhead only by the help of another serving entity. There is an infinity of eternal servitors of Godhead of all types. If any soul is desirous of serving Godhead by the method of depending entirely on His Initiative he is in a position to do so by the causeless mercy of the infinity of other similarly disposed eternal spiritual servitors who are part and parcel of Godhead. The mercy of such entities enables the soul in quest of Divine service to realise his spiritual function to the Absolute person engaged in eternal Blissful Pastimes with His servitors as an accepted subservient of such servitors.

The absolute Person pervades positively and negatively all entities, by each and all of His Forms. But the pervading character of the Divine Personality does not extinguish the individual personality of any entity. Godhead enables all entities to maintain their individual personalities in all their serving activities. He absolutely dominates, i. e., receives the full service of all entities by enabling them to offer themselves to be so dominated.

The soul has his spiritual form who is identical with his individual entity. The form of the soul is definite without being subject to the conditions of limited space or time or any other form of limitation. The soul functions as an incorporated tiny adjunct of variegated Divine Spiritual Power.

The form of the soul is not like any female or neuter form of this world. The individual soul is of the essence of the Spiritual Power of the Divinity by his true nature. The sanskrit word for the soul is '*atman*' which means the 'entity possessing the potentiality of unlimited functioning.' The soul can assume all serving forms without having to give up his own specific spiritual form. It is for this reason, that the terms 'male' and 'female' in their mundane sense are wholly inapplicable to the soul.

For a similar reason when the functions of the soul are expressed in

terms of the mundane vocabulary, they are also liable to be grossly misunderstood by those who are not in a position to receive their real significance to the spiritual plane. *

The principle of personality is dimly and pervertedly reflected in our present conception and realisation of human personality. But in spite of an inconceivable similarity between the two, the one is essentially different from the other. Self-realised souls are privileged to be able to speak analogically of the entities and occurrences of the spiritual plane in terms of the mundane vocabulary. But the spiritual sense of their words cannot be grasped by those who have no access to their own plane. No amount of rationalistic explanation or argument can impart the faculty for the substantive realisation of spiritual form or activity to a person who has no access to the plane of transcendence.

When, therefore, a person in the conditioned state readily enough admits his belief in the Personality of Godhead, he only commits the offence of supposing the Personality of the Divinity to resemble that of a human being as perceived by his limited mind. The absurdity of such belief is patent to any one who stops to consider how such conception is to be co-related to one's actual practice.

Those who are eager to ascribe a personality to Godhead with ill-considered haste, find themselves unable to understand the statements of the scriptures that declare Godhead to be All-pervasive, Transcendental and One without a second. There is for example a class of speculative thinkers who are extremely anxious to exploit the 'historicity' of Christ for establishing the reality of his divinity. But how can historicity be a proof of reality unless reality is supposed to be an entity within the scope of our mental conception? How would such thinkers distinguish between the mental and the spiritual or between human and Divine?

The scriptures tell us that the Divine Personality bears the Name Krishna; that He is a Cow-Boy in Goloka; that He is the Eternal Consort of the spiritual milkmaids of Braja; etc. etc. They tell us at the same time that the Name, Form, Quality, Activity, Abode and Entourage of the Divinity are Transcendental Entities located beyond the scope of the limited mental faculty of human beings. They further inform us that the only way of realising the Nature of Godhead is by submitting to be enlightened by the mercy of His eternal servitors who are sent by Godhead into this world for imparting such enlightenment to those who are disposed to seek for the

same in the spirit of unreserved submission.

This absolute humility does not mean the abdication of rational function. The rational faculty is to be valued; but it is also not to be abused. Those who are perfectly rational are alone aware of the severe and insurmountable limitations under which their present rational nature is placed. It is only such persons who may be said to be really disposed to make the proper use of their present rational faculty and to be really willing to seek to approach the reality with due sense of their utter incapacity for realising the same with their present resources. This is the right use of the present rational faculty. Those who are averse to make such use of it miss the sight of the Truth by following an irrational course.

There is no meaning in believing or disbelieving the testimony of the scriptures, in the case of persons who have no access to the spiritual plane. But it is obligatory on all truly rational persons to lend their ears to the Message of the Absolute from those who are really competent to impart the same under these impossible circumstances. It is both insincere and unprofitable to choose to remain satisfied with the conviction that it is not possible for any of us to know the Absolute Reality. Such conviction

contains only half the truth. It does not allow for the initiative of the Truth Himself Who is certainly able and willing to enlighten us about Himself by means of His chosen agents.

The Transcendental Name of Krishna in the Form of the Sound appearing on the lips of His pure devotees can impart even to the present imperfect aural faculty of man the realisation of the Divinity. This truth has been taught by Sree Krishna Chaitanya as being the sum and substance of the revelations of all the scriptures.

The above proposition states a fact of the spiritual plane and not a conclusion or inference from observation of mundane occurrences. It requires to be tested as to its spiritual validity by reference to its spiritual character. The ordinary worldly tests cannot apply to the spiritual entity.

The question, therefore, resolves itself into this, 'How can the spiritual nature of the *Name* Krishna, that is claimed for the audible sound issuing from the lips of any particular person, be tested as to His spiritual validity with our present cognitive resources?' The clear answer is furnished by the scriptures. The *Name* Krishna is identical with the Divinity. He can be approached by the fully serving aural faculty. If, therefore, He is approached in the attitude of being

regulated and enabled, by means of the spiritual ear restored by His causeless Mercy in lieu of full submission for offering one's services to the Divine Sound, He promises to reveal His Divinity to such listener.

There is nothing irrational about these propositions unless one has the hardihood to disallow to the Absolute any real, or in other words, specific initiative. The facts of this mundane world do not stand in need of the sanction of our ignorant approval for being what they are. They have been what they are by a superior Dispensation whose nature passes our tiny understanding. In the case of the facts of this world it has, therefore, been universally recognised as the only useful business of our poor cognitive faculty to seek to understand their real nature instead of idly repudiating their very entities.

In the same way it would be wholly irrational to repudiate an occurrence of the transcendental plane merely for the reason that he chooses to reveal himself to our benighted understanding for being approached by it. Are we not always trying to approach the occurrences of this world by means of experience supplied by the actual occurrences themselves? Does such seeking deprive us of our faculty of perfectly independent thinking?

How can such an apparently unpromising entity as light convey to our brain the tidings of the distantmost stars? Why cannot the Transcendental Sound make Himself be heard by us by our submissive ear being mercifully restored the corresponding spiritual function which is now dormant? Is it scientifically (?) and philosophically (?) absurd?

Neither empiric philosophy nor empiric science proposes to present us with any *fact* of the transcendental plane. Neither of them has it in their power to do so. Both are strictly confined to mundane occurrences, perceptually, conceptually and inferentially. But the Transcendental Sound is a *fact* of the spiritual plane and neither percept, concept, nor inference of any mundane experience. Why then should empiric science or empiric philosophy refuse to give the revealed scriptures a hearing on their own terms, provided there is an exponent of trans-

cendence who does not require us to sink below the level of our present paltry rational existence? There should be no ground for refusing to give our attentive hearing to preachers of the Truth who do not propose any suicidal course to our rational faculty.

But how is one to recognise genuine devotee of Krishna? The devotee of Krishna serves the Absolute Person by all his spiritual faculties. He preaches only what he practises. No one, therefore, should be given a hearing as a bona fide servant of Krishna, who does not actually serve Krishna at all time. The preacher, however, should be given the chance of explaining himself. By this method all our limited rational assets will be preserved to us intact till we are actually relieved of our present unnatural heritage by being restored to the normal spiritual condition by listening to the Transcendental Name of Krishna from the lips of His genuine devotees.

Four devotees of Sreeman Mahaprabhu

(By Haripada Das Bhaktibibudha.)

KANSARI Sen, an adept devotee of Sree Krishna Chaitanya Mahaprabhu, used to live at Guptipara on the E. I. Ry line; of course, where

there is no trace of his abode at present. He was the famous maid Ratnabali of Brindaban during the days of Krishna's appearance in Brindaban in the Dwapar

age. His son's name was Sadasib Kaviraj who was also a staunch follower of Sree Chaitanya and is the same as the famous Chandrabali, the proud consort of Sree Krishna, as is referred to in *Gour-Ganoddesh-Dwipika*.

Nagar Purushottam was the son of Sadasib Kaviraj. Like his father, he from his infancy loved the sports and diversions of Sree Krishna and devoted himself to the service of Sree Nityananda Prabhu. He lived in his last days at Sukhasagar, a village situated at equal distance from the Chakdaha and Simulia stations on the E. B. Ry. The *Archa Vighras* worshipped by him were brought at this place (Sukhsagar) from Beldanga, his former abode; and when again, as time went on, Sukhsagar disappeared in the bed of the Ganges, and his worshipped *Sri Vighras* were transferred to the *Thakurbari* of mother Jannaba at Berrigram in Saheldanga. All the *Sree Vighras* (along with purushottam's worshipped ones) were at last brought to the village of Chandureh; where they are being worshipped for the last fifty years.

Chandureh is a village on the Ganges in the district of Nadia. It is near Chakdaha and a mile off from the famous village Palpara and Simurali on the E. B. Ry. The old village of Sukhasagar having lost its existence in the beds of the Ganges, a new plot of land, some four miles or so off from

Chandureh and near about the southern side of Kaliganj was called by that name. The present temple, wherein the *Sri Vighras* of Sree Purushottam Thakur and mother Jahnaba are being worshipped is a thatched cottage which also contain the Images of Sree Jagannath Deva, Balarama, Subhadra, Neetai-Gour, Gopinath, Mother Jahnava, Bala Gopal, Radha-Govinda, Revati-Balaram and Salagram. Some of these are said to have been worshipped by Sree Purushottam. About four centuries and a quarter ago, Sree Madhabacharya (Madhab Chattopadhyaya) of Jirat on the E. I. Ry. who was the husband of Ganga Devi the daughter of Sreeman Nityananda Prabhu, was, in the opinion of some people, a disciple of this Purushottam Thakur. Sree Devaki Nandan Das, the compiler of the sermons in praise of Vaishnavas known as *Vaishnava stotras* was also another disciple of him. He was the *Dama Sakha* of Sree Krishna in Brindabana in Dwapara age. Jahnava was the wife of Sree Purushottam Thakur. She disappeared after the birth of Thakur Kanai. Sree Nityananda Prabhu, on getting information of her disappearance went to the house of Nagar Purushottam and brought with him Thakur Kanai, a child of twelve, to his home at Khardaha.

Thakur Kanai appeared on Thursday, the second day after the new moon

in the month of Ashara (Car-festival day) in the year 942 B. S. i. e. about four hundred years ago. He is one of the Dwadash Gopalas of Brajadham. From his very infancy, he proved himself a staunch devotee of Sree Krishna and hence Nityananda Prabhu named him as "Sisu Krishnadas". When the child of five went with his mother to Sree Brindaban, Sreela Jeeva Goswami Prabhu and many other famous Acharyyas of Sree Brindaban of the day finding him greatly attached to the activities of Sree Krishna, changed his name to Thakur Kanai. There is a proverb that Thakur Kanai loved *Kirtan* very much. Raptured with the joy of such *Kirtan* prayers, he often made great dances and once, while dancing in that fashion with a ring round the finger of his right foot, the ring disappeared. Thakur Kanai promised to live where the ring had fallen. It is said that the ring was found in the village of Bodhkhana in the district of Jessore. Thence the family of Thakur Kanai had their abode at Bodhkhana. This place is situated within three miles from the Jhikargacha Railway station. It is accessible by a more comfortable journey by boat over the river Kapotaksha.

In the *stottras* in praise of the Vaishnavas, we find the names of the four generations of Kānsari Sen, Sadashib Kaviraj, Nagar Purushottam

and Kanu Thakur or Thakur Kanai. All of them from father to son are the staunch followers of Sreeman Mahaprabhu.

There is a proverb regarding the family of Thakur Kanai that the *Sri Vighraha* of "*Pran-Ballav*" was worshipped by his forefathers for centuries before the advent of Sreeman Mahaprabhu.

Almost all the descendants of Thakur Kanai, save and except some members of the family of his eldest son, left Bodhkhana, their old abode, and lived at Bhajan Ghat in the present town of Nabadwip. The main cause of this migration was the Marhatta raids best known as the raids of the *Bargees*.

Hari Krishna Goswami, one of the members of the family of the youngest son of Thakur Kanai, returned to Bodhkhana after the subsidence of the disturbances or the raids of the *Bargees*, and instituted there the service of a new *Sree Vighraha* of Pran-Ballav. There are still two separate *Sevas* of Pran-Ballav in Bodhkhana among the elder and younger branches of the descendants of Thakur Kanai. In Bhajan Ghat there is a *seva* of Radha-Ballava established by this line of Thakur Kanai. Thakur Kanai accompanied by Sree Jahnaba Devi and Birbhadhra Prabhu, son and disciple of Sree Nityananda Prabhu, attended the festivity of Thakur Narottam at Kheturi. Both

Thakur Purushottam and Thakur Kanai had many Brahmin disciples. The names of four of their disciples were Sreemukha, Madhabacharyya, Pandit Yadavacharyya and Daivakinandan Das, the compiler of the famous Vaishnava-Stotra

दैवकीनन्दनदासः प्रख्यातो गौड़मण्डले ।

येनेव रचिता पुस्त्य श्रीमद् वैष्णववन्दना ॥

Most of the descendants of the disciples of Thakur Kanai are still to

be found living by the river Silavati at Garbeta in Midnapore. Sree Rama, one of his most notable disciples, belonged to the "Radh Section" of Samavediya Brahmins. Detailed description of this family may be found in the eleventh chapter of the First part of Sree Chaitanya Charitamrita (Gaudiya Edition).

Presidential Address

The following is the text of Presidential Address delivered by Kumar A. K. Mitter in a largely attended public meeting at the Calcutta Gaudiya Math on Sunday, the 25th instant.

Most respected Divine Acharyya, your holinesses, ladies and gentlemen present,

YOU have only shown your own nobleness by offering the chair to an unworthy man like my humble self for which I beg to express my cordial thanks and hearty respects. We learn from the Vaishnav Shastras that an insignificant crow can become "Garuda," the king of birds through the grace of the Lord. Sri Krishna Chaitanya Mahaprabhu showed the example of "Hari Kirttan" (chanting the name of Hari) by honouring the unworthy. It is said that Thakur Haridas made the boys

chant the name of Hari by giving them sweets. It is nothing but a repetition of that policy on the part of the Vaishnavas and the most respected Acharyya of the Gaudiya Math in honouring a worldly-minded man like myself. As we are too much vainglorious on account of our material wealth, honour, lineage and learning, we have hardly any time or intention of listening about religion. We have sufficient time for all sorts of worldly activities but none for attending to the 'sadhus' (religious teachers). The mercy of the all-compassionate Acharyya of the Gaudiya math has been bestowed on such persons like our-

selves. Thus it is nothing but a unique ruse on the part of His Divine Grace the Acharyyadeb in order to destroy our vanity and compel us to listen to "Harikatha" on offering a high position to the unworthy.

I do not consider myself any way fit to comment upon the elegant speech on the subject of "Bhakti" and "Virag" (devotion and asceticism) of the eloquent orator of this afternoon M. M. Pandit Sundrananda Vidyavinode, Editor of the "Gaudiya,"—which speech is nothing but the outcome of the sublime teachings of the Acharyya of the Gaudiya Math. Because those who have really followed the path of devotion can alone understand the true import of genuine asceticism and pure devotion. So far I have been able to understand the purport of the speech, I have come to this conclusion that howsoever austere the abnegation may be, it cannot be permanent without true devotion. Such a kind of abnegation is a subtle form of self-enjoyment. Genuine asceticism naturally follows in the wake of true devotion.

Every sincere soul is bound to be ever grateful to the Gaudiya Math for the means devised and undertaken to uplift the spiritual condition of the humankind. Our India is the cradle of religion from time immemorial. All other movements that find place in our country to serve either any temporary

or casual purpose are more or less the products of foreign ideals imported from outside. But the Acharyya of the Gaudiya Math has been widely propagating all over the world the gospel of Divine Love which is the quintessence of Sanatan Dharma, the birth right of India which was originally preached and promulgated throughout the country by the Supreme Lord Sree Chaitanya some 450 years ago. All the gifts of science of this present world are being properly utilised in the service of the Supreme Lord through the grace of the Acharyya of the Gaudiya Math as the instruments of propagation of His transcendental words in a warring age when scientific inventions are being applied as appliances for self-aggrandisement all the world over in the name of advancement and civilisation foreboding future ruin. Thus Gaudiya Math may be called the Divine Messenger of reclamation from the gaping jaws of death.

The message of true devotion and real abnegation of the Gaudiya Math has penetrated the bulworks of the greatest stronghold of materialism of the present world and has hoisted there the flag of spiritual victory. It is for the first time that the illustrious Acharyya of the Gaudiya Math His Divine Grace Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj has been fulfilling the prophecy of Lord Sri Krishna Chaitanya

about the promulgation of His Message all over the world. It is an extraordinary gift of the Gaudiya Math to proclaim the Message of Love in the age of strife and discord, the Message of devotional non-attachment in the age of materialism, the Message of loving service in the age of self-enjoying aggrandisement of the world at large.

It may be asked by some persons as to how far the Gaudiya Math is trying to relieve the distress of the wailing people from the ravages of flood and famine visiting every year. The satisfactory reply may be realised by those who are intelligent. It is no doubt incumbent on every worldly-minded man to help and ameliorate the distressed people of the world. Mutual sympathy and co-operation are found even among the lower creations. The fly, the ant, the crow, the dog, the monkey all these lower creations save their own species from attacks of others even at the cost of their lives; yet selfishness, tendency for enjoyment and atheistic temperament are visible in their fullest extent

among those creatures. But how few people are able to preach in a really selfless manner the highest religion of man, true devotion with non-attachment and the service of the Absolute Personality—which are the inborn and eternal nature of the full-bloomed and perfect stage of consciousness? There are many institutions for our temporary relief from the occasional visitations of Nature and we wish such institutions to be multiplied. Each and every individual of the world like ourselves do take the responsibility of engaging ourselves from bad acts to pious acts by such means. The novel and unique manner of self-realisation through the preaching of devotion by the Gaudiya Math, which is the most sublime form of religion, is leading the world to the highest attainment which is the greatest and the most everlasting good to the whole world. This is the special feature of the Gaudiya Math. So I would appeal to everyone to engage his own capacity to help the noble propaganda of the Gaudiya Math.

The Dance of Sree Krishna Chaitanya

DANCE, song and music were exhibited by Sree Krishna Chaitanya as the mode of performance of the congregational worship of Sree Krishna.

Texts indicative of this mode are to be found in the Shastras. But from those scattered hints it is not possible to deduce the system itself. The new

emphasis on an admitted method of worship is the special and original contribution of Sree Krishna Chaitanya.

The Shastras, indeed, make it obligatory for Brahmanas to sing and dance to the accompaniment of music as a part of temple worship. They are at the same time forbidden to take any part, either as performers or spectators, in any musical performance for the purpose of amusement. These provisions may certainly be adduced in proof of the new mode of worship being based upon the Shastric injunctions.

But the explanation of His conduct that was offered by Sree Krishna Chaitanya Himself to Prakashananda who objected to the unseemly practices of dance and song by a member of the ascetic order, is based on certain characteristic texts of the Srimad Bhagabat.

The Srimad Bhagabat declares that the loving devotee of Krishna is madened by the ecstasy of joy and laughs, cries, dances and sings oblivious of the salutary conventions of theistic society that provide the performance of worship in the most dignified manner and with all due solemnity.

The argument was used by Sree Chaitanya in another form on the same occasion in defence of the New Mode of worship. He was instructed, He said, by the Guru to recite the Name of Krishna for the reason that He was too

ignorant to understand the transcendental philosophy of the Vedanta the study of which is enjoined by the Shastras as the duty of an ascetic. But when He had practised the chant of the Name for a time He felt the strange effect of such performance. It made Him laugh cry and dance like a mad man. He then went to the Guru and told him that the *Mantra* that he had imparted to Him had made Him mad and He begged to be enlightened regarding His real condition. The Guru then informed Him that He was most fortunate in as much as love for Krishna was produced in Him by the chanting of the Name, which is the highest and only desideratum of all spiritual endeavours. Sree Chaitanya then went on to say by way of apology that He did not dance, sing and go about like a mad man of His own choice, but that He was made to behave in that strange manner by the love of Krishna.

The part which He ordinarily played in the congregational chant was that of the Dancer. He usually took His position in the centre of the circle of the chanters and performed the Dance. It also appears that the chant and music of the performers of the sam-kirtan were set to the requirements of the Dance of Sree Krishna Chaitanya, which was thus the central function.

How are we to explain this greater importance of the Dance as a mode of

worship? The Name of Sree Krishna is identical with the Personality of Sree Krishna. The Chant of the Name is, therefore, a legitimate form of His worship and also the only form that is available to conditioned souls. This is at least a consistent idea. But why should the Dance of Sree Krishna Chaitanya possess such superior excellence?

The expression of love is displayed in a form that make their direct appeal to the senses. Repression of such expression is also a form of the activity of love. Love of Krishna expresses itself in certain forms of bodily activities. These activities are again capable of being expressed in language or by music. Those who form the circle of the dancers and musical performers in the Dance of Sree Chaitanya seek to follow the activity of love that is engendered by Love Himself in the Dance of Sree Chaitanya. That Dance represents the effects of love and involves the simultaneous use of all the limbs of the Body for the expression of love under the overpowering influence of love.

The aesthetic quality of such performance is different from that of the art of dancing that is practised for the gratification of the senses of conditioned souls. The distinction can, however, be properly grasped only by those who have had the rare fortune already

experiencing the same in some preliminary forms. But, as in the case of every other form of higher spiritual activity, it is liable to be misunderstood by less advanced devotees as well as by the uninitiated. Fortunately, however, the activity has the further quality of exciting the better judgment of those who are not unwilling to practise inner scrutiny of their own shortcomings. Those who are perversely disposed to shut their eyes to their own patent imperfections necessarily misunderstand the nature of the highest function of all souls.

Sree Gaurasundar is Love Himself. The Activity of Divine Love is displayed by Love Himself in His Own Form of the Dance of Sree Krishna Chaitanya as the Divine Teacher of the world-teachers. Unless the preceptorial function points to this consummation of the disciplic activity, it can possess no teaching value whatsoever. There is no higher expression of the complete submissiveness of loving service than the Dance of Sree Krishna Chaitanya. It is the fitting consummation of the pure worship in the temples by the methods of severe and solemn reverence and awe. These methods represent the necessary preliminary efforts for the realisation of the perfect spontaneous loving activity. On the other hand if the solemnity of reverential worship is practised without due reference to its ultimate purpose, it

is bound to degenerate into the antics of meaningless idolatrous asceticism. There is also the danger of the opposite kind which is no less fatal. The professional sensual performances of abandoned men and women may also be extolled as the ecstasies of pure devotion.

Those who may hesitate to accept the above view of the real nature of the Dance of Sree Krishna Chaitanya should find it impossible to explain the occurrence of the corresponding activity in our present life and also the extraordinary value that is attached to it specially by those who are most anxious to deny its propriety in the conception of the Absolute Personality. Sree Krishna is the Perfect Dancer. So also is Sree Chaitanya. There is the Perfection of the aesthetic function in Both, but with a real distinction. The Dance of Sree Krishna is the Dance of the Lord, the Dance of Sree Krishna Chaitanya is the Dance of the Lord in the mood of His Only Beloved. The former is no function of man or woman. The latter is the Divine Source of the proper function of all souls. The dissipation of dance that is practised by man and woman is the punishment and degradation of the bad ambition of perverse

souls for usurping the Lordly Function of Sree Krishna. It is for this reason that such dancing is strictly forbidden by the Shastras to those who are at all desirous of serving Sree Krishna. At the same time dance of the other kind, the performance of which is enjoined by the Shastras on all Brahmanas, is practised by them for keeping alive the reference of all forms of worship to the perfect practice of Divine Love represented by Dance of Sree Krishna Chaitanya.

This aesthetic aspect of the Divine Service is also missed by those who attempt to understand it in the allegorical sense. Its real meaning is equally inaccessible to the idealistic interpreter. The Dance of Sree Gaurasundar as described by Thakur Vrindavandas and Sree Kaviraj Goswami is a real performance and a concrete event. It is not less but more real than the real dance of any historical person of this world. But no person can understand its real nature without being favoured by special Divine Mercy. To such a person the Dance of Sree Krishna Chaitanya reveals Himself as the Everpresent Undivided Living Reality.

. Gaudiya Math & Caste-system

EVERY nation has a certain classification of social life. Diverse considerations enter in the original determination of such classification. Locality, climate and age breed differences of customs and associative mentality. The habits of life vary in the different grades of the social stratum. Heredity is always a great factor. Occupation, poverty and riches have their influence. Qualifications and merits again create inevitable differences. Then there are the factors of the differences between the different civilizations that have grown up under these differing conditions. The colour of the skin, manners and behaviour, predilections in aesthetic culture have had also a good deal to do in bringing about these arrangements.

The origin of the four ancient castes in India may be accounted for in the following way. The dark colour and degrading instincts of a section of the people introduced the first division. This inferior class were the shudras who were regarded as on a level with cattle and other possessions of a household. They were debarred from education and civic rights and were the slaves owned by the three higher sections of the society, who were vested with the authority of lordship over the shudras.

The higher three sections were differentiated from the slaves by the investiture with the sacred thread for making them eligible for certain rights and privileges in society.

The first class had six different engagements. They alone could hold the office of teacher, could be donor and recipient of gifts, could act as worshipper of the emblematic Deities for others and could associate with the animistic or spiritistic thought.

The second class was meant to deal with politics, war, collection of revenues from their under-tenants and householders, under the patronage and upper office of the former class.

The third section was meant for inculcating the commercial interest in society e.g. in fostering agriculture, trade, banking and other industries, as well as for holding tenancies under a political federation, rearing cattle, gardening, with a prohibition of engaging in lower occupations in the estimation of the first two orders.

The first class of the society purported to own all lands and properties as the superior owner, whereas the second class used to manage the holding of lands, homesteads and fields. Tilling and cultivation were vested in the third class under the second who posed as patriots and owners of many lower.

rights in the intermediate position between the first and third classes. The first section of the society practised sacrifices for higher aims of life here and hereafter, who delegated all management of the properties to the intermediate holders for passing them in pieces to the proper individuals for direct occupation.

The matrimonial ceremony was conducted between sons and daughters of each class with special exception of intermarriage with the other two. The higher class could marry a lower class girl; but if any attempt was shown by a bridegroom of lower class to gain the hands of a girl of higher class, the offspring was considered to belong to the mother's caste in the former case and to be of mixed caste if such mixed parentage showed a lower caste person as father.

The process of heterogeneous unions multiplied the number of castes till they mounted to the total of no less than thirty-six later on. These mixed castes held different occupations, being descended of proper and improper combination. The question of legality went so far as to consider them in different castes though they belonged to the same stock. Different provinces of India held different views in different localities in this matter.

The original system of four castes was introduced just after the Satya

Age (Golden Age). There was only one community before that. Heredity played the decisive part in determining the social classification in India from the very beginning of such classification, although qualifications and merits are also found alongside the principle of heredity. But as the castes on their first introduction did not naturally favour the incorporation of fresh members by their adoption of the occupations reserved to a particular caste, it became necessary to permit in some cases the incorporation of the descendants of other castes to the stock of the original members of a particular caste or class.

The consideration of the special qualities of an individual prompted such incorporation, and the matter went on smoothly where no difference of opinion was started. But in cases where such a conflicting mood accidentally showed itself, provincial politics settled the matter in favour of the strong. The elevation as well as the degradation were effected by the caste-makers of a particular village or section. But this was virtually settled after a few generations when lapse of time facilitated the forgetfulness of the contenders. We find references in the Institutes of Provincial Laws that an individual who wanted to create a section could be reconciled with the original after passing a few generations.

The Gaudiya Math has got the prime necessity of facilitating the true transcendental spirit in man. So they are not quite sanguine to disturb the time-honoured principle of heredity unless there is a necessity of doing so. The question of quality and merit in individuals of different classes can be met in exceptional cases by shifting them to the proper classes if the prominent aptitudes urgently demand such shifting. We actually find such ritualistic injunctions in the genuine historical codes like the Mahabharata and the Puranas which bear testimony to the old practices. We need not hesitate to prefer them to the rules that were framed later for the purpose, but were never in vogue being dead letters. So the Gaudiya Math does not override the claim in individual cases for incorporation into a class which is not their own; but such admission of the

true rights of an individual member does not mean that a worthy individual can be forcibly proselytised from one caste to another.

Instances can be cited from the Puranas by way of precedents which show such shifting from one caste into another. The qualities and actions of an individual should be considered in shifting him to a better or a lower position. The Gaudiya Math accordingly does not agree to submit to the decision of the mass in this respect. But they are quite prepared practically to honour an individual for his qualities and actions, and consider it unnecessary and inconsistent to shift the castal distinction from one sort of occupation to another. The members of the Math are ever respectful to all worthy persons whether they happen to be inhabitants of countries outside India or of provinces inside India.

Transcendence And Immanence

THE question has often been asked in philosophy, "What is the relationship between the Infinite and the finite soul, the Absolute Spirit and the world of finite experience, the noumena and the phenomena?" In the sphere of religious thought the echo of the same

question has been heard in various other forms.—"What is the kinship between the worshipper and the Worshipped? Does God absolutely transcend man and the universe as a whole, or, is He immanent in it? Does He smile with us in our happiness and sympathise

with us in our difficulties. or, is He quite indifferent to us? This is a vital question and thinkers of all countries and ages have not been slow to recognise the importance of its satisfactory solution.

The reply to these questions has been attempted along two main lines, which call for our attention. Some have emphasised the essential distinction between the Infinite and the finite and have accepted absolute transcendence of the one over the other, while others have laid stress on the immanence of God in the human spirit and the phenomenal world.

The former school gained prominence in Europe with the rise of individualism in the eighteenth century. Locke was chiefly responsible for shaping the thought of this century in England and France and Leibnitz in Germany. To Locke God was an extramundane deity having no connection with man and the finite world; to Leibnitz He was the Monad of monads—the Supreme Monad, absolutely self-sufficient or self-contained and eternally shut up from other beings and monads. Both Locke and Leibnitz denied any kind of relationship between man and God.

The difficulties, however, of this kind of philosophy are obvious. It lays so much stress on the transcendence of God that it removes Him out of the world altogether and gives rise, in this

way, to a mechanical Deism. God is reduced to a great First Cause. Like a watch-maker He creates the machinery of the world once for all and then without interfering with it any more merely contents Himself with 'seeing it go'. Apart from the fact that such a God can hardly excite reverence and love in our hearts, the deistic position involves an unbridgeable gulf between man and God and thus undermines our conception of the essential unity of existence, which is the back-bone of all philosophy. Leibnitz, for example, having once set up a world of independent monads finds himself at a loss to explain the unity or the harmony of things and is led in the end to account for the same by his unwarranted belief in the Pre-established Harmony of the universe. Besides, the dualism or pluralism, which are the natural outcome of the philosophy of transcendence, put limitations on the absolute freedom and infinite perfection of Godhead, by setting up one or more independent principles alongside of God, the independent existence of which can only be maintained by drawing a boundary line round the Infinite (?). Insistence on transcendence leads to incurable agnosticism in Kant. The universe is bifurcated into noumena and phenomena. Phenomenon is the world of experience that meets our senses; noumenon is that which is always

hidden from our view and transcends all knowledge. God is a Reality that belongs to the noumenal existence and has nothing to do with the phenomena. He is the Unknowable and the Unapproachable, the 'Thing-in-itself' in all its pristine purity, which human reason dare not contaminate.

Immanence has been mainly emphasised by Hegel. He revolted against the agnostic relationism of Kant and insisted on the doctrine of immanence of divine reason in the world. But undue emphasis on immanence in Hegel, as in other philosophers, leads to a sheer identification of the Absolute with the world of experience.

He regards the world to be a system of thought and the different finite thinkers as the functions or modes or reproductions of one Universal Self-consciousness. This excessive insistence on immanence of the divine spirit in the world of our experience seems to deprive the finite souls of their independent existence and make them but the shadows of the Absolute.

Further, in his belief that the Absolute is revealed in the world of its experiences, Hegel goes to the extent of saying that in the history of humanity God arrives at a knowledge of Himself. By identifying the process of human experience with divine experience he virtually denies any actuality of God for *Himself*. The history of humanity

is regarded to be the necessary stage by which God becomes self-conscious. His doctrine of evolution is, in fact, one of Hegel's most important contributions to philosophy. But his identification of the divine sources and the goal of evolution with its highest human manifestations brings him down to the level of the materialistic position. God is in no sense self-subsistent but depends for His existence on the appearance of man. Appearance of man is identical with the creation of God.

Bradley tries his level best to drag the Hegelian Absolute out of this pitiable plight by insisting on His independent existence and absolute transcendence of our categories of thought and being. But this leads him in the end to pantheism or acosmism—to admit an undifferentiated, all-pervasive substance as the only reality and to reject the finite existence as a species of illusion. Pantheism tries to explain the problem of relation between the finite and the Infinite by emphasising transcendence to such an extent as to root the finite out of its very existence. In western philosophy pantheism found expression chiefly in the philosophy of Spinoza and in New-Platonism, while in India it found its strong advocate and votary in Shankar, who by his clever logic gave it the appearance of such an argumentative philosophy that it cast its spell over many a mind of his

age and is still a living faith with many peoples in the East as well as the West.

An unbiassed study of this philosophy, however, will reveal to any lover of truth that instead of explaining the problem of the relation between the finite and the infinite, it really explains it away. For it tries to explain the relationship between the finite and the infinite by cancelling one of the *terms in the relation*. The finite in some form or other is totally wiped out of existence. Spinoza describes the finite as the manifestation of the attributes of the undifferentiated substance which do not really belong to it but are superimposed upon it. Shankar similarly describes it as the result of 'upadhis'. But both Spinoza and Shankar alike fail to give a satisfactory answer to the question "What is the ground on which the superimposition or 'upadhis' rest?" It is maintained that our intellect is the ground. But it is apparently arguing in a circle. For the finite mind which is said to be the ground of the 'upadhis' is itself the result of the 'upadhis'.

Besides, by declaring the finite to be a mere appearance or illusion, the pantheist, far from simplifying the problem of relation between the two, makes it still more difficult. It is possible to establish a relationship between any two terms only when there is some affinity or common ground

between the two. There is some relationship, for example, between the sun and its rays or light, but there is no relationship between the sun and darkness. It is possible, therefore, to establish some sort of relationship between the Absolute and the finite spirit only if there be *some* affinity between the two; but if the latter is declared to be as absolutely false as the former is true, there can be no possibility of a relation between them. For, in that case the problem of relation between the finite and the infinite - between one species of truth and another becomes one with the relation between falsehood and truth. The followers of Shankar try to remove this difficulty by saying that the nature of a falsehood or illusion is that it does not exist; so there can be no problem at all of relation between that which exists and that which does not exist. This is to a certain extent true. That which is false or unreal can never exist, for otherwise, it would not be unreal. But once the finite is declared to be unreal the problem is no more of relation between the infinite and the finite but of relation between the infinite and the *appearance* of the finite. For, the fact is that in spite of all the efforts of the pantheist to wipe the finite out of existence it still continues to persist in some form or other and the difficulty of explaining a relation between two terms which he tries to do away with by

exterminating one of the terms in the relation and thus removing the very necessity of such an explanation, remains. The finite for a moment may seem to have been exterminated but it reappears in the form of its ghost *viz.*, the appearance of the finite, which gives a good deal of trouble to the pantheist.

The above statements will reveal that the pantheistic position is *prima facie* irrational. Is there, then, no way out of the difficulty, no generous and all-embracing solution to the problem of relation between the finite and the infinite? We might stop and consider. Our position seems to be somewhat like this; we cannot ignore transcendence and lay too much emphasis on immanence, because that would bifurcate the universe into two altogether independent principles and will neither be in consonance with our philosophical idea of unity, nor do justice to our religious conscience. The third alternative that of cancelling one of the terms in the relation is still more dangerous. The pantheist cuts a very sorry figure in trying to exterminate the finite and replacing it wholly by the infinite. Indeed, he appears to be performing the impossible feat of jumping out of his own skin. Attempts to solve the problem by eliminating the Absolute have also met the same fate. What an absurd position Alexander involves

himself in by saying that God does not already exist but is yet in embryo, or in the making and, we must look forward to his springing into existence as the last stage in evolution or the highest point in the development of humanity!

No solution of the difficulty, therefore, that does not try to retain both terms in the problem of relation between the finite and the infinite can be acceptable to our minds. No solution, also, that does not do equal justice to both transcendence and immanence can be regarded by us as being satisfactory.

Hence, glorified be the name of Sree Krishna Chaitanya Who transcended all narrow views, quasi-truths and contending theories and reconciled them in a higher synthesis! The super-excellence of His teaching lies in His harmonious blending of the philosophies of Immanence and Transcendence—in keeping intact the infinitude of the Infinite and the finitude or the freedom of the finite, the unity of the universe and the individuality of all existing things. The key of His all-embracing philosophical teaching lies in the very nature of the Absolute—His infinite perfection and unlimited personality. From the infinite perfection of the Absolute follows His possession of infinite potencies and the power to hold together in an inconceivable way the seemingly irreconcilable and contradictory qualities. What, therefore, may

appear to be a contradiction, to us is but an enrichment of His Divine Personality. Transcendence and immanence may appear to be contradictory aspects to the finite mind, but in Divine Personality they are the associated aspects of an abiding unity which holds under all circumstances. The Absolute is immanent because He is Omnipresent and all-pervading without losing His transcendence and because He is the final cause or the ground of the finite soul and everything that exists. He is transcendent because He is at the same time always beyond both the finite soul and the phenomenal universe, and is His own unique Personality.

The immanent aspect of God is termed as Paramatma. But God with all the splendour and glory of His infinite perfection, infinite potencies and infinite attributes, Who necessarily transcends all imperfect things and partial aspects of being, is called Bhagawan. As Paramatma He is the transcendent regulator and observer of the actions of all souls and the unifier of all existing things, but as Bhagawan He is the Absolute Blissful Person engaged in all-blissful transcendental Activities in His Own Divine Abode which is beyond and above all phenomenal or finite existence. In His Paramatma aspect He is the principle of unity that accounts for the temporary order and harmony of the universe and

the abortive personality of the conditioned state. As Bhagawan He displays His Own Transcendental Individuality and eternal existence of every individual entity on the higher plane. The relation between God and other things is that of inconceivable unity in difference. The human soul is at once distinct and united with God. It is dependent on God and united with Him in so far as it is neither self-derived nor self-existing but has got its ground or substratum in God. It is distinct from Him because the self-hood which it is conscious of in willing is felt as one which implies a real difference not only between it and any other finite soul but also its permitted real freedom even as against its own mightier source, the Absolute Spirit.

It is the mathematical philosophy of exclusive extreme relations, which cannot find the reality of the connection between absolute unity and absolute difference. Mathematics can only be applied to the world of limited space and terminable time and its attempts to apply it to the Absolute must prove to be dangerous. God bless the soul of Hume who carried the atomic philosophy of experienced external relations to its logical conclusion and showed that an empiric philosopher who had no faith in the philosophy of internal relations could not but end as a sceptic out and out.

The problem of the relation between the experienced finite and the Inconceivable Absolute Infinite would have been much simpler if we had been a little less overbearing or presumptuous in our speculative attempts. Transcendence and immanence, we have seen, are both distinct from external relations. But although our human understanding does not enable us to understand this real mystery, there can also be no mistaking about it when once the proposition is presented to our consideration and pondered seriously. If we fail to understand *how* the relation between the two is established in God, our natural conclusion should be the unbecomingly of our discursive understanding and not the non-existence of transcendental power in Him. Finitude on the plain of the Absolute is in full consistency with our individuality and the right attitude of an earnest enquirer after Truth should be to explore the practical avenues of approach to the eternal plane of the Reality. It is a sacrilegious offence of a very serious nature and the most illogical of fallacies to seek to employ the inconclusive deductions of phenomenal existence for denying the very existence of the Absolute. It is enough for us, indeed, if we understand that both transcendence and immanence must somehow be equally true of God and equally inaccessible to the conditioned soul.

It is not a question of the reconciliation of two contradictory notions both of which are deviations from the experience of enigmatic existence by the resources of a faulty and ignorant cognition but is a problem that neither concerns us directly nor is within the reach of our speculative reason and the solution of which in God is the fact although necessarily inconceivable to our present understanding that requires to be realised with full and legitimate faith in His power for enabling us to do so. We should not be contented with the misleading result of our speculative attempts or with the imperfect knowledge of the phenomenal aspect of the reality that is open to our poor intelligence. Instead of trying to manufacture a theory of the reality by the limited capacity of our understanding, if really we are desirous to know more, we should pray to the Merciful Lord for better light, superior intelligence and higher understanding.

[Nevertheless the solution is sufficiently envisaged by the philosophy of Sri Krishna Chaitanya. Immanence and transcendence are according to this philosophy neither supplementary nor contradictory relations. Taken together they indicate the whole connection of the Absolute Reality with phenomenal existence, the latter alone being cognisable to conditioned souls. Although the plane of the Absolute

transcends that of phenomenal existence, there is yet a bond of transcendental causality between the one and the other. That relationship is described as analogous to the relationship between an entity and its perverted shadow. The shadow is not independent of the substance, and yet it is not the substance. The phenomenal world bears a remarkably similar relationship to the Absolute. The substance is immanent in the shadow without being of the essence of the shadow. This conception of immanence is very different from that of the different schools of speculative philosophy in the East as well as the West.]

His Holiness Tridandi Swami Bhakti Hridaya Bon Maharaj.

Gaudiya Mission, Darjeeling.

Your Holiness,

We welcome you on this occasion of your visit to Darjeeling after successfully propagating the universal religion of Divine Love in the West and establishing the "London Gaudiya Mission Society" under the presidency of the Most Hon'ble Marquess of Zetland for mutual understanding between the East and the West. You have not only distinguished yourself as a learned religious preacher of the Gaudiya Math, Calcutta, but also as a patriot engaged in various activities for the universal welfare. We thank you for your noble and pious activities in India and abroad and pray to God for the fulfillment of the noble mission you have undertaken.

Dated Darjeeling, .

The 21st September 1955.

The citizens
of
Darjeeling.

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74. Sri Sri Shikshashtakam. 0-2-6
75. Satika Shikshadasakamulam. 0-4-0
76. Sarangsha Varnanam. 0-2-0
77. Sree Gaudiya Mathasya Parichaya. 0-1-0
78. Sri Siddhanta Saraswati Digvijaya. 0-8-0
79. Sri Tatwa Sutram. 0-4-0

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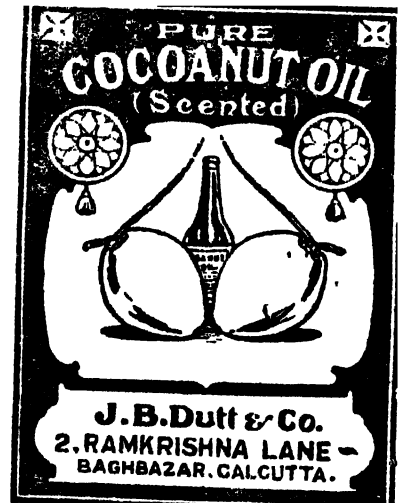
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October 23, 1935.

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CONTENTS

Subject	Page
1. Sree Chaitanya's Meeting with Rai Ramananda ...	73
2. Reception Meeting	79
3. Reply to Prof. Bauver's letter ...	82
4. Math-interests Versus Home-interests ...	91
5. Public Reception ...	96

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Sree Chaitanya's Meeting with Rai Ramananda

By Tridandiswami Bhakti Pradip Tirtha

SREE Krishna Chaitanya Deva after the assumption of Vedic mendicancy came to Puri. From Puri He went on a pilgrimage to the south (Deccan). Pandit Sarbabhauma Bhattacharjee entreated Him to meet Rai Ramananda on His way. After visiting many shrines at different places He reached the banks of the Godaveri. This reminded Him of the Jamuna, and the woodlands on the banks suggested Brindaban. He crossed the river, bathed and then sat at a short distance from the *ghat*. While He was occupied in chanting the Holy Name of Krishna, Rai Ramananda arrived in a litter, attended by many musicians and

brahmanas, for ceremonial bath. Sree Chaitanya at first sight knew him to be Rai Ramananda. He longed to meet him, but checked His eagerness. As Rai Ramananda after his bath came up to Him, he was filled with a great wonder as he looked at His Person which was shining like a hundred suns. He alighted from his litter and fell prostrate before Him. Sree Chaitanya stood up and said, "Rise and chant Krishna's Name". He was strongly longing to embrace him, yet asked, "Art thou Rai Ramananda?" The reply was, "Yes, I am that slave, a vile *shudra*". The Lord embraced him and both sank on the ground in excess

of natural *prema*, both of them, overcome with pure love, began to perspire, weep, tremble, with their hair standing on end, and both uttered "Krishna, Krishna" in supreme joy.

The brahmana followers of Rai were amazed at the sight and thought. "This sanyasin is like Brahma himself, and yet He weeps embracing a *shudra*. This great dignitary is a profound scholar and of a naturally grave demeanour, and yet he has been maddened by the touch of the sanyasi." On seeing the strangers, the Lord checked Himself, and both of them regained their composure and sat down on the ground. The Lord began smilingly, "I heard of you from Sarabhauma, and he instructed Me to meet you. It is well that I could meet you so easily." Rai replied, "The great Pandit is pleased to own me as his humble servant, and is always on the alert to do me good. It is due to his mercy that I see you. My life is, indeed, blessed today. You are gracious to touch this vile *shudra*, which proves your mercy and that of Sarabhauma to this most unworthy person. You are Supreme Lord Naryan Himself and I am but a servant of King, a worldly person and a vile *shudra*. You did not fear the injunctions of the Vedas in touching me. The Vedas forbid you even to look at me. Your mercy on me makes you perform a forbidden act. You are Godhead Him-

self. Who knows your ways? You are Mercy personified. You have come here to deliver me. O, Saviour of the fallen, such is the habit of the Great, that He deviates from His path to deliver the fallen. It is said in Srimad Bhagabât, "Oh Lord, the saints ever visit the homes of worldly people for compassing their eternal good. There is no other purpose in it. The hearts of the brahmanas and other attendants numbering a thousand are melted by Your sight. All of them are shouting 'Krishna, Hari;' and are shedding tears of joy. Your characteristic features show unmistakable signs of the Divinity and they are never found on a mortal."

The Lord replied, "You are the greatest of devotees. It is your sight that melted the hearts of all. What to speak of the others, I myself, a *mayavadi sanyasin*, am steeped in the love of Krishna at your touch. Knowing that My heart is too hard to be changed, Sarabhauma advised Me to meet you."

While they were praising each other and enjoying the delightful mood, a *vaishnava Vaidic brahman* came and bowed unto Him, and besought Him to accept the alms of food and residence at his house. The Lord accepted the invitation knowing him to be a *vaishnava*, and then turning to Ramananda, said, "I feel a great desire to hear

Krishna-talk from your lips. I shall hope to meet you again." Rai replied, "You have come to save the sinners. But my wicked heart alone has not been purified by Thy sight. May I pray for Your stay for a few days for purging my heart of all sins?" Rai Ramananda then made his bow, and went on his way with the greatest reluctance. The Lord betook Himself to the house of the brahman, and the evening approached in the midst of their anxieties.

The Lord was anxiously waiting when Rai appeared with a servant. He bowed to the Master and was received in His embrace. The two now retired to the seclusion of privacy and began to converse on sadhya (the goal) sadhan (the means). The Lord requested Rai to recite the texts of the shastras on sadhya (goal). Rai replied, "Devotion to Vishnu is acquired by observing the duties of our position in society. Vishnupuran says, 'propitiate the Supreme Lord by following the prescribed duties of your social rank and fitness. There is no other means of pleasing Him.'" The Lord said, "This is off the point, tell me something more advanced." Rai answered, "The highest means of acquiring devotion is to offer to Krishna the fruits of our acts even as the Gita instructs, 'Oh son of Kunti! consign to Me whatever you do, be it eating,

performing the homa ceremony, or act of giving or austerity.'" The Lord rejected this view also and asked Rai to cite more advanced ideas. Rai replied, "The highest devotion requires one to give up the duties enjoined by the Veda. as Srimad Bhagabat says he is the greatest of holy men who, knowing full well the merits and demerits of religious duties, worships Me by giving up the vedic duties, although they were ordained by Me." The Gita speaks in the same strain, "Take shelter in me alone, giving up all religious practices, you will have no cause of sorrow, I will deliver you from all sins." This was also objected by the Lord as this too did not touch the issue. Some other higher means should be cited. To this Rai added that knowledge based on strong faith might be the highest means of devotion. Brahmanas practising devotion with the knowledge of relationship become vaishnavas. The Gita sings, "The peaceful soul who rests in Brahman neither grieves nor covets anything, but attains My true devotion looking equally on all entities and occurrences." The Lord was not satisfied with this telling Rai Ramananda that this was also outside the issue, and requested him to cite more advanced methods. Rai answered that devotion wholly uncontaminated by knowledge is the highest form of devotion. A person

submitting unconditionally at the Divine Feet of Sree Krishna is a true devotee. It is related in the Srimad Bhagabat, "The Supreme Lord is hard to be won in this universe, yet He is realised by those who abandon the quest of knowledge, submit to Your Divine Feet, stay at holy places, listen to recitals of Your Leelas by pure devotees and believes in them with body, mind and soul." On hearing this the Lord replied, "It is so; but higher stages may be stated." Rai answered, "The highest form of true devotion is love transcendental", and cited the verses from Padyabali, "Food is relished so long as there is hunger. Similary with the progress of devotional aptitude, the devotee delights in worshipping his heart's Darling, not in multifarious ritualistic formalities but in true love alone." "Have a heart inspired with love of Krishna, if ever you may, though it cannot be attained by good deeds through millions of lives yet it can be had by a single impulse of longing." The Lord remarked as before. To this Rai replied that the love of a servant is the highest devotion and cited verses in support of his view from the Srimad Bhagabat and Stotra-ratna of Yamunacharya. "When listening to the Holy Name of the Lord purifies all jiva souls, what then is left unattained to His true servants?" "When shall I have the good fortune of

declaring myself to be Thy eternal servant being freed from all selfish desires by Thy unceasing faithful service." "So it is, but there are methods deeper still. Be pleased to mention those," said the Lord. Rai replied, "Love as that of a friend is the highest form of devotion," and in this connection he related the glory of the friendship of the cow-boys. The cow-boys of Braja had the good fortune to join in the pastimes of Sree Krishna Who appears to the jnanins as Brahmasukha, to His servants as the Supreme Object of worship and to the deluded persons as a mere human child. The Master said, "This is good, but relate something higher still." Rai continuing said that the highest devotion is affection for a child, and recited from Srimad Bhagabat the passages, "Oh Brahman! what high-class meritorious deeds did Nanda perform, and what did the blessed Yashoda do, that she was fortunate to suckle the Divine Child?" "The bliss that Yashoda derived from her Saviour Son was never gained by Brahma or Shiva or even by Lakshmi though she is always clasped to His bosom." The Lord said, "This is good no doubt, but state still higher functions". Rai replied, "The highest form of devotion is love for the Lord" and described the following from the Srimad Bhagabat, "What to speak of other women, not

even Lakshmi herself who is held in close embrace to His bosom, nor the celestial nymphs, though blooming and glorious like the lotus, were graced with the favour which the Supreme Lord showed to the gopees of Brindaban when in the Rasa pastime. He clasped their necks with His arm." "In the Rasa pastime, Madanmohan Himself clad in yellow robes, wearing garlands of wild flowers and a perpetual smile, appeared all on a sudden in the midst of the gopees after their wailings of separation." "Many are the means of attaining to Krishna and there are degrees of such attainment," said Rai. He further added and described that the five rasas appear in an ascending order of excellence. The chief characteristic and quality of each rasa attain maturity in the next. Thus shanta attains perfection in dasya, dasya in sakhya, sakhya, in batsalya and all four in madhura, just as the properties of the four elements increasing in an ascending order are finally combined in the fifth element, the earth. The full attainment of Krishna results from *prema*, and Srimad Bhagabat says that Krishna submits to transcendental *prema*. "Krishna's promise remains firm at all times. He always gives a return of our worship exactly in the form in which it is offered. But he cannot repay the offer of *prema* of the damsels of Braja and is thus in the

state of bondage to their devotion." "Krishna is the fountain and source of all beauty and grace, yet the company of the fairs of Braja still further enhances His splendour and beauty. It is thus described in Bhagabat, "Though Krishna is the essence of all beauty yet He bloomed more beautiful in the midst of the fair damsels of Braja, as the emerald shines more brilliantly set in the midst of golden-hued gems. After listening to these with rapture, the Lord remarked, "This, indeed, is the extreme point of devotion, but please tell Me if there be anything beyond it". Rai was filled with great astonishment. He thought, "I never knew there is any person on the face of the universe who can enquire beyond this." He answered, "Of all kinds of *prema* Radha's Divine Love is reputed as the highest of all forms of devotion," so say the shastras. The Lord was pleased to hear the praise of Radha from Rai, and said, "Go on singing. I am delighted to hear your words. A wonderful stream of nectar is flowing from your lips." The Lord, accepting Madhur Rasa as the highest form of devotion, asked Rai to describe the transcendental love of Sree Radha.

Rai then described the real form of Krishna and Radha and the chief features of *rasa* and *prema*. He recited a song of his composition dilating on the Divine Love of Sree Radha. At

last he said that the Leela of Sree Radha-Krishna can only be realised by submitting completely to the *sakhis* who attend on Krishna and Radha in their secret bower. In practising each of the five *rasas* of *shanta*, *dasya*, *sakhya*, *batsalya* and *madhur*, the devotee is to do so by surrendering himself completely to the prime votaries of each *rasa*. Thus for example one, who is a natural votary of *shanta rasa*, is to practise his devotion for Krishna as a follower of 'Go' 'Beta', 'Bishan', 'Benu' of Braja who are prime votaries of this *rasa*; so in *dasya rasa* one has to follow Raktak, Chitrak, Patrak; in *sakhya rasa*, Sudam, Sridam in *batsalya rasa*, Nanda, Yashoda; and in *madhura*, the damsels of Braja. If one considers himself to be Nanda-Yashoda; or Sridam, Sudam; or Braja gopee; or Radha; he is done for, and, instead of getting the eternal service of Lord Krishna, gets eternal perdition. Those natural serving propensities appear spontaneously in the purified soul.

Sriinan Mahaprabhu appeared in the role of world-teacher. He delivered His message through the lips of His favourite Rai Ramananda. He, who knows the pastimes of Krishna, is the world teacher (Guru), no matter whether he is a brahman, or a hermit, or a shudra by birth.

The Lord gave to the world a number

of valuable instructions in the dialogue between Ramananda and Himself. These contain the essence of the teaching of Sree Gaursundar. In this famous dialogue, which is reproduced below, Sree Gaursundar acts the part of the enquirer and Rai Ramananda replies to the questions put to him by the Supreme Lord.

Q. 1. What knowledge is the highest of all ?

Ans. There is no knowledge but devotion to Krishna.

Q. 2. What is the highest glory in all types of glory ?

Ans. Being reputed to be the devotee of Krishna.

Q. 3. What is counted wealth among human possessions ?

Ans. He is immensely wealthy who has love for Radha-Krishna.

Q. 4. What is the heaviest of all sorrows ?

Ans. There is no sorrow greater than that of separation from the Devotee of Krishna.

Q. 5. Who is considered liberated ?

Ans. He is the foremost of the liberated who practises devotion to Krishna.

Q. 6. Among songs what is the best ?

Ans. That song, the essence of which is the Love-games of Radha-Krishna is the best.

Q. 7. What is the highest good of all souls ?

Ans. There is none except the society of those who are devoted to Krishna.

Q. 8. Whom should all persons incessantly remember ?

Ans. The chief things to be remembered are the Names, Forms, Attributes, Associates and Pastimes of Krishna.

Q. 9. Among objects of meditation whom should everyone meditate upon ?

Ans. The supreme meditation is on the Lotus-Foot of Radha Krishna.

Q. 10. Where should one live, leaving all behind ?

Ans. It is the glorious land of Vrindaban where the Rasa-Leela is eternal.

Q. 11. What is the best of things to be constantly listened to ?

Ans. The Love-sports of Radha-Krishna are the greatest delight to the ear.

Q. 12. What is the chief among the objects of worship ?

Ans. The Holy Names of the most adorable Divine Couple, Radha-Krishna.

Q. 13. Where do they repair after death who hanker after elevation and salvation ?

Ans. They dwell in the realms of the gods and in the bodies of inert beings (e. g. stones) respectively.

Krishna's Name alone removes all sins. The nine kinds of devotion are perfected by the Holy Name. It does not depend upon initiation or priestly ceremonies. A mere utterance of the Holy Name saves everybody down to the Chandala. The crow, which has no sense of relish, chews the bitter nimba-fruit of empiric knowledge, while the cuckoo, which is appreciative of flavours, feeds on the mango-blossoms of Holy Love ; the luckless follower of the path of knowledge tastes dry wisdom (?) while he, who is fortunate, quaffs the nectar of Krishna's Love.

Reception Meeting

Tridandiswami Bhakti Hriday Bon of the Gaudiya Math, disciple of the most accomplished and illustrious religious leader of India, Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami

Maharaj returned for a short time to India after doing excellent work in Great Britain and Central Europe by spreading the Messages of Divine Love as represented by Sree Krishna Chaitanya

Mahaprabhu. Swamiji arrived here with two German devotees. A fitting reception was given to Swamiji at the Saraswat Sraban Sadan of the Math in a meeting on the 8th September, at 5 p.m. with Maharajadhiraja Sir Bejoy Chand Mahatab G.C.I.E., K.C.S.I., I.O.M., L.L.B. Bahadur of Burdwan in the chair. Many respectable gentlemen and elites of the city attended the meeting.

• An address of welcome was given to Swamiji by the citizens of Calcutta. It appears on another page of this Journal.

• The Honourable President of the evening being duly elected was garlanded by the Hon'ble Raja Bhupendra Narayan Singha Bahadur of Nashipur. M.M. Pandit Atul Chandra Banerjee, Bhaktisaranga, Secretray of Sree Vishwa Vaishnava Raj-Sabha welcomed the guests of the evening on behalf of the members of the Mission in the following little speech.

With humility, respect and charity to all really religious and devout souls of every creed, I, on behalf of the members of the Gaudiya Math hail this opportunity to accord by cordial welcome to all present here on this happy auspicious moment to do honour to Tridandiswami Bhakti Hriday Bon Maharaj who was deputed two and a half years ago to disseminate in the west the universal religion of Divine Love as propagated by Sree Krishna Chaitanya

as His Divine Grace Paramahansa Sree Sreemed Bhakti Siddhanta Saraswati Goswami Maharaj, the President Acharya of Sree Viswa Vaishnava Raj-Sabha, had so graciously, so earnestly and so compassionately desired that the true teachings of Sree Krishna Chaitanya Mahaprabhu be propagated throughout the length and breadth of the whole world for the eternal and everlasting welfare of all human beings.

Today is the happy day of return of Swami Bon who by his singular tact and ability broke down the iron walls of conservatism and sowed the seed of love and truth in the west, and the tangible fruit of whose activities is discernible from the advent of those two gentlemen from distant Germany, to India to learn the philosophy of Sree Krishna Chaitanya under the guidance of our Divine Master in fulfilment of the prophecy of the Lord, "पृथिवीते आछे यन नगरादि ग्राम, सब्बत्र प्रचार हइबे मोर नाम ।"

Gentlemen,

We greatly appreciate your kindness for joining us today to commemorate this memorable occasion in a fitting manner which is no doubt a public duty, a social duty, a national duty and is a pious duty to all Indians, as we have been taught by scriptural injunctions that the service of the servants of the Supreme Lord is greater even

than the service of the Lord Himself. God's grace extends herself to those who follow this principle and by that grace is generated "भक्ति" consisting of special love for Him, which is the realization of the only function of our souls, and in the universal spiritual brotherhood of man. For the more we love Godhead, the more shall we love one another in Him and the more love for God will be kindled in our heart.

Love craves communication with the only beloved as the first need of life. Wherever there is love, it seeks to find some means of communication with the beloved. Is it not this law of Love for God which holds us all here in this meeting? Certainly it is so. He who has love for the Lord, thereby loves His devotees. This love is so conspicuously vivid in your beaming personalities, that I consider it a proud privilege to adore you all before you proceed to perform the function for which we are all assembled here this evening.

I am not using a mere phrase of course when I say that I was never urged by a feeling of gratefulness so deep and so solemn as on this present occasion when there is a happy combination of so many good things—(1) the honour of the visit of so many distinguished citizens of this

metropolis, (2) the joy of entertaining such valued and illustrious guests like Herr Ernst Georg Schulze and Herr Baron Hans-Eberhard von Koeth, (3) the great pleasure of welcoming Swami Bon after a long separation, (4) deep gratitude for the most kindly and genuine personal interest evinced by our Maharajadhiraj Bahadur of Burdwan in matters concerning our mission—all combined to inspire me with a feeling of gratefulness, the like of which I could never experience elsewhere. And when standing in the midst of this assembly, many a time has my heart gone out to God to offer Him its humble tribute of devotion for all the blessings He has in store for our Gaudiya Math which has now begun to shine so brightly, so brilliantly and with such a great radiance for illuminating the whole world in the near future, the indications of which are to be seen here in this hall today, Hon'ble Mr President,

I repeat once more that we owe a great debt of gratitude to your kind encouragement. It is a peculiar delight, gentlemen, to welcome you all to our Saraswat Sraban Sadan and to offer this humble tribute of gratefulness to you, in this happy auspicious moment of our Swamiji's return from the west to the feet of my Divine Master.

Reply to Prof. Bauver's letter

Dear sir,

I am directed to acknowledge the receipt of your letter dated the 7th January 1935 to the address of the President of our Mission, and in reply I beg to inform you by the following lines regarding your queries.

We gather from your letter that our representative Tridandiswami B. H. Bon delivered a lecture at your place with another lecture arranged by several other persons and that he could not make time to attend to your call which has necessitated you to write to our Guru Maharaj.

I thank you for your kind appreciation of Indian civilisation and culture and of your finding of a profound wisdom in the Upanishads. It is further understood that in Bohemia a Czech representative of Buddhism is not capable of giving a true idea of Buddha. You are quite right in classifying the two different views of the materialistic west and spiritualistic east viz. : (1) dealing spiritual questions materially and (2) material things from spiritual point of view and it is observed that you prefer the latter. Thanks should also be given to you in seeking help from our Guru Maharaj to get rid of your alleged scientific superstitions.

Our Guru Maharaj asks me to acknowledge with thanks for your reception of the excellent impression from Swami Bon's delivery but he is sorry to find that you had not equally a good impression for the profoundness of our representative's religious views. From this we understand the short lecture you heard and association you had with our representative have given you an inquisitive start to learn the newness of our transcendental expositions.

By accepting the semitic views we cannot follow the fundamental principles of Guru or Preceptor unless we deeply enter into the system. It seems you entertain special inclination of targetting the fountainhead of instructions in a particular individual of a distant date with a strong notion that the succeeding followers known as Gurus may not exactly follow the same principle inculcated by the original Fountain-Head. We do not find any necessity of accepting such a restricted faith of dismissing a true epistler who does not deviate himself from the original master. It is true that the assertive view should not have many diversions and should come from only one source, Truth being one ; but this

theory need not check the developing, augmenting and keeping up of the true essential imports of the original source through different lips if they are complementary and supplementary.

I know the word Guru has different meanings but you have, I am sorry, misunderstood the eternal Guru of a devotee. The Transcendental Guru appears before a disciple with all his *entourages* in order to welcome a fallen soul who is now busy with his temporal enjoyments and mental speculations as well as to impart transcendental sounds for the aural reception of his audience. The Guru's transcendental teachings were never meant for submitting to the test of senses of the disciples but to predominate over crippled senses and to regulate them. So, you will find that such Guru is the reciprocal associate of the Absolute Personality of Godhead and not a mortal being liable to be considered as one of the victims of the jealousies of the disciples. Guru is the *facsimile* of the predominated aspect of the Absolute Personality of the predominating Absolute.

Meister Eckart's views when analysed tended to mystical pantheism instead of unalloyed theism. Our Mission cannot agree to your view of uniting oriental and occidental mentalistics which are subject to fluctuations. The empiricists cannot have a perpetual

stand owing to their openness to welcome stultifying invasions. This hospitality would not serve a definite purpose but it can invite applause and encomiums temporarily from less intelligent quarters. Both oriental and occidental restrictions are oscillating owing to their changing susceptibilities. Moreover they cannot be accepted cautiously considering their incorporations of heterogeneous contradictory views in each. If the word oriental were meant for a particular sect like the Buddhists it would not include the non-Buddhistic views of the east. In occidental assembly we find also incompatible views accepted as purporting to one identical cause. A sharp scrutiny will surely disclose the intensity of purity in regard to such vague general statements. Instead of cherishing the sweeping mixed up thoughts of a particular country, province, age or community, etc., we should certainly have some common standpoint to guide us and to cement the contending dissimilar views. Pantheism may prove to be a congenial attempt to whitewash the world's inherent dirt. It cannot satisfy the puritanic admission of absolute truth. We are often liable to err by our sensuous exploitations and therefore, we need not be pedantic in asserting the Absolute in any worldly relativity instead of learning the truth with patience.

A magician's performances may misguide us and deformity of senses may also come in our way to secure delusive impressions. Religion is a subject not of our thinking but its adoption will certainly carry to our desired locality. It has hundreds of manifestive phases resulting in different varieties of gains. The elevationists do not confirm the goal of salvationists and they in their turns do not subscribe the same opinion with the devotees of Transcendental Absolute. The religions of free souls and conditioned pneuma need not be confused to have the same category.

True knowledge is not the same with phenomenal partial wisdom nor it (he) will serve us fittingly in our enjoying mood. A soul is eternally associated with the Absolute Reality and his (or her) function cannot be confined to material atmosphere of time and space which have a neuter determination. An unalloyed soul requires no enchaining by undesirable elements of temporary finitudinal aspects of nature. We need not be rupturous to each other with our feigned views, however, adoptable to our mental discourses. Apart from the conventional separation, the souls of every country and of every age should be given the opportunity of loving one another in the service of one Absolute Emporium when relativities do not curtail the foliage of varieties.

You have very kindly referred to the master mind of Plotinus who breathed his last in '269. A.D. as told by Messrs. Paul Janet and Gabriel Seailles. I thank philosopher Plotinus for his reading of future life and accepting a theory of metempsychosis or metempsychosis. His impression of soul and the body, his theology and his doctrine of procession and return to God are really inviting to a student of philosophy but we differ from him when he asserts his final annihilation in the impersonal entity vide Enneads part III-IV (chap.—6). Plotinus must have read the Greek versions of Upanishads probably carried from India by the Grecian invader of Macedonia, nearly six hundred years after he visited India.

Both Master Eckart and the school of Plotinus finally bore a nondesignative aspect of Godhead though their admission of the immortality of soul and question of seelwanderung were somewhat pleasing to a theist. Master Eckart believes that Godship was a temporary office after his taking initiative as Creator (ee die creaturen warent do was nit gott), but the eternal Absolute aspect of God need not have been tampered in that way. We understand Godhead has an eternal spiritual body which is obscured to our eyes in the phenomena of three dimensions but owing to His transcendental position

of infinite dimension the plane of our present sensuous activity cannot possibly accommodate. Though His nomenclature is ineffable by our tongue His Spiritual Name can be chanted by our true devotional aptitude ignoring the phenomenal bindings. The mundane symbols of Name often go to point out a gross or subtle entity and to submit to an inspection of our limited senses bearing temporary situation, whereas the spiritual sound has a different pervasive character the explanation of which can only be secured from practical source viz., Guru. It is the symbol of the Absolute Integer and not meant for a partial non-absolute fragment like other words. If the Personality of Godhead is fixed as impersonal, identifying Him at the same time with the plenary entity of the universe, He is simply shelved up as an impersonal exhibit of nature or reduced to a mortal if any sentiency is needed to be attached. In fine Theism and Pantheism both should not be deemed to have isochoric, isochronal and isochromatic value.

Our representative must have told you the different positions of the Supreme Personality of Godhead as approached by His eternal and inseparable servitors of different positions for God's Own purposes and not for any imaginary vain purposes of elevationists and salvationists of this world

who are busy in the name of religion remodelling the transcendental morphological character through their respective whims which in other words display a demeanour to lord it over the Absolute by their non-absolute crippled imagination for receiving some service from their Supreme Lord, the loving Consort, the loving Son, the loving Friend, the loving Lord and neutral inoffensive Object instead of offering their proper eternal service as part and parcel of transcendence. The philistines as well as the pretending gnostics cannot truly serve Godhead as they have materialistic philistinism and pantheistic materialism reigning foremost in their veins. As the agnostics standardise their view of the world for time-serving purposes, they are apt to differ from the true observation of a theist who cannot possibly dissociate his relation with Godhead, in one of the five true eternal positions. The undying soul of a man must have recourse to the Personality of Godhead the Absolute Emporium of reciprocal and sempiternal situations of all sentient spirits. The reality of these beautiful sayings should have been noticed carefully instead of applying the empiric method of observations. The indolent pantheists often camouflage the eyes of hasty pedants as they do not feel the undesirability of a miserable temporary life stopped by impeding

nature of the mundane plane owing to their special predilection of sticking to the empiric decision. The newness of the message should have been observed if the audience followed systematically the principal points, from the ordinary mental observations of the hackneyed school of thought. The true knowledge of devotee requires broadcasting throughout the length and breadth of all honest seekers of truth and the desirability has been set forth by the Supreme Lord Who deeply felt for the well-meaning theists. This true place of charity has got its acme and has no parallel when we have a comparative study of all donatory objects. The Personality of Godhead will be pleased to find the true unalloyed devotee engaging in this particular occupation of tending every person to serve Him which can only give relief to all misguided persons. A teacher should know of course the eligibility of the hearer, but he need not be dissuaded by the whims and caprices of mental speculationists who have no idea of future good, having been deprived of the permanent interest of every soul.

God is the eternal Object of all lovers and He is the only Subject of the true love. The mentality of the impoverished souls is often found to seek engagement with phenomenal objects instead of the Absolute and

the only beauty of God's messenger, the Guru is to guide the misdirected activity of the worldly enjoyers or seekers after heaven where they can gratify their sensual exploitations. A patient hearing would have minimised the hasty passing of an opinion of repetition.

Christianity has its basis in scripture and reverence for the world-teacher Jesus etc., whereas pessimistic foundation has polemic inclination in Buddhist enterprise; but Upanishadic view is quite contrary to the opinion of both. Upanishads admit of Guru and his teaching and discourage all challenging attitude of the mind. The seeming reciprocity of the universe has much to do with the Christians whereas repeated cautions are found in the Upanishads to regulate the mind in accepting the apparent considerations of the temporality of the phenomena. In Buddhism no trace could be secured of the personality of Godhead, whereas the Christian view volunteers a glimpse of theism, though Upanishads speak of the Absolute and true contemplative occupation of its culturers. A comparative study will surely encourage you to pay closer attention to deal with the Personality of the Absolute. The lengthy statements in a lecture would not give much facility of getting hold of the whole truth, but it would bring out an impulse and

inquisitive temperament to deal with the same.

In the concluding portions of your letter you have desired for information on certain points. This requirement cannot be fulfilled unless we are cautious about our scientific superstitions. A certain amount of information from the scriptures regarding the fundamentals of spiritual life has been offered in the preceding observations. The numerical fetter is a stubborn scientific superstition that also requires to be put under the proper safe-guards for avoiding the denying superficialities. The statistical method will never be able to reach the fringe of the reality any more than the analytic in the forms in which they are used by the empiricists. It is necessary to learn the spiritual use of these methods which are of the nature of limitations. We may draw your attention to another point. Your conclusion that the occident looks upon the spiritual questions materially and the orient is considering material things from the spiritual point of view, seems to require a little modification. The material point of view is the ordinary common point of view both in the east and the west. It is bound to be the stunted and perverted view of even material things. The material things have their source in an eternally distinctive potency of the Absolute and are part and parcel

of the One Indivisible Truth. But if our vision is dominated by the mundane potency, we are degraded from the spiritual plane the product of the Benign Potency which is higher. These ethical values hold eternally in respect of us. No one can either enter, still less make any progress on the spiritual plane unless he is willing to avoid these limited exploitations towards an uncertain goal that is also unattainable by reason of the conditions that are imposed by the available methods. Even the so-called mysteries must necessarily cease to mystify and, therefore, fail to function, as soon as they are attempted to be handled by our blunt faculties. The following particulars from the scriptures require to be approached by the method of humility which is not limited to the optimistic scientific caution which overlooks the limitations of our thought.

The Guru is not any concoction of our limited thought. The Guru is the living fundamental reality. He is the Reciprocal Absolute. We are relatives and infinitesimals also on the plane of the Absolute. But the Guru is the Infinitude. The Guru is also the Eternal Emporium of our spiritual needs. The Guru has his inaccessible enlightening and seemingly accessible deceptive faces corresponding to the distinction between Truth and untruth. Those who do not seek for the Truth

experience an abnormal affinity to the guidance of the agents of the deceptive face of the Guru, the misguided so-called 'savants of this world. All scientific and unscientific superstitions have been created both in the east and the West in pursuance of this method. It is not necessary for the person who seeks for the guidance of the agents of the enlightening face of the Guru to resort to the shops of worldly wisdom. This is the ultimate relation of every true disciple to the Guru. Why we consider our Guru to be far greater than all the other teachers is that the latter seem to hold the view that it is possible to comprehend everything by our present senses and faculties. But our Guru never says so. This constitutes the distinctive excellence of our Guru who is decisively superior to the teachers of both karma (good works) and jnana (relative knowledge). The disciples of other gurus are apt to estimate the gradations of a guru by their limited observations. But we are devotees. We have summarily discarded the point of view of all professed opponents of devotion as well as that of the pseudo-devotees. Our Guru is Omniscient. We feel the greatest repugnance towards those who deliberately deviate from him. Sometimes this is done by them by the ingenious trick resorted to by the psilanthropist gurus. They tell their

disciples to learn about the meaning of the *mantra* which they impart to them from some other teachers. This is not the proper role of the Guru who initiates into spiritual life. The real Guru is the undeviating absolute medium for the manifestation of the Plenary self-manifest Truth to the willing receptive cognition of tiny individual souls. If any person is impressed with the necessity of learning the Truth at the feet of the Truth, he must be prepared not to refuse the Guru any part of this short life for such effort. We are inviting everyone to the feet of our Guru for receiving the direct experience of the life of the accepted servants of our Guru on the plane of transcendental service. A person is only to bring himself fully i. e., free from all limiting encumbrances or ambitions as much as possible.

The inner life of a person is not capable of statistical proof. It cannot be understood by the wiseacres of this world. It is not impossible to suppose that nobody in this world is prepared to accept the Truth. Our Guru has got several thousands of disciples. He has not yet published their names. It is not also of much direct concern to anyone. Incidents of the lives of his followers have been described in the journals of the Mission from time to time. The Mission has used the Bengali language for publishing them. Those who have accepted his message have

placed themselves and their resources in every form at the disposal of our Guru. But it is also true that our Guru has not accepted material help from his disciples as a matter of duty or obligation. The names of the donors, whether disciples or sympathisers, have been published from time to time in our journals.* We have six journals in different languages and a published literature containing many books. The discipleship of our Guru is open to all souls sojourning in this and other worlds. Our Guru offers the fullest relief for devotional poverty. Other kinds of poverty are not serious and do not require to be relieved separately. The relation of the disciples of our Guru to pariahs and lords is the same. He accepts all if they are devotees. Priests have instructions and church buildings are built subject to the direction of our Guru. The same holds in the case of religious meetings. Those who lead spiritual lives are immune from malicious conduct towards all creatures. This principle is observed in the form of a rule during the period of spiritual novitiate.

There is no possibility of true spiritual life without the guidance of the Guru. The point has already been discussed at some length.

* There are two kinds of worship possible for the jiva. It is possible to worship God with dignity and awe. All limbs of the material body are not offered in

the service of God. The lower parts of the material body are unfit to be offered in worship. But every limb of the spiritual body is used in His service. The physical and mental bodies cannot obstruct the intimate worship of God by the spiritual body realised in an advanced stage of spiritual pupillage. If the whole of Europe choose to deviate from the Truth, they are as much free to do so as the whole of Asia. Nothing can help them against their own deliberate perversity. Our present limited mentality is perverted and full of malice by reason of absence of realisation of the nature of God and His enlightening power, or the Guru. It is imperative to learn to avoid the wrong jealousy of the eternal Divine Pre-eminence of the Guru who is full of all excellence and to learn that we have no real enduring excellence of any kind. If one empties one's brain of all thoughts the Divine Omnipresence is not realised. The Divine Presence requires to be approached by active humility. There is an excellent synopsis of the life and precepts of the Supreme Lord Sree Krishna Chaitanya in the English language by Thakur Bhaktivinoda. One is under no compulsion to read, nor is one eligible to understand, if he chooses to read by his own untrimmed light the great books on the religion of transcendental love. Spiritual enlightenment is not any one-sided, perverted

and limited impression like the so-called wisdom of the worldly pedants.

Our Guru is taking us to the subject-matter of religion. For this reason the Bible has also its proper place in our curricula. It is, however, necessary to sift the grain from the chaff. The Bible contains some indirect references to transcendence hopelessly mixed up with precepts of mundane ethical expediency. Human life is too short and human capacity too limited for the purpose of chasing the endless faces of deluding untruth or Maya. It is necessary to seek to have the sight of the Truth. But as we cannot approach the Truth as He really is by our present faculties, it is necessary to seek for His guidance without abdicating our individual judgment. It is possible and necessary to combine the two in their one relationship to one another. Those portions of the Bible which are supposed to be specially adopted to the European mentality and not suitable for Indian mentality are not of any great importance for our souls who are neither European nor Indian. It is not necessary for the soul to learn anything with the help of defective faculties, imperfect instruments and denying mundane entities. It is necessary to get rid of these obstacles with the help of transcendence. This is the very first step on the path of service.

The questions that will require to be discussed in connection with the teaching of the Bible, as it is current among the Christians of our day, will be as follows :

1. Nebulous conception of the Personality of God.
2. Mundane and numerically limited conception of Saviourship (Guru)
3. Confusion between conditioned and free spiritual functions.
4. Over-valuation of hollow mundane morality.
5. Confusion between so-called moral and spiritual conduct.
6. Mundane organisation of the Christian Church.
7. Superstitious rituals and doctrines opposed to philosophical and scientific experience.

In such discussions it will be necessary to proceed with an open mind and the helpful co-operation of all parties in the measures of their respective spiritual eligibilities. No philosophical or scientific settlement of the spiritual issue is to be expected. All that will be possible is to clear away wilful misunderstandings and to prepare the way for individual effort in the proper direction and by the proper method. The results will be reaped by individuals and groups in conformity with the nature of the efforts of each.

As regards the views forwarded by the representative of our Guru regarding

yourselves, they are not treated as your opinions expressed by yourselves. Neither occidental precision nor oriental vagueness is sufficient for the spiritual purpose. The occident has muddled the issue in its own way, no less than the orient. Otherwise, they should have been an agreed solution all over the world. Our Guru belongs

to neither camp in the mundane sense.

The date of the receipt, of your letter is 19th January, 1935.

A printed handbook of the activities of our Mission is enclosed for further information.

*Yours in the Service
of the Supreme Lord
A. Vidyabhysan.*

Math-interests versus Home-interests

(By Kisor Mohan Bhaktibandhab B.L.)

WHEN seen in its true perspective, the word "nisswartha" or selflessness is found to be a mere wrangling of words and is like the 'castle in the air.' The profession of selflessness is merely a means to an end viz., the gratification of one's senses with comparative ease. If any selfish person is taken in by such profession, my interests can be easily secured at the expense of his. Are maternal and fraternal affection, friendship and love between man and woman really selfless? Had there been no selfish pleasures in them, none would have acted under their impulse. Instances are not rare when for selfish pleasures men have not hesitated even to lay down their lives. Pleasures arising out of the performance

of religious functions are also equally selfish. Love for God is a particular kind of selfishness. What is ingrained in one's nature is "swartha" (self-interest); because "swabhava" (nature) means what pertains to one's own interests. 'Swartha' or self-interest is 'swabhava' or nature, and 'nisswartha' or selflessness is unnatural.

Following the above line of reasoning, we can understand that as 'Swartha' or self-interest is our eternal inherent nature, we will be ever seeking the interests of the bodies of ourselves or of those related to our bodies in the forms of wife, sons, wealth, house and other transient enjoyable mundane things, or we will be busy after the interests of transcendental

Godhead or those of persons, inseparably connected with Him.

Persons who cannot fully surrender themselves to Krishna or enjoy the association of sadhus and those who as such, have not been properly initiated by them are apt to honour the interests of their bodies and homes. A Math (seminary) is a place where the culture of the service of Krishna is given a full play and where His servitors have full scope for His service by constant performance of the congregational chant of His Name ; or, in other words, where Godhead ever dwells with His own. Only the most fortunate few are found to possess a natural unobscured hankering for the unalloyed service of the Math.

If even after our initiation by the real spiritual preceptor we continue to stick to our home interests as our principal function and attend to Math-interests as something secondary, then we are far away from a glimpse of even the threshold of the sphere of our eternal good. Some may be under the impression that it is only the sanyasis, brahmacharis and the banaprasthas that have cut off their connection with the world, and are to look after the interests of the Math ; and, as householders, their proper duty is to look after their home interests and it should suffice for their purpose if in a secondary way, they do any service of the Math

for acquiring fame as devotees or for self-aggrandisement in course of such sham performances. They think that if they agree to any greater demands of service by the Math, it is likely to go against their home interest. Ideas of this nature are apt to dominate the minds of all persons who have not actually surrendered themselves to the guidance of the real spiritual preceptor, or who have gone through the formality of initiation for extraneous reasons, but who actually live far away from the preceptor's mode of thinking.

Whether we are householders, sanyasis or brahmacharis, unless the interests of the Math give us sufficient food for contemplation, meditation, recollection and for all purposes, there is no chance of our being freed from the trammels of the Delusive Energy of God, or of obtaining love of the Lotus Feet of Krishna. Hearty participation in the interests of the Math should be the criterion to judge a person's love for Sree Hari, Sree Gurudeva and the Vaishnavas. To say that a man has devotion for Sree Gurudeva or for Sree Krishna independently of any attachment for the interests of the Math, is sheer self-deception and a method of practising deception on others.

It may be that as a sanyasi, brahmachari or a banaprastha or as an inmate of the Math and under the guise of showy performances for the interests

of the Math, we can make our home interests of prime importance and those of the Math as secondary, or can fullfil our own selfish purposes under the garb of serving Math interests. Such underhand policy is a bar to our spiritual progress and eternal good. To try earnestly to satisfy Hari, Guru and the Vaishnavas with full self-surrender after divesting oneself of all extraneous desires for the gratification of oneself, is to serve the interests of the Math. The ideal of service of the Math should not be that, as a change from the day's hard labour for one's home interests one should spend a part of the evening at the Math, or to think that one's being on the list of membership of the Math is sufficient for all purposes or to imagine that in one's own home one is doing the same service that is done by the inmates of the Math, or to think that it is enough if one regularly pays one's monthly subscriptions to the Math, and occasionally carry out the orders of the Math, and so on and so forth.

Like a householder serving the interests of his home with a heart fully engrossed therein, an honest inmate of the Math should serve the interests thereof with far greater and far more sincere attachments and aptitudes. Without sincere attachment for the interests of the Math and without heartily throwing oneself into the same to make a vain show of serving the

Math is to try to cheat the Guru and the Vaishnavas, or is like purloining from the smith the steel that has been supplied for the making of the blade of our weapon. One who is fully interested in the affairs of the Math is a 'mukta jiva', and one who is the reverse of it, is a 'baddha jiva'. Without immense good luck at one's back, one cannot be expected to be an out-and-out servitor of the Math or to make it his life's goal. Householders are desirous of the fame of a devotee and oftentimes play dodges with the inmates of the Math, when they are asked to serve the Math in any way, by giving the plain denial to such demands on the ground that they have to carry on the 'seva' of Sree Gauranga or Sree Narayana in their own homes. Men of such vitiated judgment may, at times give something to the Math, but it is doubtful if such contributions are likely to find favour with Godhead. Heaven and hell are the respective lots of those to whom the interests of the Math are all-attractive, and those who are equally attached to the interests of their households.

The least attempt on our part to minimise our exertions, towards the fulfilment of the wish of Sree Guru, under the pretence of serving our household deities, is to live far away from serving the interests of the Math and to run away from the path of our eternal good. Every good householder

should certainly perform the "*archana*" (worship) in his home. But under the garb of worship none should try to gratify one's selfish desires by relaxing one's efforts in furtherance of the interests of the Math. Any attempt of a like nature will prove a bolt shutting against the offender the door of salvation. It is true that a householder should not give up *archana* and deviate from the *sadachara* (right religious conduct). But it should be clearly remembered that such household performances can bear good fruit only if they serve the interests of the Math; anything not contributing to such service should be rejected as being full of offence.

In every case, whether one is a householder, a *sanyasi* or a *brahmachari*, to culture the natural desire of serving the Math, the place of the unalloyed service of Hari, Guru and *Vaishnavas*, is the surest way to one's eternal good. Unless the identification of one's interests with those of the Math be established in a natural way, love of God remains a far-fetched idea that cannot be brought to play with any amount of force or compulsion; because 'love' like '*swartha*' is natural. It requires no extraneous impetus to learn self-interest. It expresses itself as a matter of course.

Though their number is not legion, still not a few wealthy householders have shown ardent and sincere interest

in collecting funds for the service of the Math at considerable sacrifice of their own home-interests and without the least expectation of any prospective addition to their private income. Nevertheless there are also many persons who are in the habit of advertising their contributions to the Math and waiting for a return, in praise or congratulations, from the Guru or *Vaishnavas*. If they do not receive any return of this nature they are apt to be biased against the Math and be taken themselves to the exclusive pursuit of their home-interests with a vengeance.

Sometimes it so happens that the pressure of duties imposed by the Math or even mild censures, either direct or indirect, prove sufficient to make a person cut off his connections with the Math. But if the fire of enthusiasm for the service of the Math is once truly enkindled within us then on no occasion and on no account can we dream of living away from the Math concerns. That we can have other more congenial places of resort *viz.*, our homes, or that there can be a second alternative other than the Math, is an idea which springs from aversion to Godhead and can never arise in the heart that feels any real attraction for the service of the Math.

The ordinary run of people, who have not crossed the threshold of the realm of devotion and are averse to Godhead by temperament, look upon

the ideal of serving the interests of the Math as opposed to the interests of their homes, a transgression against moral and prejudicial to their supposed interests. But such speculations that are only too rife among men who are not cognisant of the real nature of the service of Krishna but, like ignorant brutes, care only for selfish aggrandisement in the forms of '*bhoga*' (enjoyment) and '*tyāga*' (abandonment), have no place in the minds of those who have received real initiation at the lotus feet of the spiritual preceptor. If it be actually realised that serving the Math is identical with serving the Absolute, there will be no other alternative but to take up the life-long vow of service with heart and soul and in whatever stage of life man may be. This is the true form of service of the spiritual preceptor.

No one who is less concerned in the interests of the Math or who has a very slender connection therewith can obtain real contact with Sree Gurudeva. One who is indifferent to such interests can never find the clue to the trend of mind of Sree Gurudeva, his conclusions, his practices and preaching and his ideals. Men of this type may pay flying visits to the Math for private selfish ends. But they are unable to fathom the the depth of the '*Leela*' of Sree Guru and the Vaishnavas and are liable to commit offence at the feet of the devotees and even lose the fruitive results of their past good deeds. They are apt to cherish the desire of receiving favours and honour from the inmates of the Math and failing to have them often feel aggrieved and lose all respect

for the latter. This is as it should be, because the Math people are not willing to deceive them by a show of artificial courtesies. But the royal road to earn the grace of Sree Gurudeva and for the matter of that, our eternal good, is to adopt the course of heartily serving the interests of the Math.

The less the care of a man for the interests of the Math, the greater will be his defects or loopholes enabling *Maya* (the Delusive Energy of God-head) to establish her domination over him. The result of coming under the clutches of *Maya* shows itself in diverse ways; in making one's weakened heart susceptible to evil association and practices, turning one into a hypocrite, the vain attempt to throw dust into the eyes of Sree Gurudeva, and making one ultimately surrender oneself to the cult of mere animal convenience. To try to serve our home-interests through the instrumentality or medium of the Math is even more detrimental to our good. A man of this nature cannot be expected to be an aspirant for the service of Hari, Guru and Vaishnavas. To uproot or weed out such an evil from our hearts it behoves us all to be strictly on our guard against its sinister approach and to pray submissively and constantly to Sree Guru and the Vaishnavas for the attainment of our eternal good. In fine, our constant engagement in the service of the Math is the same quantity of our progress in spiritual life, and any false step towards serving our selfish home-interests in opposition to the interests of the Math is an approach towards death.

Public Reception

IT is well known to you, the people of Bengal, that for the last two years Tridandi Swami B. H. Bon Maharaj of the Calcutta Gaudiya Math, disciple of the most accomplished and illustrious religious leader of India, PARAMAHAMSA SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, has been doing excellent work in Great Britain and Central Europe for a better and real understanding of the Indian view of life and her culture generally and for a more proper appreciation of her theistic attainments as represented by the prophet of Catholic culture Lord Chaitanya,—by his private discussions and public lectures to the learned Societies and different Universities of Great Britain and the continent arousing great appreciation among the learned and the aristocratic circles of Europe. The above propaganda of the mission is being guided by a strong body under the name of the LONDON GAUDIYA MISSION SOCIETY with the Most Honourable the Marquess of Zetland as the President and Swami B.H. Bon as preacher-in-charge. We are of opinion that the cause of India has been greatly helped and advanced by the London Gaudiya Mission Society and the Swamiji personally. The Swamiji with two German devotees, one of them being the scion of a princely line of Bavaria is returning for a short time to India, arriving at Howrah Station at 10.40 a. m. Cal. time on the 8th September next by Bombay Mail when it is in the fitness of things for the public to accord the Swamiji a cordial reception on his arrival at the Railway Station. It has also been decided that fitting reception should be given to the Swamiji at the 'Saraswat Srahana Sadan' (Assembly Hall) of the Gaudiya Math, Baghbazar, on Sunday the 8th September next in the afternoon with the Maharajadhiraj Bahadur of Burdwan in the chair. We cordially invite the public to record their appreciation of the noble acts of the Swamiji by attending the functions,

Pradyot Coomar Tagore (Maharaja Bahadur, Sir) Sashi Kanta Acharya Chowdhuri, (Maharaja, Mymensing) Jogindranath Roy (Maharaja, Natore), Srish Chandra Nandi (Maharaj, Cossimbazar) Guru Mahadevasram Prasad Sahi (Maharaja, Hathwa) Bhupendra Narayan Sinha (Raja Bahadur, Nashipur) A. K. Fazlul Haq (Mayor) Mannathanath Roy Chowdhuri (Hon'ble Raja Sir, Santosh), P. N. Tagore (Raja), Akram Hossain (The Hon'ble Prince), Mannathanath Mukherjee (Hon'ble Justice Sir), B. L. Mitter (Hon'ble Sir), Dwarkanath Mitter (Hon'ble Justice), Rupendra Coomar Mitter (Hon'ble Justice), Bijoy Prasad Singh Roy (Hon'ble Sir) Hassan Suhrawardy (Sir) Badridas Goenka (Sir) Nilratan Sarkar (Sir) Svama Prasad Mukherjee (Vice Chancellor), Jatindranath Basu Harendra Nath Datta, S. M. Bose (Standing Counsel), Nellie Sen Gupta (Mrs. J. M. Sen Gupta) Bidha Chandra Roy, Nirmal Chandra Chandra, Jitendra Lal Benerjee, Moongtu Lal Tapuria (Rai Bahadur), D. P. Khaitan, N. K. Basu, Gana Nath Sen (M. M. Saraswati), Ramdeo Chokhani (Rai Bahadur), Debi Prasad Khaitan, Mrinal Kanti Ghosh, J. C. Gupta, J. N. Maitra, Ananda Mohan Poddar, H. K. Mitter (Kumar), Saradindu Narayan Roy, Tushar Kanti Ghosh, J. C. Mukherjee (Chief Executive Officer), K. K. Chatterji (Lt. Col.) Jaladhar Sen (Rai Bahadur) Anath Nath Ray, Mrinal Kanti Bose, Mannatha Mohan Bose, Debendra Nath Ballav (Rai Bahadur), Rajendra Narayan Banerjee, Pulin Behari Sawoo, Ashutosh Ghosh (Rai Bahadur), Kiran Chandra Dutt, Madan Mohan Burman, U. K. Roy (Bhagyakul), W. C. Banerjee, Panchanon Neogi Amulya Charan Vidyabhusan, Rantaran Banerjee (Rai Bahadur), P. K. Mookherjee, Tulsicharan Chatterjee, Haridas Nandi, Keshab Chandra Gupta, B. Ganguly, K. Vidyabhusan (General Secretary, Gaudiya Math).

Reception at Howrah Station on the 8th September, at 10-40 a. m. (Calcutta time)
Platform No. 1

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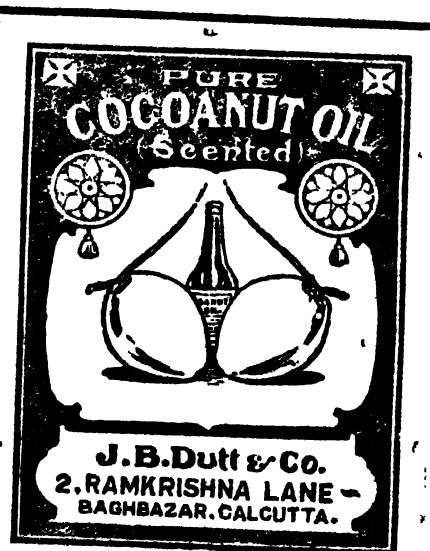
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CONTENTS

Subject	Page
1. Hindu Philosophy	97
2. Jaiva Dharma	102
3. Lord Chaitanya—His Message	105
4. Propagandist Literature	109
5. The Message of Bhakti	112
6. Address of welcome to Bon Maharaj	115
7. First Hindu Temple in London	116
8. Round the Gaudiya Maths	118
9. Collection from Papers	120
10. Annakut Mahotsab	120

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No. 5

Hindu Philosophy

(By *Tridantiscami B. H. Bon*)

THE relation between Hindu Darsan and theology is somewhat different from the relation between Western Philosophy and Christianity. European Philosophy is Greek and remotely Indian in its origin. The source of the Christian religion is non-Aryan. In India Darsan and religion are both of immemorial antiquity. They are not alien to one another, and in one case they are identical with one another.

Indian Darsan is an enquiry into the relationship that subsists between us as observers and the objects of our observation. It treats of the entites of observer, observed and observation. It deals primarily with knowledge.

Five out of the six schools of Hindu Philosophy are, however, avowedly atheistic. The Vedanta Philosophy as interpreted by Sree Shankaracharyya, is in favour of liberationism, the most dangerous of all forms of irreligion.

The Vedanta as interpreted by the Vaishnava Acharyyas and specially by Sree Baladeva Vidyabhusan in conformity with the Teachings of Lord Sree Krishna Chaitanya alone possesses the genuine theistic outlook.

Unfortunately in Europe as also generally in India, at any rate during the last two hundred years, Shankara Vedanta has been supposed to represent the highest level of Hindu Philosophy.

To those who are acquainted with the theistic interpretations of the Vedānta supplied by the vast body of the Vaiṣṇava philosophical literature such a view of the Hindu Philosophy is bound to appear to be both useless and untrue.

The Vedānta undoubtedly represents the highest level as well as completeness of the philosophical thought of the Hindus. I shall tell you the reason of this. The Indian philosophical schools chronologically come just after the period of the Upanishads. The Upanishads contain the highest teaching of the religion of the Vedic Saṁhitās. The Brahma Sūtra, the text book of the Vedānta philosophy, arranges the aphorisms of the Upanishads in a systematic and comparative form. The writers of the Vedic (theistic) schools were known by the general designation of Vyasa: The word Vyasa means literally 'one who expands or elaborates the teachings of the Veda'. We sometimes find also the expression Vedavyasa for distinguishing the group of the theistic writers. It is significant that the authorship of the Brahma Sūtra among all the philosophical text books is alone attributed to Vyasa.

The religious literature of India consists of the Vedic Saṁhitās with their adjective literatures, the Upanishads and the Sūtras. It also includes the Purāṇas and the Tantras. The

contents of these different divisions of the literature are not the same, although they are very closely interconnected and form an undivided whole. The Saṁhitās consist of hymns to various gods. The Upanishads give the higher teaching of the Saṁhitās. The Brahma Sūtra offers the conclusions of the Upanishads in the form of a philosophical system. The Purāṇas supplement the Vedic teaching, in the larger sense, by the concrete treatment of the transcendental subject matter of revealed religion to which the philosophy of the Vedānta is intended to lead. The Tantras are devoted to the ritualistic worship of the spiritual Image or Archa by means of the *mantra*. The Tantras and the Purāṇas are the most important divisions of the spiritual literature of India, as regards the realisation and practice of religious truth.

This view of the relationship between the different portions of Hindu religious literature and of the spiritual significance of the Tantras and the Purāṇas is to be found in every part of the literature itself. It was most consistently adhered to in their expositions of the religion by the great Vaiṣṇava Teachers of medieval India and most completely by Śrī Sanātana Goswami in his *Bṛihat Bhagavatamṛta* and by Śrī Jīva Goswami in his *Tattva-sandarbhā* and other writings. The interpretation of the Brahma Sūtra

offered by Sree Baladeva Vidyabhrasan in his Govinda Bhashya follows the line of thought of Sanatana and Jiva Goswami. The acme of Hindu philosophical thought is reached in the *chintyabhedabheda* interpretation of the Vedanta Sutra, offered by Sree Krishna Chaitanya, which has been handed down to us in the works of Sree Sanatana, Jiva and Baladeva.

The theistic interpretations of the Brahma Sutra, that had been previously given by Sree Ramanuja and Sree Madhva, sought to establish the supremacy of the Pancharatra i. e. the practice and realisation of religious truth by the ritualism of the Svattika Tantras. Sree Krishna Chaitanya gave the preference, without ignoring the value of the ritualism of Pancharatra for beginners, to the teachings of the theistic Puranas which attains its perfection in the narrative of Srimad Bhagabat. The connection between the teaching of Srimad Bhagabat and the Vedic Samhitas, the Brahma Sutra, the other Puranas and Pancharatra is summed up in the couplet (अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः । गायत्रीमाध्याकपाऽसौ वेदार्थपरिवृंहितः ॥ हः मः विः १०१२८३ अङ्कधृतं गरुडपुराणवचनम्)। It (Srimad Bhagabat) settles the true interpretation of the Brahma Sutra and of the Mahabharat, (other Puranas). It is the commentary of the Gayatry

(Pancharatra) and the complete exposition of the Vedic Samhitas.

Sree Sanatan and Jiva have supplied the inadequacies of the *Vishistadvaita* and *Shuddha-dvaita* systems of Sree Ramanuja and Madhva respectively. The empiric (chintya) *bhedabheda* interpretation of Nimbarka also does not solve all difficulties although it offers a very tempting bait especially to the speculative philosopher. The *achintya-bhedabheda* interpretation of Sree Krishna Chaitanya gathers up and perfects the theistic expositions of the great teachers. Sree Ramanuja, Sree Madhva, Sree Vishnuswami (Suddha-dvaita) and Sree Nimbarka.

Having attempted to offer the brief outline of the historical and comparative position of the theistic philosophy of the Vedanta, I should try to present to you a brief summary of the contents of that Philosophy.

The Buddhist and Sankhya systems of Philosophy are among the earliest in India. These two systems have much in common and supply the basis of the later speculative Philosophy of Shankara. The Buddhist Philosophy has not come down to us in its theistic form. But there are very good reasons and historical grounds for holding the view that Buddha himself belonged to the (theistic) Vaishnava school. It is in the hands of his later followers that his teaching

cand. to imbibe its atheistical purpose and treatment.

There is no doubt that the speculative philosophical method attained its perfection in the hands of the later ante-theistic Buddhists. This is also the reason why the system has received much appreciation from the European thinkers of the West. I can not, however, go on to speak just now about the merits and spiritual defects of Buddhism in its present form. For the present I shall tell you a little about *achintya-bhedaached*.

The little word *achintya* marks the distinction between this system and all schools of speculative philosophy. *Achintya* means that which transcends the limit of human speculation—the nature of the relationship between us and the Truth cannot be grasped by the human intellect. It is not transcendent merely in the Hegelian sense which offers no postulation of continuity between the phenomenal and the transcendental. The Vedānta thought offers a view that simultaneously connects the two as well as disconnects them from one another.

There is a method of approaching the transcendence by the resources of the phenomenal. But the transcendence has nothing to do with the phenomenal by the relationship of cause and effect, nor is it to be reached by any trans-formation of physical energy. There

is no passage of physical energy to the plane of transcendence. There is a gap as well as continuity. The simultaneous existence of gap and continuity is not any experience of thought which cannot transcend the limits of three dimensions.

There are two worlds viz : (1) This phenomenal world, which also is very much vaster than and very much different from what is conceivable by human knowledge, and (2) the transcendental realm which lies beyond the reach and capacity of human thought.

The transcendental world is the realm of unalloyed *chetan*. It is not possible to render the word *chetan* into the English language. The consciousness that is familiar to us is eclipsed *chetan*. It is a mixture of *chetan* and non-*chetan*. The non-*chetan* element strangely enough predominates in this mixed consciousness. So it is not possible to approach unalloyed *chetan* till we are relieved completely of the foreign domination of the non-*chetan* objects and instrumentals of this pseudo-knowledge. Buddhism proposes extinction or merging in non-*chetan* as the goal of all activity of mixed *chetan*. That certainly is a true finding. If we indulge in this mixed function we progressively move towards the state of increasing adulteration culminating in total loss of *chetan*. This is psychologically a sound doctrine. But it was

meant to be a caution for desisting from such suicidal course. If it is misunderstood to be a counsel of right conduct—as has been by the later Buddhists—the responsibility is entirely with ourselves.

For getting the clue to the right conduct, that leads towards increasing *chetan*, we have to turn to the Vaishnav interpretations of the Brahma Sutra.

Theistic Vedanta Philosophy negatively establishes the undesirability of following the paths of elevationism and liberationism. Worldly utility or vacant liberation from worldly activity are not the only possible and mutually incompatible alternatives. The real alternative to elevationism and liberationism is the corresponding transcendental activity which bears the designation of *bhakti*.

The entity of the individual soul can alone function on the plane of transcendence. The continuity between the spiritual and mundane planes is postulated by the fact of real correspondence between the two. The

mundane world is the perverted reflection of the spiritual. All mundane activity is the perversion of spiritual activity by the prevalence of non-*chetan* or eclipsing energy in different degrees. The complete spiritual or *chetan* activity is not attainable except in the state of complete liberation of the individual soul from the fetters of nescience.

This true liberation by the attainment of the unalloyed spiritual state is to be achieved by the activity of the soul directed to such purpose. If the soul can be supplied with the conditions of functioning towards unalloyed *chetan* entities in this mundane environment, he can, by culturing association with unalloyed *chit*, be gradually freed from the accumulative effects of his culture of association with non-*chetan*.

The possibility for such function is furnished by the descent of unalloyed *chit* to the plane of cognition of *chetan* overlaid with the qualities of non-*chetan*. The *Transcendence* descends to the mundane plane in the form of the *Sound* or the *Name*. The culture of the Word or the Name by the soul, awakened to his own transcendental nature by the initiative of the Name appearing on the lips of His pure devotee, the sadhu, is the only method of spiritual culture that is revealed by Vedas through the unbroken chain (Amnaya) of the real spiritual preceptors (Guru).

By the culture of the Name, under the unconditional guidance of the real spiritual preceptor, it will be possible for the individual soul to have an ever-progressive realisation of his proper activity, instrumentals, objects of service and environment, in as much as the Name is identical with all those. The

Name is the Absolute in the form of the audible transcendental Sound.

The culture of the Name will negatively enable us to function properly also towards our present environment.

We shall thus be enabled to realise the relationship of simultaneous distinction and unity of our souls with the Absolute which transcends our present crippled understanding.

Jaiva Dharma

CHAPTER IV

(Continued from P. 5)

45. Lahiri—"What has a pupil to do after having gone through the successes of *diksha* and *shuksha*?"

46. Babaji—"One has to practise the service of Krishna, while leading a moral life. This is the practice of the proper function of the soul and is called the principle of *abhidheya* (natural means). The Supreme Lord (Sree Krishna Chaitanya) has declared it to be the only principle of *abhidheya* in as much as it happens to be the message that has been strongly emphasised in the Veda and all the spiritual scriptures."

47. Lahiri (with eyes suffused with tears)—"My Divine Master (Guru), with unreserved submission I throw myself on the mercy of your spiritual guidance; I take refuge in the Holy Feet of Your Divine Grace! Your ambrosial words have awakened the consciousness of my true relationship with things, and simultaneously I am at a loss to understand why, by your grace, all my former impressions of disposition, learning and culture are dissipated. May you be graciously pleased to teach me now the principle of the function of spiritual endeavour (*abhidheya*).

48. Babaji—"There is no more any cause for anxiety. The rare quality of humility has manifested itself in you. This shows unmistakably that Sree Krishna Chaitanya has been merciful to you. Association with pure devotees (*sadhus*) is the only means of spiritual endeavour open to soul in the state of bondage. The pure devotee in the role of the spiritual preceptor (Guru) instructs one in the confidential service of Godhead, out of his causeless mercy. By the strength of such endeavour the desired end is gradually attained. The due performance of the intimate service of Hari is the only means."

49. Lahiri—"Be pleased to teach me how it is possible to serve Hari."

50. Babaji—"The practice of *bhakti* is itself the only service of Hari. There are three stages in *bhakti*—*sadhan* (endeavour), *bhava* (substantive liking) and *prema* (love). When *bhava* is perfected it is called *prema*."

51. Lahiri—"Teach me the different varieties of *sadhan* and the modes of their performance."

52. Babaji—"Sree Rupa Goswami Prabhu has elaborated all these subjects in his work

"Sree Haribhaktibilas". I am telling them briefly. *Sadhan* is ninefold. They are hearing, chanting and recollecting Vishnu, tending His feet, worshipping His Emblematic Figure (Archa), hymning Him, serving Him as a servant, behaving to Him as to a friend, offering oneself for His exclusive service (Abagabat VII-5-23). The revered Goswami Sree Rupa has described sixtyfour modes of devotion by adding to these nine their adjuncts and derivatives. There is another point to which it is necessary to give our special attention. *Sadhan bhakti* is twofold according as it happens to be either *vaidhi* (reverential) or *raganuga* (following the impulse of love). Of these *vaidhi sadhan* is ninefold, as detailed above. *Raganuga sadhan bhakti* consists in serving Krishna mentally after the manner of the servitors of Braja by surrendering oneself completely to their guidance. One should practise that mode of *sadhan* for which he is eligible."

53. Lahiri—"What is the criterion of eligibility for *sadhan bhakti*?"

54. Babaji—"One, who is loyally inclined to place himself under the scriptural regulations, is eligible to be taught by Sree Gurudeva *vaidhi sadhan bhakti* as a preliminary. One who is eligible for *raganuga bhakti* is instructed in the unconventional service that belongs to the sphere of love".

55. Lahiri—"How will a person know his own eligibility?"

56. Babaji—"One, who has not yet experienced in his soul the principle of spiritual love and is inclined to perform worship in accordance with the injunctions of the shastras, is eligible for *vaidhi bhakti*. One, who is not inclined to submit to the regulations of the shastras in his worship of Hari, but in whose soul the natural love for the service of Hari has manifested itself, is eligible for the practice of *raganuga bhakti*."

57. "My Divine Master, may you be pleased to declare my eligibility, so that I may be able to understand the principle of eligibility as it really is. I am unable to follow your exposition of *bhakti* and *raganuga bhakti*."

58. Babaji—"If you carefully scrutinise your inmost mind (chitta), you will be able to understand your own eligibility. Do you detect any such conviction in your mind as that, the service of Hari is not practicable except by submitting to the regulations of the shastras?"

59. Lahiri—"I think that great good accrues from the performance of *bhajan* and *sadhan* by the methods laid down in the shastras. But I am also beginning to feel now-a-days that there is an immense ocean of rasa (perfect mellowing tastiness) in the intimate service of Hari (bhajan) which is capable of being gradually realised by dint of the assiduous culture of *bhakti*."

60. Babaji—"You can now see that the regulations of the shastras possess complete sway over your mind. You should, therefore, follow *vaidhi bhakti*. By degrees the principle of *raga* (spiritual love) will manifest itself in your heart." On hearing these words Lahiri Maha-aya, with tearful eyes, touching the feet of Babaji Mahasaya, said, "May you be pleased mercifully to bestow upon me eligibility for the method for which I happen to be fit. I realise my unfitness for discussing a subject that is at present above my comprehension." Babaji Maharaj thereupon embraced him with great affection and made him resume his seat.

61. Lahiri—"Be pleased to command the mode of service that I am to practise now."

62. Babaji—"I advise you to receive the name of Hari. The service of the Name is the most efficacious of all the enjoined modes of service. There is no distinction between the Name Himself. The realisation of the transcendental service of Hari is attainable very soon

by practising the chant of the Name without offence. I advise you to practise the chant of the Name with firm faith. All the mudras of *bhajan* are automatically performed by the due practice of the chant of the Name. Both hearing (*shravana*) and chanting (*kirtan*) are performed in the utterance "Na". The recollection of Hari and the mental worship of His Feet and His Emblematic form recital of hymns in His praise, mental doing His Biddings as His servant, behaving towards Him as one's friend and in kind, the complete surrender of oneself, are practised simultaneously with the chanting of the Name."

63. Lahiri—"My mind is experiencing a most acute state of suspense. My Divine Master, may you be pleased not to withhold your mercy from me any longer."

64. Babaji—"Sir, you may say constantly the following words by keeping clear of all offence?"

"HARE KRISHNA HARE KRISHNA,
KRISHNA KRISHNA HARE HARI,
HARE RAMA HARE RAMA,
RAMA RAMA HARE HARE"

As he recited the Name, Babaji Maharaj placed a rosary of basil-heads into the hands of Lahiri Mahasaya. Lahiri Mahasaya shed tears as he began to tell the Name on the rosary. He said, "My Divine Master, I cannot express the joy that I experience this day." And as he said so, Lahiri Mahasaya fell down senseless at the feet of Babaji. Babaji Maharaj with great care kept his hold on the senseless man. After a long interval, Lahiri Mahasaya spoke again, "I feel myself blessed today. I have never experienced such happiness."

65. Babaji—"Sir, you are most fortunate, indeed, as you have received with firm faith the Name of Hari. You have also made me blessed."

66. From that day Lahiri Mahasaya began to tell the Name of Hari on the rosary in his hut without fear. Some days passed in this manner. Lahiri Mahasaya now painted the twelve tilaka marks on the twelve parts of his body. He took no other food except what had been duly offered to the Deity. He recited daily two lakhs of times the Name of Hari. He made prostrated obeisances as soon as he met a pure devotee. Every day he prostrated himself in submission to Paramahansa Babaji before attending to any other duties. He employed all his time in the service of his Gurudeva. He no longer felt any inclination for idle gossip or the songs of musical experts. Lahiri Mahasaya was no more his old self. He now became the transcendental devotee of Vishnu.

67. One day, after making his prostrated obeisance to Vaishnavadas Babaji Mahasaya, he submitted to him this question, "My Divine Master, may I be permitted to ask what is the ontological nature of the *summum bonum*?"

68. Babaji—Love of Krishna is the only desideratum of a jiva. By the constant practice of *sadhan bhakti* one attains in due course to the state of *bhava bhakti* (real loving inclination). On the attainment of nature development *bhava bhakti* is designated *prema* or love. It is the only eternal natural function of the jiva soul, the only eternal treasure and the final goal. Want of this love is the only misery, the worldly bond and addiction to the enjoyable things of this world. There is nothing higher or better than love. Krishna submits to be served only by love. This love is of the essence of unclouded cognitional activity. The principle of spiritual bliss turns into love by concentration."

(To be continued)

Lord Chaitanya—His Message

(*The Gaudiya renaissance movement*)

By Mr. **J. K. SEN.**

The New Horizon

The present century is admittedly one of the most critical in the history of the world. Ideas and ideals have been thrown into the melting pot and new problems have made their appearance staring at us sphinx-like with their never-ending riddles. It was the aftermath of the red world-war that overcast the occidental horizon with sinister shadows foreboding dismay and death. But even the dark cloud had its silver lining and the explosive pageant spreading death and desolation among millions had its beneficent cultural repercussion in the thought-centres of the East. In the world of spirit flickered its deep gestures in a new hand-writing and even if it meant the sundering of fond ties that held together the steel frame of occidental thought, it created the ferment of a new spiritual revival in the East. The dallying with evanescent Western mood had ushered in, in the East too a dark atmosphere of antagonism, antithesis and negation—a very poor outfit for serious pilgrims in their subliminal progress across a mystic way. The

unrest in the wake of the world-wide conflagration captured the imagination of the Orient and accentuated the lurking discontent and as a natural corollary, new heresies appeared hydra-headed that seemed to defy the peaceful urge of ages responsible for the creative harmony that made the East a refuge for devotees and lovers of good-will from every corner of the earth

The flame in India

The divine purpose worked out a new awakening to cure the distemper on earth in the pangs of rivalry and wrangling. The international ebullition produced a new spiritual flare in the East and what proved a nightmare in the West and mirrored a horror never experienced in the human history, spelt in India a message at once deep and far reaching that seemed to touch the very core of human susceptibilities. It was not the figment of a hashish culled from modern dissolution, creating the miasma of a delusion that makes "joy so illusive and freedom like death"—as a German writer puts it, but a new federative force that concretises a new

and loving fusion indissoluble in the service of man and surrender to God. The crystallisation of a renaissance movement on this foundation, in the gloom of to-day, when the clash of selfish interests appears to be the only reality worth counting, is an event of outstanding importance. It is a clarion call to decipher the hieroglyphics of a new spiritual realisation that could hardly have been considered a possibility, in this age of disbelief, dissent and disruption. It was the Message of Lord Chaitanya revived through the devotion of master-thinkers blessed with the inspired heritage of India's opulent culture.

Lord Chaitanya

In the mirage of thousand cults and creeds honeycombing India's progressive march in realising the ultimate goal Lord Chaitanya's vision came as an inevitable fulfilment. Lord Chaitanya had no mythic personality like prophets who lived in hoary epochs but was born in an age of enlightenment in the lime-light of the 16th century. A sceptical age, over-cast with atheism and pantheism of all possible shades—intensely intellectual in its outlook and with crowning triumphs to the credit of the speculative thinkers and academicians representing the many schools of thought that dominated the epoch, there was hardly any chance for a view of life that switched off at one stroke, the vaunted paraphernalia

of learning and lore. The iconoclastic Islam was there with its parched philosophy, born of the desert to question the validity of Lord Chaitanya's bid for a new freedom of realisation. The iron bars of grim surroundings notwithstanding the opposition succumbed a willing victim to the call of the creative love that like a spell hugged in the foe and the friend alike in a single ecstatic embrace. It was a new experience and after many centuries this miracle happened in broad daylight in the city of Nabadwip. A vast body of literature and an art crowned with poetry, music and painting flashed up this new message and created for ever the transcendent foundations of the Vaishnava philosophy that is yet to cast its benevolent spell over the entire globe.

The New Miracle

A few centuries only had rolled by. The river had washed away the earthen sheath of Lord Chaitanya's native place which lay for the time being under a sheet of water. His philosophy too, got sub-merged and invisible under the pedantic outbursts of logicians and theorists—though the music of His Message could always be heard across the bosom of Bengal's loveable plains. The communal music, the processions through streets and lanes, the chanting of Name, however, continued to carry forward the tradition of His doctrine of Love as a gigantic force in the concerns

of man. The currents of pantheism, however, with their parasitic growths reduced to a muddy swamp what was erstwhile a blooming pool. The turn in the tide came in the fulness of time. It was left for another revivalistic movement to project the priceless message again with a renewed emphasis at the most psychological and crying epoch in the history of the world.

The Gaudiya Movement.

A great devotee Thakur Bhaktivinode took upon Himself the legacy of Lord Chaitanya and having created a new atmosphere through a service of over thirty years retired to the quietude of Sree Mayapur, the birth-place of the great Prophet of love which as if through

wand of a magician had by this time taken a new body and frame. The vision of a new edifice one of the largest in the whole of Bengal has taken shape at this site as a symbol of the new creative spirit of love and service which has inspired the great Successor of Thakur Bhaktivinode, Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur in His apostolic Mission to spread to the farthest corner of the earth the gospel of a new realisation, as preached by Lord Chaitanya. If the spirit of surrender and silence as a reply to uncharitable and aggressive critics was a dominant principle of conduct on the part of Thakur Bhaktivinode, the

broadcasting of the doctrine of pure Love and Devotion in the service of a personal God, seems to be the highest and noblest offer of Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur to the World. He is the seer of a super-mundane (Aprakrita) plane where Krishna is the only and ultimate reality. Not through the senses with their aberrations (Pratyaksha), inferences with their fallacies, (Paroksha), transcendental or hearsays (Aparoksha) or even super-sensual figuration (Adhokshaja), but through the realisation of a super-mundane outlook that finds its spiritual reflex in earthly habiliments that one has to cognise the ultimate emporium of the fountain of an ever-flowing love. Very few have cared to realise the centripetal formula of such a harmonised system which is professedly a revealer of an eternal truth. The Master of the great Gaudiya movement has envisaged this truth, the most abiding to remove the ills of to-day.

The Origin of the Movement

Summoned to take charge of the tiny villa where alone the sage Bhaktivinode hailed the spirit of Lord Chaitanya, Paramahansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur quietly went there and remained for a long period absorbed in devotional activities. A circle of his followers not more than half of a dozen in number headed by Bhagabratratna Acharyatrik Kunjavehari

Vidyabhusan, the life and soul of the Gaudiya organisation, drew the Master's attention to the vital necessity of His removing to Calcutta so that hundreds of other seekers of truth might profit by His presence. Accordingly in the year 1918 he removed to Calcutta where the first Gaudiya Math was established. There were not more than half a dozen inmates in the beginning. But today nearly fifty centres established throughout the whole of India echo from day to day the new gospel of love as preached by devotional missionaries. Within recent years their voices are being heard in the crowded centre of London and Berlin too.

Europe and Asia

The religion of love knows no limitation of race or clime. If Lord Chaitanya's Message captivated the Muslim Governor of ancient Bengal, the bearer of His spiritual Message has also to day succeeded in securing the benevolent support of Christian Governors of India. History repeats itself and it was only the other day that the Governor of Bengal paid a visit to Sree Mayapur the ancient home of Bengal's religion of Love. In fact this movement ensures the cementing of a new fellowship between the East and the West. As such the Gaudiya movement has not been slow to extend its influence beyond the borders of India, for it was the express wish of the Lord to disseminate His

religion of Love so that each and every human being might share in its bliss and joy.

The Missionaries of India

In ancient days Indian missionaries unlike those from other regions were always harbingers of peace, amity and goodwill. They went to enlist friendship of people living far away. The Gaudiya movement has followed in the foot-steps of the ancients and have sent Missionaries to Europe which is keen in getting enlightened with reference to the problems of the day. Tridandiswami Bhakti Hriday Bon Maharaj, the young missionary of the Gaudiya movement has been cordially welcomed by Archbishops of Canterbury and York and has already addressed numerous gatherings. He has lectured in Oxford and Cambridge and already the Message of Lord Chaitanya has got echoed within the walls of many cultural centres of England. Germany has not been behind in the matter and Nazism has found something soothing and lovable in Bengal's cult of Love and service.

The World Call

These preliminary efforts have created a new world-call for Vaishnavism and naturally Paramhansa Sreemad Bhakti Siddhanta Saraswati Goswami Thakur can not keep quiet in this country after the ball has been set rolling. His presence in Europe would mean a new chapter in

the cultivation of international amity and as a devotee and thinker—an Apostle of this peace movement from Bengal. His presence would be a divine dispensation in Europe. The leaders of the great Gaudiya movement, therefore, deserve the congratulation of the whole of India for having made it possible for their Master to undertake the arduous

journey to a far off country in his old age. His magnetic personality and imposing presence is bound to have a marvellous effect in the West. It would be India's proud day again to see that her religion of Love might again usher in a new order in a world torn asunder, as it is to-day, through a thousand struggles.

Propagandist Literature.

Newspapers and journals which deal with the present situation on such information as is available in the moment are distinguished from literature that offers the complete treatment of its subject-matter based upon an exhaustive examination of all available sources of information. The work of no writer can bear any permanent value unless it shows his real acquaintance with the existing literature on the subject. The extent of the knowledge possessed by a writer can be made known only by his successful exhaustive treatment of any subject. It would, therefore, be a rashness of judgment if a writer whose performances are confined to the columns of periodical literature, is taken as seriously as the authors of standard works.

But will this apprehension of superficial knowledge that is entertained regarding the matter of periodical literature be removed if authors of standard works in their respective branches are alone invited to write also for the periodical literature?

It is never possible to write about the occurrences of the present moment with full knowledge. The authors of standard works are likely to be as ignorant in such matters as one whose efforts have never soared higher than the attitude of the newspapers of daily events.

The special merit of a journalist which is also his specific defect, consists in this, that he is a propagandist. A journalist has always a preconceived policy of his own to be served. A free

trade journal looks upon every event from the point of view of a free trader, and it is his business to select his topics and adopt his method of their treatment to the requirements of his propaganda in support of free trade. The writer of a text book on free trade can have no such policy and he is accordingly expected to give their due weight to the views of all Schools in selecting forth his conclusions. It is no business of the journalist to represent any other side except his own. He expects his views to be considered more in regard to their bearing on the movement that he represents than as offering any impartial solution of a difficulty. He can offer by the nature of his calling only tentative suggestions of impromptu thinker of his definite school of thought.

Propagandist literature is permanent literature in the making. The writer of such literature will err if he tries to offer exhaustive solutions of the large problems of the world. He can have full scope for his expected activity only if he is fit to concentrate on the immediate aspect of problems and to convey the greatest amount of fresh information in support of the policy of his journal. The employment of this method should make his articles really and profoundly interesting to every class of his readers. They will also possess the maximum value of the future researcher.

A propagandist should try to provoke legitimate opposition by putting his suggestions in the garb of premature finality. He must offer definite guidance on profoundly insufficient information. His function is that of the sharpshooter who merely locates the enemy. It is his business to join the battle, but to enable his army to win the victory when the battle is fought by the latter.

The above observations apply to writers of a religious journal. They address their articles to real opponents of their propaganda. The adoption of this method does not detract from the permanent value of such writing. On the contrary it is eminently suited to the pragmatic temperament of persons interested in the immediate present but who have neither the patience nor the leisure for the perusal of lengthy dissertations summing up all the literature the topic.

The subject of religion does not seriously interest many persons to day. This confirmed indifference of the average cultured persons towards the old creeds is the great obstacle to religious journalism. It can be fought effectively only by a method of calculated unprovoked incursions into the arena of temporal controversy.

Most of the current religious journals accordingly find it necessary to go to work in this indirect manner. They

put on an appearance of being promoters of immediate solutions of problems of the moment along the lines of least resistance. They try to smuggle into such controversy the complete view of human responsibilities on the matter in the homeopathic dose. Even this is bound to be resented as impertinent and jejune. The mere suspicion that it is likely to crop up in the pages of a professedly religious journal is enough to prejudice the reader against such papers dubbling in affairs where ethical quality is bound to be controversial.

Nationalism and Commercialism are the ruling interests of the world today. What business can religion have to lend its support to either cause? It is possible to succeed in them by following the precepts of any of the proposed creeds? Can persons who engage in politics or commerce refuse the co-operation of people professing any particular creed for the sake of religion or morality?

And yet is not pragmatism both essentially just and necessary for the permanent well-being of the world? Can the religious propagandist consistently lend his real support to pragmatism? If he cannot do so how else can he expect to get a hearing from any person in this age of the most relentless strife for mere existence by any means?

The answer which the Harmonist has to make to such questioning is that religion is not opposed to pragmatism

and is in a position to protect pragmatism itself from the evils of too precipitate thinking. The short cut is not condemned. But the short cut that is harmful to real well-being is constructively criticized.

It is not policy of the journal to meddle with the current secular affairs of the world on the pragmatic plane. It is certainly its purpose to create an atmosphere of calm consideration of all immediate problems by directing attention to the practicability of their automatic solution by the mere widening of the immediate outlook. The journal does not identify itself with any secular issue by isolating it from all other issues. That is the method of the pragmatist. It seeks to lift the secular issue to the level of universal thought without ignoring the urgency of its immediate solution that is rightly urged by the pragmatist.

The language which the journal has at its command for this purpose is most unsuitable, as it is saturated with narrow secular associations. It has to use the available language for the larger purpose. This presents certain real initial difficulties even to its cultured readers. But if the journal can offer the real solution of all immediate problems of humanity, the language that is suitable for its purpose will be picked up with a little application by those who are at all interested in their solution.

The Message of Bhakti

(Should it be propagated outside India ?)

(From a conversation that took place at Sree Gaudiya Math at Delhi on 3.10.35)

Q. As India is *karma-bhumi* so the propaganda of *bhakti* should be pushed to every corner of India before it is carried to foreign lands which are *bhoga-bhumi*. For India wide propaganda the publications of the Gaudiya Mission should be immediately translated into Hindi.

Ans. India is a land of *karmīns* and *jñānīns*. *Karma* and *jñāna* should culminate in *bhakti*. *Karmīns* are for fruitful enterprise. *Jñānīns* want to merge in the Absolute. The Mission is not getting helpful co-operation from these sections. This is the real difficulty in propagating the message of the soul who is meant for the service of the Absolute instead of enriching himself with finitudinal things. We are now busy with the non-absolutes. But the *Geeta* says that such possessions cannot be retained. One who gains paradise by the good deeds has to lose his exalted position as his acquired virtues wear away through enjoyment of their fruits (1). This is the position of a *karma-kāndīn*. We should not pose as men of action. That is not the eternal interest of the soul.

Jñānīns think that manifestive features are confined to phenomena. But we do not advocate their theory of impersonalism. The Absolute has got a manifestive face. We are not meant to live here eternally. We believe in *seelenwanderung*. The enjoying temperament, on the other hand, covets the pleasures of paradise. But the final position is unknown to these worldly people. We are, therefore, out to inculcate the teaching of the *Bhagabat Geeta*. Vishnu is the Personal Divinity. We don't think we should lose our entity. We should rather get rid of all these foreign dirt.

We must undergo these troubles (2). It is necessary to get rid of these troubles. It is necessary not to have any re-birth. It will be better for us to give all our attention to the search of the Absolute for having constant engagement with the Absolute. We are required to keep ourselves quite aloof from all contrary ideas and thoughts (3).

(2) अवश्यमेव भोक्तव्यं कृतस्य कर्मणः शुभाशुभं ।

(3) सर्वे धर्माश्च परित्यज्य मामेकं शरणं ब्रज ।

गीता १८।६६

प्रसन्नोऽसौ प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु मतेषु मद्भक्तिं लभते पराम् ॥

गीता १८।५४

(1) ते तं भुक्त्वा स्वर्गलोके विशन्ति

क्षीणे पक्व मर्त्रलोकं विशन्ति ॥ गीता ८।१६

It is necessary to offer our hundred per cent devotion to the Absolute. We should be true devotees and get rid of these temporal connections.

We want to impress upon the people to seek to have a peep of the manifestive features of the Absolute for which we require elimination of these dirt. We need not anthropomorphise all these undesirable features to that sphere. We want to regain our normal position. For this purpose we should find the position of the Object of worship and of our entity. We are now under the conception of space and time. These useless and wrong things are to be eliminated for attaining the eternal life. We are given all facilities for the same if we care to be in touch with the Absolute.

We need not rely on the different languages and thoughts of this plane. We are to hear the sound that will be extended to this plane. The present manifestive faces of the phenomena could then be used for serving the *Paramatma*. We would then be dovetailed with the *Paramatma* instead of being entangled here.

We require to cross over these inadequacies. The policy of abstraction as well as that of being entangled in grossness of this world should be given up. The heterogeneous and alloyed thoughts have to be eliminated.

We cannot retain our position here. This is not our original mode and not for our eternal purposes of peace and happiness. Our aim should be for the plenary position. Sree Krishna Chaitanya has given us certain instructions by which we can progress towards transcendence instead of being confined to particular places or particular languages.

This message is to be propagated. Instead of being victimised by the temporary sounds we should listen to the transcendental message. People should be made conversant with these thoughts. The actual function of the unadulterated soul is to offer all activities in the service of the Absolute.

The *sattvika* or *sattvata* method is followed at *Jagadish kshetra* (Puri). The *rajasa* people tell us that they should also have their share, and the *sattvikas* should not abolish the shares of the *rajasa* and *tamasika* sections, or, in other words they should be allowed to incorporate sins instead of being required to practise unalloyed devotion. The *tamasikas* desire facilities for offering injuries to other entities.

Sattvika people are also accused by latitudinarians of encroaching upon the rights of the other sections. *Karma-kanda* and gnosticism are proposed to be incorporated in devotion. But we require the full opportunity of serving the Absolute. If it is divided in three parts our fullness of devotion is

jeopardised. The gnostics propose neutrality (4).

We are, however, assured by the Fountainhead His complete protection. This is what He says in effect, "Give up all those thoughts. I will dictate to you what interests you are to have. You show your diffidence of Me by not depending on Me. You need not trouble about any conception about religion that you may have imbibed in this world. You simply submit to Me unconditionally and I will rescue you from all sorts of undesirable situations. You need not suppose that when you attend to Me you disregard all those things."

You need not go astray from this sympathetic instruction of the *Geeta*. Whatever acquisitions you have are unnecessary for your purpose. You need carry no candles to the sun. Submission is to be the policy instead of knowledge (5).

People in India are busy with their *karmakanda* affairs. People in China or Europe have their own methods of *karmakanda*. They don't want our *karmakanda*.

(4) न बुद्धिमेव जनयेदज्ञानं कर्मसङ्गिनाम् ।

गीता ३।२६

Professor Bauver wrote from Cze-koslovakia that Europe does not want Indian *karmakanda*. I told him that we have very much to give to them. The devotional thought is the special treasure of India.

Empiricism will not do. In the case of the Absolute the whole thing comes to us. If we submit to Him, He will be sending the Transcendental Message to us. Our auditory nerves require to be informed by the Transcendental sounds and not by the other sounds. They are equipped with the potencies that can heal all those inadequacies that have been imbibed here. The *Geeta* gives us this instruction.

As *sattvikas* we think that we should predominate over the *rajas* and *tamas* people. By *visuddha sattva* (unalloyed essence) we should cease to be sharers in these worldly affairs. *Mishra sattva* (adulterated quality) has got dealings with *rajas* (utilitarian) and *tamas* immoral people.

(5) ज्ञाने प्रयासमुदपास्य नमन्त एव

जोषन्ति सन्मुखरितां भवदायवार्ताम् ।

स्थाने स्थिताः त्रुतिगतां तनु बाङ्गनेभि-

र्वे प्रायशोऽजित जितोऽप्यसि तंल्लौक्यम् ॥

(भा: १०।१४।३)

To

ADDRESS OF WELCOME

Revered Tridandiswami Bhakti Hriday

of Sree Gaudiya Math.

Revered Sir,

WE, citizens of Calcutta, are glad to have this opportunity of extending to you our cordial welcome on your return to this city after successfully preaching in the West the glory and sublimity of the true culture and religion of India, for the last two years and a half. We have heard with pleasure and thankfulness that by the zeal and eloquence of your preaching, you have succeeded in arousing high admiration and active appreciation among the intelligentsia of Great Britain, Germany, Austria and Czechoslovakia.

SWAMIJI, your most illustrious spiritual Master, PARAMAHAMSA SREEMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ, President-Acharyya of the Gaudiya Math, was pleased to select you as an able representative of the Mission; and you have abundantly justified your trust. You have distinguished yourself by your profound learning and eloquent exposition of the unique Message of Absolute Truth with which you were entrusted and thereby you have greatly advanced the cause of our country by helping to establish a better understanding and wider sympathy between India and the West.

WE are proud of our unrivalled spiritual heritage which we believe, can sufficiently enrich the West, in spite of its superiority in science and prosperity in material civilization; and we record with pleasure that your lucid voice has been able to penetrate into the very stronghold of that cultural conservatism which hitherto has defied the efforts of many a preacher from the East.

SWAMIJI, we are glad to learn that your learned lectures in prominent thought-centres and the leading Universities of Great Britain and Central Europe, have evoked high appreciation and enlightened interest from all sections of the people in the West; and we are proud to think that these

spiritual messages have since been conveyed through you to the Imperial Court of Britain and such high church dignitaries as the Archbishops of Canterbury and York.

WE learn with delight that you have established, as a standing organization of your Mission in London, the Gaudiya Mission Society with the Most Hon'ble Marquis of Zetland as the President, besides another in Berlin and that you have secured a good number of following of your Mission in the West including the two German pupils who are here to day in our midst.

WE fervently pray that the Mission you represent may meet with greater success in future through the able services of preachers like yourself under the distinguished lead of your great spiritual Master and that you may be blessed with long life to broadcast the sublime message of your Preceptor all the world over.

**We beg to subscribe ourselves
The Citizens of Calcutta.**

Calcutta, 8th September 1935.

First Hindu Temple in London

Tridandiswami B. H. Bon and Herr Ernst Georg Schulze paid a short visit to Agartala on October 1, in connection with the activities of the Gaudiya Math in Europe. They were received by Manyabar Rana Bodhjung Bahadur, Chief Secretary, and Captain Kumar Prafulla Kumar Dev Burman Bahadur, Military Secretary, as honoured guests of Tripura State, and housed in Shveta bas, guest-house of the Palace.

At a public reception at Durgabari at 7.30 p. m., presided over by Manyabar

Rana Bodhjung Bahadur, Rai Sahib Akshaya Kumar Gupta, introducing the guests at the instance of the President, referred in terms of high appreciation to the world-wide activities of the Gaudiya Math. Herr Schulze addressed the meeting in English in a speech in which he dwelt on the cause of his becoming a disciple of the revered Acharyya of the Gaudiya Math. Swami Bon spoke in Bengali on the true principles of religion, the distinction between real and counterfeit

religion and the special services to the cause of true religion that have been and are being rendered by Thakur Bhaktivinode and His Divine Grace Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj. The speakers were warmly thanked by the Raj Purohit and Thakur Lalitmohan Dev Burman M. A., B. L., Sadar Magistrate.

On the following morning Maharaj Kumar Durjay Kishore Dev Burman Bahadur, brother of His Highness, and Captain Rana Nepal Jung Bahadur, V. D. C. to H. H., had a talk with Swamiji on the activities of the Mission.

Swamiji and Herr Schulze were conducted to the Palace at 12.45 p. m. by the Private Secretary, Dewan Sahib Kamala Prasad Dutt, M. A., B. L., and Military Secretary, and were presented to His Highness by the Chief Secretary. Swami B. H. Bon, who was received by His Highness with great cordiality, conveyed to His Highness the grateful thanks of the London Gaudiya Mission Society on behalf of the President of the Society, the Most Hon'ble Marquess of Zetland, for his distinguished patronage. Swamiji then referred to the activities of the Gaudiya Math in England and Central Europe, and intimated to His Highness the wish of His Divine Master, the Head of the Gaudiya Math, for the erection of the first Hindu Temple in London and a Home for the diffusion of the spiritual

culture of India in the West. His Highness listened graciously to the proposals of Swamiji and was pleased to convey to him in the afternoon his kind decision to meet the entire cost of erection of the London Gaudiya Math Temple and to help in the collection of funds for the construction of a permanent Home and for securing a suitable site for the London Math. His Highness was also pleased to intimate acceptance of Swamiji's invitation to preside over the anniversary meeting in Calcutta in honour of Shrethyarya Jagabandhu Dutt (late J. B. D.), donor of the Calcutta Gaudiya Math building and premises, to be held in December.

At 8 p. m. Swami B. H. Bon and Herr Schulze addressed a distinguished gathering, at the Palace, of the members of the royal family, high officials of the State and Darbaris, presided over by His Highness. At the instance of Maharaj Manikya Bahadur, Herr Schulze addressed the meeting in English on German Philosophy with special reference to the philosophy of the Nazis. Swami Bon spoke in Bengali on the principles of the real Vaishnava Dharma. The speakers were thanked, on behalf of His Highness, by the Raj Purohit Rebatimohan Kavyaratna in Sanskrit and Bengali and by another gentleman. The function was concluded by the performance of Manipuri Kirtana, specially arranged

by His Highness for the occasion. The Kirtana, which lasted for about half an hour, consisted of beautiful Bengali Padas in honour of Lord Sree Krishna Chaitanya, which were sung with emotion to the accompaniment of appropriate and charming dance and music. Swami Bon thereupon had a detailed conversation with H.H. Maharaj Manikya Bahadur about the proposed Temple of London Gaudiya Math.

On the following morning Swami Bon and Herr Schulze were invited to his residence by Maharaj Kumar Narendra Kishore Dev Burman Bahadur, uncle of His Highness, for giving a discourse on Vaishnava Dharma. Swamiji and Herr Schulze were met at departure, on behalf of His Highness, by the Chief Secretary, Private Secretary, Military Secretary and Chief Medical Officer.

Round the Gaudiya Maths

Sree Gaudiya Math, Delhi

Editor arrived here on October 1. Devotees of the Math and many respectable gentlemen recieved Him with great pleasure. He is delivering spiritual discourses before many elites of the town at Math premises.

At Radhakunda

The Editor with a party consisting of M. M. Sundarananda Vidyavinode, M M. Narayandas Bhaktisudhakar, H.H. Tridandiswami B. R. Sridhar Maharaj, H. H. Tridandiswami B. S. Sagar Maharaj and other Brahmacharis and devotees left calcutta on September 30. and with some of His followers arrived at Delhi next day en route Mathura. He stayed there for some days to celebrate the Annual utsab.

The devotees of the mission began

the *Ujjabrata* lasting over a month from October 12, at Radhakunda in Mathura with all its rigidity and strict adherance to the principles of the service to the Absolute as directed by Editor. Early in the morning the devotees with the Tridandi Sannyasins at their head circumambulated the Radhakunda thrice with the chanting of Krishna kirttan. Then all assembled together at Sree Braja Swananda Sukhada Kunja where the Editor explained and elucidated the srutis. In the afternoon the Editor again expounded Sreemad Bhagabatam in a nice way. The persons attending listened to Him with undivided attention. This was the special feature of the *Brata* throughout the month.

On this occasion the Editor established a permanent centre for the propagation

religion of Love in that part of the country. The Editor visited several places and temples and gave various instructions regarding the activities of the Brajadham Pracharini Sabha introduced by Sreela Rupa and Sanatan who were deputed by Sree Krishna Chaitanya Mahaprabhu. In Kanya Ban Editor visited the place of Sreela Probodhananda Saraswati, a renowned Tridandi sannyasi. All the devotees and followers of the Math observed the *Brata* with equal ardour and enthusiasm.

Bahulastami festival at Radhakunda.

On October 19, this ceremony was held at Radhakunda. "Kṛṇādashtak" a holy poem composed by Srimad Das Goswami, was sung by the devotees of the Math. This holy *tithi* is honoured by the Gaudiya Vaishnavas as on this sacred *tithi* Sree Radhakunda made appearance in Brindaban.

Sree Mahesh Pandit Path, Chakdaha.

Sreepad Tribhubaneshwar Das Adhikari is explaining Sreemad Bhagabat every evening at the Math premises before a good audience.

Sree Kunja Kutir, Krishnagar.

Sreepad, Mahananda Brahmachari, Bhaktyaloka is preaching the true tenets of Sreeman Mahaprabhu at the city and has already drawn attention of the citizens.

Sree Modadruma Chatra, Mamgachi.

On October 28, the disappearance

ceremony of Thakur Brindaban Das, the well-known Vaishnava poet, was properly solemnised as in the midst of kirttan songs. Thakur Brindabandas appeared here. At this place the "Gour Nityananda Srivigrahas", installed by Thakur are being devotedly worshipped to the present day. A new temple have been constructed and the Deities have been installed there.

Sree Gaudiya Math, Patna :

Tridandiswami Sreemad Bhakti Pradip Tirtha Maharaj with some of the Brahmacharins are preaching the Message of unalloyed devotion. In the evening he explains Sreemad Bhagabatam. Many respectable persons of the city assemble at the Math premises. Every morning many honest enquirers are coming to His Holiness and getting their doubts nicely solved.

Propaganda work in Orissa :

On October 16, the preachers of Sree Gaudiya Math went to Sahapur in Bhadrak after finishing the propaganda works at the villages of Kandpur and Koraunt. They were cordially received at this place by the villagers. In the evening Sreepad Jadabananda Brahmachari explained Sanatan shiksha from Sree Chaitanya Charitamrita.

Sree Gaudiya Math, London :

Tridandiswami B. H. Bon preacher-in-charge in the west arrived at the London Gaudiya Math on October 23.

Collection from Papers

Daily Sketch, September 16, 1935.

Welcomed by Ten Thousand.

A friend in Calcutta tells me, by air mail, that the Maharajadhiraja of Burdwan, who lived for seven years in England and went back to India recently, took the chair at a reception for Swami Bon, the Hindu monk, on his arrival there. Ten thousand people took part in a procession in the Swami's

honour. The monk, who is one of the best known habitue of Kensington Gardens, will be back in London early in November to deliver a series of lectures before he leaves again for America.

Lord Zetland will preside at first one, as he is president of Gaudiya Mission Society.

Annakut Mahotsab

AT SREE GAUDIYA MATH

On the Monday, October 28, Sree Gobardhan Puja and Sree Annakut Mahotsab was celebrated at Sree Gaudiya Math, Baghbazar, Calcutta with great pomp and ostentation. Preparations were made on a grand scale for several hundreds of different varieties of food, prepared by innumerable experts

engaged for the purpose. Arrangements of Annakut Celebration at the Gaudiya Math are well-known to one and all. Separate arrangements were made for ladies and gentlemen. The whole day programme included puja, aratrika, kirtan, bhograg, darshan and distribution of Sree Annakut Mahaprasad.

Publications of the Gaudiya Math

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1. Sree Krishna Chaitanya Rs. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-1-0
3. Nambhajan—By Bon Maharaj 0-4-0
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5. What Gaudiya Math is doing? 0-1-0
6. The Bhagabat: Its Philosophy, Ethics and theology—By Thakur Bhakti-Vinode 0-4-0
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15. Gaur Krishnodaya 0-12-0
16. Ishopanishad 0-4-0

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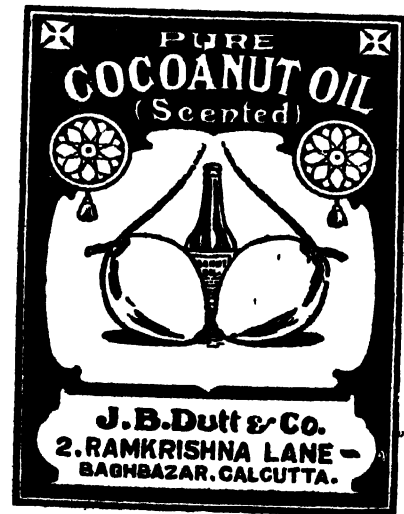
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November 21, 1935.

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Paramahansa Bhakti Siddhanta
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CONTENTS

Subject	Page
1. Uniformity	121
2. Relation between the Sexes	124
3. Jagabandhu Bhaktiranjan	127
4. Editorial	134
5. Opinions of the Press	136
6. Public Reception	140
7. Round the Gaudiya Maths	141
8. Notes	144

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(Sree Sajjanatoshani)

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No.

Uniformity

IN spiritual endeavour proper there is a division of external and inner practices. But this division is not one between the physical and mental. Neither the physical nor the mental functions are activities of the *atma* (soul).

The activity of the preliminary stage of spiritual endeavour prior to the appearance of the principle of spontaneous liking constitutes the external division of spiritual conduct. During this stage the neophyte displays a decisive inclination for following the injunctions of the *shastras* under the guidance of the spiritual preceptor who belongs to the class of inner devotees. Obedience to the spiritual preceptor

prevents the function from degenerating into lifeless ritualism and rigid orthodoxy.

Nevertheless there is observable a striking uniformity of practice during this preliminary stage. This uniformity should not, however, be mistaken for the lifeless sameness of physical or mental activity that is sought to be imposed by the sanctions of worldly organisations. One who receives the mercy of the real spiritual preceptor obtains simultaneously eligibility for practising the spiritual function which transcends the plane of our body and mind, under his direction. Such a person is freed from the bondage of his

physical and mental adjuncts and environment to the extent that he chooses to avail the opportunity. The continuance of apparent physical and mental activity in his case no longer possesses the unspiritual mundane quality. Any lingering trace of mundanity in his conduct is like the momentum that is exhibited by an inanimate moving entity after it has been cut off from the source of its energy.

During the preliminary stages of spiritual endeavour the neophyte is practising the spiritual function by spiritual energy that has been imparted by the spiritual preceptor without putting forward his own complete initiative of receptivity by the impulse of spontaneous liking. This is due to the inertia of the lingering obstruction of habits that have lost all real hold on him. It is bound to stop wholly by the practice of the new activity made possible by the awakening of his spiritual nature. This new activity is external in the sense that the principle of spiritual love has not yet made its appearance. So long as his activity is not prompted by love the neophyte is not fully identified with his function. At this stage there is also the chance of one's relapse into the state of utter self-forgetfulness if one fails to put forth the fullest possible receptive activity.

The sentiment that supplies the place of love in the undeveloped stages

of spiritual endeavour is that of reverence and faith in the transcendental Truth of the subject of *shastric* revelation. It is, however, only a distant glimpse of the Truth that has been as yet available. There is true light for inner guidance. But it is very dim light. It requires to be trimmed by the constant practice of whole-hearted active subservience to the spiritual preceptor. If this is not done, the nascent function is liable to be suppressed by the resurgence of physical and mental activities.

Uniformity in the practices of the neophytes is produced by sub-servience to the spiritual preceptor. He directs their activities by a kind of quasi-spiritual compulsion. The novice submits to be so coerced through his enlightened conviction of the spiritual mercy and the freedom-giving quality of such guidance. It is very different from any form of mechanical subservience to unspiritual authority.

Those who might have had the opportunity of following closely the daily life of the inmates of the Gaudiya Math should have been struck by the genuine and perfect elasticity and freedom from mechanicality of the conduct even of those who perform what appear to be a stereotyped course of ritualistic activities. The person who makes the offerings to the emblematic Holy Form of the Divinity in the temple by the

recital of the identical *mantras* 'day after day is as much a strenuous and humble seeker of the Living Truth by the full exercise of his individual judgment as the person who expounds the abstruse philosophy of Srimad Bhagabat in the "Kirtan Hall" of the temple as the most important part of the daily worship. There is the closest realised connection between the exposition in the "Kirtan Hall" and the ceremony of 'waving the light' that is performed by the recital of the *mantra* before the Figure of the Deity.

The only point on which the Srimad Bhagabat is never tired of insisting is that if any activity ceases to possess the spiritual vitality or in other words degenerates into an affair of this mundane world, it is never accepted by the Divinity. All acts of worship have to be performed on the plane of transcendence by the resources of the spiritual life. Conduct embodying the teaching of the Srimad Bhagabat is placed for the reverential inspection of every beholder by the activities of every inmate of the Gaudiya Math. But no two inmates of the Math have to do the same kind of work.

The Math is the spiritual house of God. The inmates of the Math are the spiritual servitors in the household of Krishna. The daily life in the Math is life dedicated to the spiritual service of Krishna. Krishna is the Proprietor

of the household. He is the only Proprietor. All else is His property. The souls of all entities are His property. The physical body and material mind of an entity have no access to the plane of the service of Krishna. But the physical body and the material mind are made eligible for the service of Krishna by the process of *diksha* (initiation into transcendental knowledge or the *Veda*). As soon as the body and mind are voluntarily surrendered to Krishna at the time of initiation by the real spiritual preceptor, they are lifted to the level of the soul by the Mercy of Krishna. Such body and mind are fit to be employed in the transcendental service of Krishna. The inmates of the Math, therefore, do not serve Krishna by the physical body and the material mind and for this reason are relieved from the necessity of lifeless uniformity of conduct that is liable to be imposed on the physical body and the material mind for ensuring the orderliness of corporate activity. The waving of the light before the emblematic Figure of the Divinity is as much an activity of the soul as the exposition of the Bhagabat when they are performed by the pure devotees of Krishna. The performance of apparently the same functions by conditioned souls possesses no spiritual value whatsoever. The living reality of this distinction between the two is brought home to all open-minded

persons who are willing to witness with faith the performances of the inmates of the Math.

No one whose spiritual nature has been reinstated in the state of untrammelled activity by the mercy of the spiritual preceptor can do anything that is amiss. This establishes the automatic and perfect uniformity of all living worship. But it is not open to the view of the mundane spectator.

The uniformity that is sought to be established on the physical and mental planes in regard to so-called worship

has been the cause of direct or indirect religious persecution in the religious history of the world. The attempt to realise a universal uniformity of the doctrine and practice is the result of a profound urge of the human nature and cannot be neglected except through utter despair. But the longing for its realisation is nevertheless wholly legitimate and capable of fulfilment on the plane of unalloyed spiritual activity in the shape of the perfectly free activities of the spiritualised body and mind.

Relation between the Sexes.

THE Gāuliya Math is urging all persons irrespective of caste, creed, age, sex or race to accept the regulations of the social arrangement based upon *varna* and *ashrama* for the reason that it is helpful for the realisation of the eternal function of our souls.

"The *varnashrama* society is an organisation for the joint performance of the worship of Hari by the method of the *archana*. The regulations laid down in the *shastras* for the due performance of *archana* provide the *varnashrama* society with its code of social procedure.

Archana may be defined as the ritualistic worship of the Emblematic

form of the Divinity. The society is the Household of God. Godhead is the only Master. He is made offerings of food, clothing, all necessities and luxuries except intoxicants and meat or fish, and every form of service. Wealth is earned for meeting the expenses of His Household. All persons are servants in the Household of Godhead. Everyone accepts with thankfulness whatever is provided by the Lord through His beloved ones for his maintenance. Everyone feeds on the leavings of the dishes of the Lord's beloved servants. No one owns any property of his own. Everything is

the Lord's property as everyone is His bondman whom He may let live or not, and who has to do no other work except His Bidding. This is the duty of every person, man as well as woman, in the *varnashrama* society.

The cardinal principle of the *varnashrama* association is this that no one may be the owner of any property or the service of another. Everyone is only a servant whose activities are ever in the service of God. Similarly the Sole Object of everyone's service is the only Master, the only Friend, the only Son and the only Consort, is Krishna.

Marrying and giving in marriage do not give rise to any rights of a master either, to the husband or to the wife. Man and woman are joined in wedlock for the purpose of serving each other in the performance of the joint service of Krishna.

The wife is not an object of enjoyment of the husband, nor *vice versa*. They do not marry for gratifying their sexual appetites. They marry for pleasing the Lord, nor for pleasing themselves. They choose for their partners only such persons who serve God better than themselves. They offer themselves to be accepted by their partners for the favour of being allowed to share in their superior service of Hari. Neither the husband nor the wife is to claim the services of his or her

partner on their own account. Both of them are only to offer their services if and when their partner is pleased to permit them to share their service of Hari. Neither the husband nor the wife is to claim the services of his or her partner on their own account. Both of them are only to offer their services if and when their partner is pleased to permit them to share their service of Hari. None of them can force their services on their partners.

This system of household discipline has its root in the joint worship of the household Deity by all members of the household. All the members are to exert themselves in all possible ways for serving the pleasure of their common and only Master. Everyone is to learn the Command of the Master from one's fellow-servants, so that the requisition by any member of the household is realised as the Requisition by the Lord Himself. Thus both man and woman, children and old persons, vie with one another in offering their services. No one demands any service from another on his own account. No one may demand the service of another for the Lord. Everyone is to offer his or her unreserved services for the gracious acceptance by any and every servant of the Lord.

Those who are not asked in marriage by a servant of the Lord, have, therefore, no occasion for marriage. One

who is asked in marriage by another member of the society may not refuse the requisition for his or her service.

A very interesting question naturally arises in this connection. How may any person ask another in marriage in such society? Everyone has to wait for being called to serve. So how can anyone be actually called?

This leads up to the question of the Guru or the spiritual Guide. The highest order of devotees are pleased to requisition the services of their disciples. In this they only carry out the Command of the Lord, so that when the Guru requisitions the service of any of the disciples the latter has the opportunity of actually rendering his services.

The whole system thus receives its initial impulse from the *Guru*. No one will ask another in marriage except by instructions of the *Guru*. It does not serve the spiritual purpose at all if one takes the initiative and asks for the permission of the *Guru* for proposing marriage to a party whom he wishes to ask in marriage. This procedure is tantamount to asking the *Guru* to serve oneself.

But the *Guru* never asks any person to enter the state of wedlock unless he is asked by the latter for his permission to a marriage already settled in one's mind. The *Guru* may or may not accord his permission to such an applicant.

But as a matter of fact the *Guru* seldom withholds his assent from any whom he does not wish specially to favour.

The reason why the *Guru* does not ordinarily ask any person to enter the state of wedlock is that it is very rarely that any person is to be found in this world who is willing to regard his or her wife or husband as worthy of his or her unconditional services. This is, however, exactly the relationship between husband and wife that can alone be really sanctioned by the *Guru*.

This is also the reason why the Gandiya Math does not permit any woman to reside under its roof as an inmate of the Math. It would be hardly safe to ask any man or woman to offer his or her unconditional services to the other except by sanctioning their marriage.

So there is no necessity for such people to stay under the roof of the Math as they are required to set up a household of their own in order to segregate themselves from similar association with other men and women.

But may it not be asked that the women might be provided with Maths of their own? This is not theoretically inadmissible. But the practical difficulties in the way of the establishment of such an institution are ordinarily insurmountable. The Gangamata Math at Puri set up by a lady was a model institution of this kind.

The great difficulty will be that in all Maths the majority of the inmates will be neophytes. These neophytes are susceptible of back-sliding at any moment.

If a very large number of women enter the Maths as novices it will be

difficult to control them properly. Public opinion in no country will tolerate the imposition of the requisite discipline on women and the back-sliding of a single member of such institutions will be magnified by most worldly people.

Jagabandhu Bhaktiranjan

SRESTHARYA Sripad Jagabandhu Bhaktiranjan Prabhu is not the same person whose name is so well known to the people all over the country as one of the successful business men of this great city. It was not the merchant who conceived the idea of building the home of the pure devotees of the Gaudiya Math. That is, however, the idea that prevails among those whose ignorance regarding the Absolute has not been dispelled by the causeless mercy of the genuine preacher of the Word deriving his eligibility for the office of the teacher of the truth from single-hearted service of the Word in every act of his life. Let us, therefore, first of all prostrate ourselves in all humility to the Holy Feet of the Acharya Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur for being enabled by his causeless mercy to offer the homage of our souls to Bhaktiranjan Prabhu by listening with faith to the discourses

about his unique service of Sree Guru-deva, which can find adequate utterance only by the causeless mercy of the Acharya and those pure devotees who ever serve the Acharya.

The discourse about the servant of Sree Sree Guru-Gauranga-Gandharbika Giridhari, is the only method of offering our homage to Bhaktiranjan Prabhu that is also fully consonant with the nature of his own service. Bhaktiranjan Prabhu built the great Hall of Sree Gaudiya Math for the performance of the congregational chant of Hari promulgated by the Supreme Lord, Sree Krishna Chaitanya, as the Dispensation of our own age. The chant of Hari is not properly performed except in the company of the pure devotees. The due performance of the chant of Hari attains its fullest expression in the chant of the praises of the pure devotees of Sree Sree Radha-Govinda. This supreme purpose of the congregational chant requires to be

brought home to us by the practice of the constant chant of the praises of His devotees.

The super-excellence of the teaching of Sree Krishna Chaitanya consists in this that He promulgated the service of the servant of Krishna which is the highest form of Divine service and higher than even the service of Sree Krishna Himself. Bhaktiranjan Prabhu provided the spacious Hall for the performance of this teaching of Mahaprabhu Sree Krishna Chaitanya.

The worship of the devotee of Sree Krishna, by the method of the sankirtan possesses redeeming efficacy in the very highest measure. It is the service of Sree Krishna by the only method that is perfectly acceptable to Him from conditioned souls.

Sree Krishna is always pleased by the service of His pure devotee. This makes it very easy for all of us to attain the service of the Divinity if only we can make up our mind to serve His devotee who in his turn is always ready to help us if we are willing to serve Sree Krishna in pursuance of his example.

But there is one insuperable difficulty in the way of the service of the devotee. How is it possible for us to recognise the pure devotee of Sree Krishna? No one, who is not possessed of unclouded spiritual vision, can recognise the true devotee. How are we to know that

Bhaktiranjan Prabhu was a real devotee of Sree Krishna? It is the purpose of this discourse to seek to know the real truth about Sripad Bhaktiranjan Prabhu.

The only method by which we can attain to the real sight of a Vaishnava is by listening to the discourses about him from the lips of true devotees. There is no other way. Sree Krishna with His Entourage manifests His Appearance to our ears in the form of Transcendental Words appearing on the lips of His devotees when they discourse about Him. It is by rare good fortune that we are favoured with such opportunity by the Will of Krishna. As a matter of fact it is Sree Krishna Himself who sends His devotees to our doors for providing us with such opportunities.

It is quite conceivable that the Hall may be used for some other purpose than the performance of the kirtan of Hari in the company of His pure devotees. If this hall is used by those who are not the pure devotees of Krishna, it will not pay, nay it would be a very harmful pastime, if we assemble here to listen to worldly talk, masked in the forms of the discourse of Hari, from those who are really averse to the service of Krishna. Such use of this Hall would be contrary to the purpose of Sripad Bhaktiranjan Prabhu.

Where is the guarantee that it will not be put to such use in the future, or that it is not being put to such use at this very moment? What provision did Bhaktiranjan Prabhu make for the prevention of such a contingency?

Yes, Bhaktiranjan Prabhu made the only provision that alone was both sure as well as feasible. He made an unconditional gift of the Buildings to the person from whom he had received his spiritual enlightenment and his pure impulse for the service of Sree Krishna. He offered these Buildings, without any conditions of his own, to the Acharya for using them for his purposes. In other words he thought Sree Krishna was sure to accept his offering as it was made to Sree Gurudeva who had been pleased to reveal his transcendental personality to him.

It is consistent conduct so far as Bhaktiranjan Prabhu is concerned. But how are the public to know that the buildings are being put to the proper use?

There is a very, very easy way of ascertaining the truth, which is also open to all persons who are really anxious to know the truth. Let them listen to the words of the Acharya in a submissive spirit for an appreciable length of time. It is not reasonable to seek for second or third hand information. This function of seeking for the truth cannot be delegated to

another. It is the personal duty of every one of us.

It is possible that a person may not be willing to adopt this method unless he possessed the minimum regard for the person he is asked to listen to with faith. It is for the purpose of removing any misconceptions that may have been unconsciously imbibed by any person in regard to the object and purpose of this institution and the transcendental personality of the Acharya that the Acharya has laid the duty upon the inmates of the Math to procure, in the shape of alms from the public, the funds for the performance of the worship of Sree Vighras on a scale of magnificence. They thereby provide every person with the opportunity of receiving first hand information, without coming to this Hall, regarding the object, method and personality of the Acharya.

This vigorous propaganda must succeed if it be the Will of Krishna to induce the public to lend their sympathetic ear to the preachers of the Math. It is by no means possible for a mortal to realise the transcendental nature of the pure devotees and their doings except by the special mercy of Krishna. It is, therefore, inevitable for us to refuse our real hearing to the *bona fide* preachers of religion under the influence of prejudices bred by the contrivance of the deluding energy of

Krishna. But there is also no method by which we are able to approach Krishna and His devotees by our own ignorant and misdirected contrivances. So the best we can do is to carefully bear in mind the fact that we are unfit to understand the doings of the devotees of Krishna till we are helped by His special mercy.

So long as we are not helped spiritually we should also be cautious in the choice of persons from whom to receive any information about religious truth. It is necessary to be equally cautious in the choice of books for gathering such information by study. We are accordingly forbidden to study the shastras, by the shastras themselves except, under the unconditional direction of Sree Gurudeva. The only course that is open to us, if we are to follow this injunction of the shastras, is to approach those whom we have reason to believe to have faith in Personal Godhead and the revealed scriptures and who possess the purest morals. No one, who does not believe in the Transcendental Personality of God and who leads a moral or less immoral life, can be a devotee of Krishna, and we must not associate with him for our religious purpose.

Bhaktiranjana Prabhu himself was enabled to understand the method and object of the Gaudiya Math by his personal association with the devotees of the Math and specially through his

service of M. M. Sripad Acharyatrika Kunja Behari Vidyabhusan. Thereupon he welcomed the good fortune of arranging the spiritual exposition of the Bhagabat at his place and listening with faith for the period of one full month to discourses regarding Hari from the lips of Mahamahopadeshak Sripad Sundarananda Vidyavinode, B. A., editor of the Gaudiya.

There are, of course, persons who seem not to benefit even after they have apparently been listening to discourses from the devotees of the Gaudiya Math for some time. This is not at all extraordinary. They are prevented by their preconceived ideas and their arrogance of empiric judgment which lead them to imagine that they are able to understand transcendental talks without the helping mercy of the pure devotees. These mental reservations prevent them from giving their full attention to the Message of the Absolute. The Absolute is significantly styled 'Adhokshaja' by Sreemad Bhagabat. He is so called because He has reserved the right of not being exposed to the limited understanding of man. It is His Initiative which alone can lift the ban and admit us to the plane of His discourse, which is identical with His Divine Personality, and to give us the added eligibility for rendering Him our service in the shape of perfectly submissive hearing.

Those who come to the Gaudiya Math with an open mind for the purpose of learning the truth from the lips of pure devotees by their causeless mercy have no cause to go back with empty hands. It has been the experience of hundreds and thousands of the very best types of men and women in all parts of the country and abroad where, over the preachers of the Gaudiya Mission have carried the Message of the Supreme Lord.

The simple rule for learning the truth about the real nature of the Acharya is to seek to know the same from those who are rendered fit to deliver his message by their acceptance of the same in their word and deed. It is necessary to approach them with the prayer for being freed from all prejudice and vanity by their mercy in order to be enabled thereby to lend one's ear without reservation to the transcendental discourse of the Absolute. These are very large demands, but they are not unreasonable. Every one of us may realize the redeeming quality of the activities of the Acharya by adopting this right procedure.

No one in this world ordinarily objects to the erection of hospitals for the cure of the ailments of the body. No one objects to the establishment of institutions for curing the discomforts and drawbacks of the mind. No one objects to the building of dharmasalas

for the use of travellers. But no one is in a position to understand any act or institution that is dedicated to the transcendental service of the Absolute. The mundane activities of man ordinarily pass under the name of the worship of God. The Gaudiya Math keeps severely aloof from this greatest of all offences against the Absolute.

The Absolute Truth has been preached in this country from time immemorial by an eternal succession of great teachers of the unalloyed function of all pure souls in the form of the service of the Absolute. The Acharya is recalling the people to ponder over their spiritual heritage by being loyal to its fundamental principles.

All whose souls are afflicted with the disease of mortality have a right of admission for treatment, for the mere asking in this hospital for the cure of all souls, on one condition that they agree to conform to the rules of the Institution which are familiar to every Hindu from time immemorial.

Sreshtharya Jagabandhu Bhakti-ranjan Prabhu was struck with the perfection and living quality of the service of Sree Krishna that is being performed by the Gaudiya Math under the direction of the Acharya in the face of unavoidable misunderstanding by all worldly minded persons. He had the firm conviction that every right-minded person would sooner or later understand

the necessity of submitting to be cured of the misery of aversion to the service of Krishna by faithfully listening to the Message of the Absolute from the devotees of the Gaudiya Math by conforming to rules of conduct that are followed by the inmates of the Math.

Jagabandhu Dutta was a very intelligent person. He was a self-made man. He was admired by the people of Calcutta and outside for the originality of his ideas, his strong practical sense and his capacity for organisation. But the subject of the discourse is not the career of Jagabandhu Dutta, the successful business man. We are discoursing about the ideals with which the soul of this successful business man could identify himself without reservation, ideals for which he did not aspire to claim any originality of his own, but which he was content to receive with all humility from the Acharya by the latter's causeless mercy.

There is a certain body of opinion which is ready to honour the Acharya without reservation, but which is not prepared to accord unstinted honour to those who have dedicated themselves heart and soul to His service. But the Acharya never accepts any honour on His own account. He is prevented from doing so by the principles of Divine service. But he is not prevented from accepting any honour that is shown to his servants. Sripad Acharyatrika

Prabhu is the cause of the services of Bhaktiranjan Prabhu being accepted by the Acharya.

The erection of the Gaudiya Math Buildings marked a real stage in the development of Sree Gaudiya Math of Calcutta with which Acharyatrika Prabhu has had completely identified himself ever since its establishment. It was at the special request of Acharyatrika Prabhu that the Acharya gave his consent to the establishment of Sree Gaudiya Math in Calcutta sixteen years ago. The splendours of the worship of the Gaudiya Math are the expression of the devoted service of Sripad Acharyatrika Prabhu. The honours which the people of Calcutta have offered to the feet of the Acharya have been readily accepted by him as the public appreciation of the unique service of Sripad Acharyatrika Prabhu. These Buildings also have been accepted by His Divine Grace Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur for the same reason. The Acharya cannot refuse the service of any person whose offering is accepted by Acharyatrika Prabhu. This fact, which is the great secret of the Gaudiya Math, is laid bare in making the humble offering of his unreserved submission to Acharyatrika Prabhu.

The special and outstanding excellence of the service of Sreshtharya

Sripad Jagabandhu Bhaktiranjan Prabhu consists in this that he was permitted to serve the heart's desire of His Divine Master to an extent that rarely falls to the lot of any person.

Short sketches of the life of Srijut Jagabandhu Dutta, the merchant, and the ideas of Sripad Jagabandhu Bhaktiranjan Prabhu, expressed in his own words have been published in the form of printed pamphlets in Bengalee language on the anniversary celebrations of previous years. The interesting facts recorded in those publications deserve the thoughtful perusal of all persons who wish to be acquainted with the great purpose, indicated above, for which the magnificent Temple, Sarswata Auditorium and the Buildings of the Gaudiya Math were constructed by Jagabandhu Bhaktiranjan.

There is a great and urgent need for all persons to know this real purpose of Bhaktiranjan, because acquaintance with his purpose happens to be the one thing needful for the souls of all persons irrespective of caste, creed, colour, age, sex or country none of which is essential for the purpose of the soul.

The Gaudiya Math is inviting the whole world to lend its attending ear to the Words of the Supreme Lord Sree Krishna Chaitanya. There are numberless institutions in the world that are claiming the attention of the world for other purposes. But the Gaudiya Math

differs from almost all other institutions in making its appeal to the soul of man entirely in the interest of his soul. The Gaudiya Math does not confuse the function of appeasing the appetites of the body and mind for the interests of the soul. It does not advise any person to establish hospitals, schools, colleges or dharmanasals for the amelioration of the salutary sufferings of the body and mind. It emphatically declares that by such efforts the soul is not only not benefited but is positively harmed. Neither does the Gaudiya Math teach us to be *tyagis* by giving up all bodily and mental activity. On the contrary it does not shrink from telling us with equal earnestness that asceticism which is not practised in the service of Krishna is even more harmful than indiscriminate worldly enjoyment. It is the only institution that declares unhesitatingly the futility and harmful character of charitable and educational activities on the one hand and of asceticism on the other, if they are not practised for the service of Krishna. It is, therefore, necessary for all of us to learn how our body and mind can be used in the interest of our souls by learning the service of Krishna.

The Gaudiya Math teaches everybody the only proper use of one's body and mind in the interest of the soul. This makes a very great difference between the object and method of the

Gaudiya Math and of those institutions which identify the temporal satisfaction of the body and mind with the permanent well-being of the soul. This difference is not the defect but the special merit of the Gaudiya Math.

These considerations enable us to understand that the construction of the Temple, Saraswat Auditorium and Buildings of the Gaudiya Math by Sreshtharya Sripad Jagadandhu Bhaktiranjana Prabhu has provided the citizens of Calcutta and others, irrespec-

tive of caste, creed, colour, age, sex or country, with a place of assembly for listening to the Message of the real purpose to which all our activities have to be dedicated for the lasting benefit of our souls. It is our sacred duty to offer our homage to Bhaktiranjana Prabhu who earned his supreme reward by being called to the Feet of Krishna by the successful completion of the great service that had been permitted him in the vast programme of the devotional activities of his Divine Master.

Editorial

We have on our table a weekly paper "Federated India" published from Tandiarpet, Madras, which publishes a review of Sree Krishna Chaitanya Vol. I, in its issue of the 30th Oct. 1935. The reviewer has no grumblings against the writing of the book save that it was not written by a pantheist or a pan-atheist. He has little sympathy with the elucidated writings of Sree Vyasa as he wants to declare himself an exclusionist or निर्विशेषवादी. The critic goes on to say that a student of केवलाद्वैतवाद can easily criticise the thoughts of his opponents. This shows his scanty acquaintance with the vast literature of the devotional school and he had not the fortune

to come across a *bona fide* person of the theistic school.

We quite agree that the apothetic thought should in no case be encouraged but at the same time we want to say that the psilanthropical method should not be adopted in case of the unveiled knowledge which does not come under the scope of non-transcendentalists. Persons who are busy to see things by the vehicles of their senses can hardly have an opportunity of learning the subject matter properly. The seeming character of the phenomenal objects naturally deceive them in deciding that transcendental truth oozing out of the grossness and subtlety should be

considered as a part and parcel of the external efficacy of the thing. His confusion of the worldly potency with that of the unalloyed transcendence has misled him to identify Absolute Knowledge with non-absolute aspects. The school of devotees of the Transcendence does not subscribe to the opinion of the worldly wrangler of mundane reasons. So we request the writer of the review, Mr. S. K. Y., to go patiently through the particular trait of transcending ontology.

To talk on a subject which is not within the province of a particular observer is really perilous, and we do not find any reason in his statements of exalting the position of the *Mahanta Gurn*. The poor critic is very fond of exalting his own hallucination of a *Gurn* by his hinging arguments. The impoverished idea of *bhakti* literature is traceable when pedantic aspersions are prominent in a critic.

The Puranas can easily teach better thoughts than the shallow utterances from the lips of novices who are proud

of their poor information. The critic has lost his temper in going through the paucan version of the character of केवलाद्वैत philosophy. By a careful study the critic will surely be conversant with the fact that his केवलाद्वैत is but an instance of suppressed but well-guarded reasons, in many respects. We can easily enlighten him on the subject if he wants to learn the same, not through the columns of periodicals but through a patient hearing.

Elsewhere is published a short notice of the work of the Hindustan Association of America. The list of honorary members of the Association includes the name of prominent persons in India and America. We hope the spiritual traditions of India will receive their due attention in the programme of lectures organised by the Association. The Harmonist stands for the purity of Indian theistic culture and is ever ready to hold out her hand to those who are interested in unalloyed theism.

Opinions of the Press

The Statesman.

Saturday, November 9, 1935

GAUDIYA MISSION

Project for Hindu Temple in London

London, Nov. 7.

The Gaudiya Mission's project for the establishment of a Hindu temple and a Home in London, was commended by the Marquess of Zetland, Secretary of State for India, presiding at a lecture today on Hindu Philosophy by Tridandi Swami Bon.

The Marquess of Zetland mentioned that the Maharaja of Tripura had undertaken to defray the cost of the temple itself.

Tridandi Swami Bon is returning to India at the beginning of December with a view to furthering the project.

The Evening Standard.

Friday, Nov. 8, 1935

London's Hindu Temple

The Maharajah of Tippera, whose new house in Calcutta, floodlit every evening, has become one of the sights of the town, is providing the money for building London's first Hindu Temple. The money for the freehold site, and other buildings associated with the Temple, will be raised by public subscription in India.

Orthodox Hindus are technically

forbidden by their religion to leave India. When Gandhi first came to England to study law he broke caste, and in consequence was treated as an untouchable by the stricter members of his community.

More recently, Pandit Malavya, the leader of orthodox Hinduism, when he came to London for the Round-table Conference, had to take elaborate precautions against being polluted. He brought with him all he needed in the way of food and drink during his stay abroad.

Site in Kensington

It is hoped that the existence of a Hindu Temple in London will do away with the necessity for such precautions, and thus make visits by orthodox Hindus easier.

The Temple will be in charge of Swami B. H. Bon, who started a London Hindu Mission some three years ago. A site is being looked for in Kensington. The idea is to choose as central a position as possible, and one more easily accessible than the Woking Mosque.

If present plans are kept to, the foundation stone will be laid next May by the Maharaja of Tipperah and the head of the Sree Krishna Chaitanya Community in Calcutta, who is Swami Bon's Guru.

The Evening Standard

Friday, November 8, 1935

Hindu Temple to Vishnu to be Built in London

By Ian Coster

A Hindu temple will raise its tower in Kensington, and in the 12 ft. square colony of holies Sree Murti of Vishnu will be worshipped with rituals of flowers and foods.

That is the hope of Tridandi Swami B. H. Bon, who has been a missionary in England for three years. Lord Zetland announced yesterday that the Maharajah of Tippearh, a ruling prince of Bengal, had undertaken to pay for the building of the temple.

The Swami returns to India soon to raise more funds for the temple. He will come back in the early summer, and then he hopes that he will be able to buy a site, somewhere in the South-west of London and preferably near the present headquarters of the mission in Cornwall-gardens.

In Calcutta the Swami, preacher in charge of the Gaudiya Mission in London, is received with triumphal processions. Today he sat in a typical Kensington drawing room except that the bookshelves were filled with books on theology, history and philosophy and told me of his ambition to build not only a temple but a home for Hindus in the British Isles.

Caste Rules Difficulty

He is a young man of comely countenance, dressed in native garments of a pale pink shade. He explained that until a home is built many Hindus will not cross the seas to England because of the difficulties of maintaining their caste rules.

"Hindus will not eat beef or pork and some will not eat meat of any kind, nor fish" he said, "so it is difficult for them. We three people here leave on vegetables which we cook ourselves. We may eat English vegetables except the onion. In the home there will be no danger of visitors breaking caste."

Of the temple he says he hopes the design will include features of various forms of Hindu architecture. It will be of three storeys and it will have a tower. Yet it must also be modern and not too lavishly decorated.

Worship with Flowers

"It will not contain many Sree Murtis of gods", he said, "but, as it must be the temple of all Hindus, it must include the points on which we all agree. It will be a temple to Vishnu, and Sree Murti of the God will be brought from India.

"The inner part where Vishnu will be is 12ft. square, and outside that, surrounded by arches, there will be another area 30ft. square. Here we will worship according to our religion with

flowers and foods, removing our shoes first, as is our custom.

"English people and others will then be able to see the manner of Hindu worship".

The Swami is very grateful to the young Maharajah of Tipperah for his princely donation. "He is a beautiful young man, of only 29 years," said the Swami. "He is very devout. He comes of the proudest Royal family of India, the Chandra, or Moon family, which with the Surya or Sun family goes back to prehistoric times.

"He came to England three years ago and here he wore European dress and not his gorgeous robes and jewelled head-dress. He is very concerned for the advancement of his people at home. He has made many beautiful roads and electric installations. He is starting an arts college and a medical college soon.

No English Convert

"He is most cultured. His grandfather was a very famous religious man known all over India and one of the best painters; he won the first prize at an exhibition in Paris with one of his paintings. The Maharajah's family has preserved its loyalty to religion and country through the ages from most remote times. The Maharajah has a beautiful wife and three children."

The Swami told me that he has been concerned with explaining Hindu Philosophy more than with seeking to

make converts to Hinduism during his three years here.

The Times, Friday November 8, 1935

"The ordinary man in England, I find," he said, "is not very interested in Philosophy. I do think that I have made one convert while I have been here. But Germans are interested; two Germans, a Baron from Bavaria and a student from Leipzig, are already in India studying our ways.

He estimated that there are about 2000 Hindus in England now. When the temple is built, he says, many more will come.

Hindu Temple in London

Maharajah to defray cost

THE GAUDIYA MISSION

The Maharajah of Tipperah, a State on the borders of Bengal, has undertaken to defray the cost of the building of a Hindu temple in London to form part of the headquarters of the Gaudiya Hindu Mission in this country, which will also include a hostel where residents will be able to observe their cast rules.

This announcement was made by Lord Zetland, Secretary of State for India, yesterday at a meeting at the house of Sir Philip Sassoon in Park lane (kindly lent for the occasion) to hear a lecture on Hindu Philosophy by Tridandi Swami B. H. Bon, the preacher in-charge of the Mission. The Swami, who established the Mission in London some

three years ago, has lately returned from a short visit to India.

Lord Zetland said that on arrival in Calcutta the Swami had a triumphal procession through the streets. The Swami hoped before very long to be in a position to establish in London a Hindu temple and a hall for meetings, and wished him to announce that in this connexion he had a very generous offer from the Maharajah of Tipperah which would go very far to enable him to defray the cost.

That object was well worthy of support for the reason that there were still in India many orthodox Hindus who hesitated to cross the seas and visit this country on the ground of the difficulty of maintaining their caste rules. But if they knew that in London, the heart of the British Empire, they would find a Hindu temple and a Hindu hall, together with a Hindu home where they could live their lives in accordance with the traditions of their orthodoxy, they would find it very much easier to come to this country. They could, therefore, all join in wishing every success to the Swami in the project.

There are mosques for Moslem worship at Woking, Putney (the head-

quarters of an Ahmadiya Mission), and at two or three seaport towns, but there is no Hindu temple in the British Isles.

The Statesman,

Tuesday, November 19, 1955.

Ruler's Gift

Hindu Temple in London

That the nucleus had been provided of a fund to establish a Hindu temple in London was announced in the Statesman some weeks ago.

Now it is revealed that the Maharaja of Tipperah is to provide the money for a freehold site which, I understand, it is hoped to secure in Kensington.

That object is well worthy of support for the reason that there are still in India many orthodox Hindus who hesitates to cross the seas and visit the country on ground of the difficulty of maintaining their caste rules. But if they know that in London, the heart of the British Empire, they would find a Hindu temple and a Hindu Hall, together with a Hindu home where they could live their lives in accordance with the traditions of their orthodoxy, they would find it very much easier to come to this country.

Public Reception

TO

Swami Bon

OF

Sree Gaudiya Math

Tridandi Swami Bhakti Hriday Bon Maharaj who was deputed two and a half years ago from the Gaudiya Math, Calcutta, to propagate the universal religion of Divine Love in the West, returned to Calcutta from England along with two German disciples of the Mission on 8.9.35. He was received at the Howrah Railway station by a huge crowd led by Maharaja of Hathwa and was given a Public Reception at the Gaudiya Math, by the citizens of Calcutta the same evening under the presidentship of Maharajadhiraj Bahadur of Burdwan.

Swamiji established "London Gaudiya Mission Society" under the presidency of the most Hon'ble Marquess of Zetland for mutual understanding between the East and the West and conveyed the message of love and truth to the Imperial Court and the Archbishop of Canterbury and York.

His Holiness will visit Darjeeling to open a branch Math at "**Augusta Villa**" and return to Madras after seeing His Excellency the Governor of Bengal on 21.9.35.

A public reception will be given to His Holiness at 5 p. m. on Saturday the 21st September, 1935 at the Nripendra Narayan Public Hall, Darjeeling, under the presidency of Maharaj Kumar Uday Chand Mahatab of Burdwan.

All are cordially invited to attend.

B. L. MITTER (HON'BLE. SIR)	BHUBAN MOHAN CHATTERJEE (RAI SAHEB)
D. N. SINGH	P. KAPUR
J. M. DE	R. K. BHATTYACHARYA
S. C. GUPTA	R. N. RUDRA
D. P. MUKHERJEE	T. P. BANERJEE
D. DAS GUPTA	R. K. MUKHERJEE
S. MAZUMDAR	DHIRENDRA NATH SEN GUPTA
G. K. BANERJEE	JATINDRA MOHAN BANERJEE
S. SANYAL	A. C. GUHA
S. N. GHOSH	A. C. BANERJEE

Round the Gaudiya Maths

Sree Chaitanya Math, Sridham Mayapur:

The Disappearance Anniversary of Srila Gourkishore Das Goswami Babaji Maharaj was observed here on November 7. In the morning at 4 a. m. after *brahman* Krishna kirtan was performed. Sri Bhaktiratnakar was read and explained. A nagar sankirtan procession was arranged and the Temple of Srila Babaji Maharaj, Sree Radha Kunda, Sree Chaitanya Math and other temples were circumambulated. All the devotees of the Math, inhabitants of Sreedham and the students of the school joined in the procession. Tridandiswami Srimad Bhakti Kovala Audulomi Maharaj read "Bhajan Rahasya". In the afternoon at 3 p. m. a meeting was held at Sree Chaitanya Math. Srimad Audulomi Maharaj spoke on the career and teachings of Babaji Maharaj. At night Sree Chaitanya Charitamrita was read and explained.

On November 17, Editor arrived here in the afternoon. He visited Sree Yogapeeth at about 5 p. m. The devotees of the Math and residents of Sreedham assembled at the premises of Sree Yogapeeth. Editor explained before them the necessity of chanting kirtan always and all should be invited to join in the sankirtan. Sriman Goursundar desired that all persons irrespective of

caste, creed and colour should assemble and take part in the sankirtan. On November 18, Editor left for Krishnagar.

Sree Kunja Behari Math, Radhakunda :

On October 27, Editor visited Sree Gostha Behari Math at Seshasayee and inspected the works of the Math. He returned to Radhakunda the same evening. On October 28, many respectable gentlemen from Muttra came to the Math at noon and listened to religious discourses. On October 30, S. J. Mithathan Lal Bhatnagar, Retired Engineer of Agra came to meet Editor. He explained to him the terms Adhokshaja, apotheosis, anthropomorphism, zoomorphism and many other things. He further explained to him Diksha and Sri Nama. Editor then graced him with Sri Nama.

M. M. Sripad Kunja Behari Vidyabhusan and M. M. Sripad Ananta Vasudev Vidyabhusan arrived there on October 30. On November 2, Capt. Shibdas Suri, M. B. and S. J. Lalit Mohan Ghose with family came to the Math. They listened to the religious discourses from the Editor. Who recited and explained a number of slokas from Gita and Srimad Bhagabat. On November 4, S. J. Mathura Nath Misra, Postmaster, Mathura, met Editor and listened to Harikatha from him.

On November 4, Sri Vighnas were installed at the Kunja Behari Math, amidst loud sankirtan and rituals. Many respectable gentlemen of the locality and outside were present. On November 7, Editor left for Delhi.

Burma

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj, a preacher of the Mission is propagating the doctrines of Sriman Mahaprabhu in Burma. He visited a number of ports on the Irawadi and successfully preached the tenets of Sri Chaitanyadev. He arrived at Shwabo on October 25. Sjt. Ramesh Chandra Talukdar, Public Prosecutor received him warmly. He helped Swamiji in various ways. On October 28, a meeting was organised at the local Thakurbari. Swamiji spoke on Gita. The lecture was preceded and followed by kirtan. On October 29, he delivered another lecture on Gita.

Sree Gaudiya Math, Madras :

The preachers of the Math are visiting different places in the city and holding religious meetings and discourses. Their devotional activities are attracting respectable visitors. On November 2, Mahanta Maharaj of Ramanandi Math, Bangalore, came to the Math. He had a talk with a member of the Math in English. On November 4 and 5, Pandit S. Ranchandra Sarma visited the Math. He listened with attention to the discourses about Transcen-

dental Name and unalloyed theism. Prof. Lakshminipati Shastri of Madras University came to the Math on November 5. He had conversation with Pandit Jagadananda Brajabasi. On November 13, a religious class was held at the house of Mr. P. Muthiappan Pillay. It was largely attended. A preacher of the Math explained Srimad Bhagabat to him. On November 15, a similar class was held at the house of Mr. Bankat Ramen Iyer, M. A., B. L. Advocate. Sripad Satya Vastabya Das Brajabasi explained Srimad Bhagabat.

Sree Gaudiya Math, Patna :

Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj is staying at Patna. He is spreading the Messages of Sree Chaitanyadev in the city and suburbs. Sjt. Amar Nath Chatterji, Retired Judge, Patna High Court invited Swamiji at his house on November 1. Swamiji read and expounded Sri Sanatan Siksha from Sri Chaitanya Charitamrita.

Lucknow

A meeting was held at Bengali Club and Yubak Samity on November 3. Prof. Radha Kamal Mukherji M. A., P. R.S., presided. Mahopadeshak Pandit Kishori Mohan Bhaktibandhab delivered a lecture on the Leela of Sree Gaursundar, illustrating the same with lantern slides. The audience appreciated the thing.

Sree Gaudiya Math, Delhi :

Editor arrived here on November 7. Mr. K. N. Dikshit, Deputy Director of

Archaeological Department came to the Math in the evening of November 7. He was glad to meet Editor. Editor was followed by Tridandiswami Bhakti Rakshak Sridhar Maharaj, Siddhaswarup Brahmachari. Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj is reading and expounding Srimad Bhagabat at the Math premises every evening.

Sree Gaudiya Math, Amarshi :

Upadeshak Sripad Anadi Krishna Brahmachari, a preacher of the Math, went to Selmabad at the request of S. J. Rakhal Chandra Hazra, Contractor. Brahmachariji explained the anecdote of Raja Ambarish from Srimad Bhagabat.

Sree Gaudiya Math, Gaya :

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami B. R. Sridhar Maharaj, Sripad Siddhaswarup Brahmachari, Sripad Sajjanananda Brahmachari arrived at Gaya. Devotees of the Math and leading citizens received Him with sankirtan and shouts of joy.

Sri Vighras were installed at the Math on November 13, amidst kirtan and other ceremonies. On this occasion an utsab was arranged. Many respectable gentlemen including Rai Kashi Nath Sinha Bahadur, and S. J. Brajeswari Prasad attended the ceremony.

Sree Gaudiya Math, Calcutta :

Editor arrived here on November 14, from Gaya Gaudiya Math. On the

occasion of Rash Yatra on November 10, the holy tithi of full moon was respectfully observed and in this connection an exhibition was opened showing Appearance of Sri Krishna and His juvenile and youthful pastimes in a number of stalls. For some days visitors came in large numbers to have a sight of it.

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami Bhakti Sarvaswa Giri Maharaj, Sripad Mahananda Brahmachari and other devotees of the Math arrived at Krishnagar in the evening of November 16. He was received at the railway station by the devotees of the local Math. He then drove to the Math. He left for Sridham on November 17 and came back on November 18.

Sree Kunja Kutir, Krishnagar :

Editor accompanied by M. M. Kunja Behari Vidyabhusan, Tridandiswami Bhakti Sarvaswa Giri Maharaj, Sripad Mahananda Brahmachari and other Devotees of the Math arrived at Krishnagar in the evening of November 16. He was received at the railway station by the devotees of the local Math. He left for Sreedham on November 17 and came back on November 18.

Sree Ramananda Gaudiya Math, Kovur :

The preachers of the Math are spreading the messages of Sriman Mahaprabhu in the Andhra country. On November 5, Sripad Narottamananda Brahmachari read and explained

the episode of Prahlad from Srimad Bhagabatam at the house of Mr. Kameswar Rao Garu, B. A., L. L. T, teacher, Board High School. Many respectable gentlemen were present. On November 8 to 10, he read and expounded Srimad Bhagabat at the house of Mr. V. Kameswar Garu, B. A., Talisilder, Kovur, and on November 12-14, at the house of Mr. E. V. Seshavatar Garu, pleader of the local Bar. Mr. Seshavatar introduced Brahmachariji to all the respectable gentlemen present.

Sree Gostha Bihari Math, Seshashayee :

The annual celebration of the Math was duly celebrated on November 9. All the Brajabasis of the place joined the function. A whole day programme

of puja, arati, sankirtan and path was arranged. Tridandiswami Srimad Bhakti Prasun Bodhayan Maharaj supervised the successful performance of the utsab. M. M. Pandit Aprakrita Bhaktisaranga arrived here on November 18.

Brajamatdal

Tridandiswami Bhakti Vivek Bharati Maharaj and M. M. Pandit Aprakrita Bhakti Saranga Goswami were visiting different places in Bharatpur State on missionary activities. Mr. Dhauji Raghbir Singh, Political Agent paid expenses of constructing the temple of Braja Swananda Sukhada Kunja at Radhakund. Thence he proceeded to Abagarh with Tridandiswami Srimad Bhakti Vivek Bharati Maharaj.

NOTES.

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Persons from India who are contemplating a visit to the United States are free to write to us for any information they desire and we will be only too glad to be of any service to our countrymen and women. All communications should be addressed to the Secretary of the Association.

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FORTNIGHTLY.

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December 6, 1935.

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CONTENTS

Subject	Page
1. Divine Governance	145
2. Karma, Juan and Bhakti	148
3. Sunder Warumbe	154
4. Round the Gaudiya Maths	167

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No. 7

Divine Governance

POLITICAL troubles are not bad in themselves. They are part and parcel of Divine Governance. We feel troubled for our present ignorance of their real significance.

But it is not given to us or anybody to know the Ways of God fully. We can, however, know that much of the Divine Activity as is helpful to us for His service. But the least particle of such knowledge is more than sufficient for all the purposes of our pure souls.

The person who knows God does not understand His Ways in the sense in which Godhead understands them. He understands them in the measure that is necessary for having his conscious share in those Activities as a subservient

of His subservients. Admission to the plane of service is equivalent to the cessation of spiritual ignorance. Spiritual enlightenment does not mean that the person so enlightened understands all things, as God Himself understands them, either of this or of any other world. What such a person actually understands is his own relationship to and location in the uncovered plane of the Absolute Reality. Instead of being an insignificant ignorant actor in this mundane cosmos he finds himself to be no less than the most insignificant conscious entity in the plane of the super-mundane sphere of All-Existence, All-Knowledge and All-Joy. He consciously shares in the life of the said realm in

the tiny measure of his eligibility for the service of God.

On this mundane plane in the conditioned state we are anxious to know all things in the fullest measure, even as God Himself knows them. This bad ambition should properly enough be impossible of realisation. If it were possible for us to know everything, the distinction between ourselves and God would cease. Such ambition is the outcome of our attitude of disloyalty towards God. It proves that we are not willing to tolerate the domination of God. We are anxious to become God. This unnatural delusion is kept up by our experiences of this world. We seem to be constantly progressing towards the knowledge that will give us final mastery over everything. But do we really possess mastery over anything? Or is it the fact that we are made to serve the Purpose of Godhead by the driving force of His irresistible deluding Energy, even while we are dreaming of establishing our own impending supremacy?

But why are we permitted to progress in the apparently dominating knowledge of the entities of this world? Why are we permitted to consolidate our seeming power over the things of this world? Is it not intended by God that we should enjoy this world and other worlds as proprietors even as God Himself, or at least as His co-partners?

But is such consummation compatible with the existence of Godship? Over whom also are we to exercise our Godly rule? If everybody is God, there would be no entity over whom it would be necessary to exercise any power at all.

The idea that it is possible for us to have any real power over any entity is philosophically ridiculous. Have we any control over our own body and mind? Why do we die, if we are really masters of our own destiny? Why are we ignorant at all? If we can be made ignorant, can we not also be made enlightened by the same Agency? But can such enlightenment really make us any other than the subservients of the Agent?

Knowledge gives us power only so long as it is not taken away. Such permitted knowledge is not at all like knowledge that is possessed by God, in His Own Right. Permitted power also does not belong to us as its real proprietors.

But what do we find to be the current views regarding the nature and possession of political power? Every nation is anxious to acquire power for the purpose of doing what it likes, with the same freedom and in the same dominating spirit as God Himself. Which of the nations is seriously thinking about the Purpose of God in permitting them to have power for the time being?

Why does every nation want to have more power than the other nations? Is

it for serving God with its greater permitted power? Can God be served at all by mundane political power? Can the dead serve the living? Does God require food and drink that are apparently created by the bodily power of mortals for the nourishment of the body of flesh? Does He require speculations about the earthly existence that are vainly spun by the mental activities of erring man? If He requires neither, what can any nation really offer to God by way of their service? How can any nation suppose that it is being permitted to serve God by the intensification of its present Godless physical and mental activities?

God is afflicting mortals by permitting them freedom to shape their course in their own way without seeking His conscious Guidance. The present scientific age is so sure of its capacity to take care of itself without reference to God that it is almost hopeless to expect it to reconsider its position in the light of these old and familiar truths.

No real good can come out of any mortal endeavour, political or otherwise, if it is not undertaken with the conscious purpose of serving the Will of

God. It is necessary to seek to know the Purpose of God. It is never possible for any person to know the full Purpose of God. It is never possible for any person to know even the nature of His Purpose in regard to oneself, unless God is pleased to impart such knowledge out of His causeless Mercy.

God always keeps Himself aloof from the concerns of those who choose to keep their concerns to themselves. That is the plight of the nations of our day. That is the plight of the empiric scientists. They never ponder over the wise words of the Bible, 'What will it avail if we gain the world and lose our souls?' Nothing is lost, everything is truly gained, if we can only find our souls, if we can only find the Purpose of God in those activities in which we are permitted to be engaged by His Will.

But it will be demanded, 'How can we at all know about God with our present resources?' The answer must be, 'We shall be permitted to know by His Causeless Mercy, if we are only sincerely willing to submit to His Guidance, but not otherwise.' But are we really willing to submit to God in the manner that is directed by Himself?

Karma, Jnan and Bhakti

(From a discourse at Sree Gaudiya Math, Delhi on 3.10.35)

KARMA, Jnan and Bhakti have three different goals. They are never meant as one. Karma is thus described in the Geeta :

“The mundane energy (prakṛti) performs all work (karma) by means of the *gunas* (generative, conservative and destructive attributes). The soul infatuated by mundane egoism (*ahamkara*) imagines that he possesses the initiative (*karṇa*).

As soon as we are confined to phenomenal activity we think we are doers. These activities do not last for a long time. They are also known as *prakṛita karma* (mundane work). We suppose that the actions are done by us. This is *ahamkara*. Karma is really the product of the *gunas*. But the Geeta also cautions us against premature interference with the *karmis* (1).

The less intelligent need not be divulged the truth of the superiority of *jnana*. Those who are busy in dealing with phenomenal things need not be told about the futility of *upadhi* by which we seem to be near our object, but are not really so. *Svarupa* (one's own figure) is distinct from *upadhi* (adjunct). The latter is a deluded impression. True impression is quite

different. By *jnana* we want to know the inner subject. The cover need not be confused with the letter. Take a can of glass bottle with its contents or medicine. If we briefly say, pointing to the bottle, ‘this is medicine’, we don’t mean that the bottle is medicine. This distinction is analogous to that between the apparent and the real. *Upadhis* are incorporations with the *svarupa*. *Upadhis* should be removed. Some sort of gnosticism should predominate. As *karmakandis* we do temporary work. They are admitted to be futile. The external body is now incorporated with the real ego,—with me. The inanimate objects are meddling with our subjective existence. Phenomenal things are either gross or subtle. When grossness is abstracted it gives us a subtle taste of grossness. This grossness is transformable. We cannot rely on these gross and subtle impressions. We have now got the gross physical body and the internal animating entity. The ownership lies apart from those in a different entity viz., the soul (*atma*). The mind, *buddhi* etc., are all non-soul. These are the properties. The proprietor need not be classed in the same category with property. Creator need not be confused with the created. The existence of the

1 न बुद्धिमेदं जनयेद्वानां कर्मसङ्गिनां ।

योयमेतं सर्वकर्मणि विद्वान् युक्तः समाचरेत् ॥

Creator is prior. Ekkahart and other philosophers accordingly say that God was branded to the substratum after creation. Before creation He need not be termed God. In Indian philosophy, as enunciated by Saṅkara, Brahma is the fountain-head and Iswara and other things are emanations from the Brahma. The conception of devotees is quite different. Iswara is to lord it over some other things who are not to be regarded as Lords. Iswara is one and the many are dependants (*baṣhyas*). We think that all phenomenal objects including pheuma or *prana* are created by a Creator or Iswara. This Iswara transforms the wrapper and not the soul. These wrappers envelope the individual personality. They are two quite different things. The soul is covered by some cognitional faculty in order to meddle with this external world. This covering principle is mind which is served by five ministerial agents viz., the eye, ear etc. Light waves irritate the ocular nerves, and so on. All these nerves are irritated by the agencies of phenomena. The body is equipped with the senses to receive these irritating predicaments.

As a counsel of relief from such irritating experiences, the impersonal view is accepted by us. We suppose that a *tabula rasa* should be allotted at the terminal point; that the reality should be void of all *shakti*. This is the gnostic conception of Brahma devoid of

potency. The devotees have a different impression. Brahma is the very fountain-head of all. (2)

All will go back to that very thing. They have got their temporary existence here. The gnostics deny the manifestive activity there. They think that they should annihilate their entity by absorption into that very thing. But the Geeta says (3)

‘After we get our salvation we have the function of transcendental devotion (*parabhakti*).’ When we see our *swarupa* (own figure), instead of considering the incorporations as our *swarupa*, we actually get liberty from the shackles, we find that we have some real function there. (4)

Then we know we are not the external body, nor have much to do with the phenomenal world,—nor do we offer any unjust pouncings on others. (5)

We are then free from all sorts of jealousies. When we are void of all malice (*nirmatsara*), we regain our proper condition. Bhakti is the uniting tie between *bhakta* and Bhagaban. The

2 यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यमिमांश्चिच्छन्ति. तद् विजिज्ञासस्व. तद् ब्रह्म । (तैः ३।१)

3 ब्रह्मभूतः प्रसन्नात्मा न शोचति न लभते परमं समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् (गीता—१८।५४)

4 न शोचति न काङ्क्षति इत्यादि

5 “समः सर्वेषु भूतेषु” इत्यादि

seven *byahritis* and the seven lower spheres comprise the mundane world (Brahmanda). When we are not comprised within these fourteen cells, we are liberated; we then regain our function. The function of the soul is *bhakti*. When we are not in need of filling up inadequacies, when we have no appetite for encroaching upon others, that very position will recall to us that we have a very particular function viz., to serve. Here there can be nothing whom to serve. Everything here is shifting as also our position as worshipper. The tie here has got no eternal value. We have a different position from the phenomena. (6)

Though we have come down here our entity need not be classed in the same category with phenomenal objects. These are more or less deluding. If we are not anxious to regain our function we are liable to be troubled. We should not allow any system of thought which is not *bhakti*. The absolute infinitesimals have no other function but to serve the Absolute Infinity (7). By the function of the soul we may be familiar with the Absolute Truth, the knowledge can be had only through our devotional

aptitude. If we are true to the Absolute Truth we can shake off all these erroneous impressions that are enveloping us like the shadow. Then we can get to the *Vaikuntha* by giving up the measuring activity. We should have the devotional aptitude. When we enter that region we can have free scope for the function of our soul. When we are *janinis* and *karmins* we have no such opportunity. This *bhakti* is practically received when we pay attention to the instruction of Sree Krishna (8). "You will be given ample instruction if you submit unconditionally to Me. Leave aside whatever conceptions of religion you have got up till now. I will see what is to be done for you, You need not think that some alternative course is to be adopted. I will see to all your interests. You won't have to come in touch with any unwholesomeness. You will not have to repent." Such is the clear assurance that we get from Sree Krishna.

He is Akhilarasamritamurti (the figure of all mellowness). We are interested in *rasa* (mellow taste). We can have eternal taste of things. When we actually enter the realm of *Vaikuntha* we set ourselves quite free from entangling in this mundane net. We can then easily transcend. We are different servants in different *rasas*. In the *Matsya*

७६ मूमिरापोऽन्रो बायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

(गीता ७४)

७७ मक्तया मामभिजानाति यावान यश्चास्मि तत्त्वतः
ततो मां तत्त्वतो ज्ञात्वा विशते तदन्तरम् ॥

(गीता १८/५५)

८ सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
इह त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
(गीता १८/६६)

Avatara the Veda was restored. Divine intelligence (Veda) was stolen (kept concealed) by some Asuras. In the Satya Yuga in the reign of Satyabrata the Veda was stolen.

The Personality of Godhead should be embraced. We must approach Him and get full knowledge of Him. He has His Plenary Position. For us, He is the Ocean of all *rasas*. We shall have our desires fulfilled. There are five and seven *mukhya* (primary) and *gauna* (secondary) *rasas*. We are now engaged in culturing these *rasas* with the people of this world. But we should know to be engaged with the Absolute. *Jnan* is itself *bhakti* when it is *Krishna-jnana* of a *Karshna*. All the twelve *rasas* are in Him. If we actually secure little *rasa* here, we shall be deprived of that *rasa* shortly. This temporary acquisition is followed by destitution of that *rasa* again. When we store up anything here, it evaporates like camphor. As individual souls, we require a very little of the Ocean of *rasa*. He is the Emporium. We shall be amply rewarded, if we submit. If we show our diffidence to serve Him, we shall have these seeming servitors here. There are no servitors there. Krishna-jnan is cultured by correlating two epistemological methods viz., (1) that which proceeds from unity to diversity and (2) that which proceeds from diversity to unity. The analytic method is from one to many while the

synthetic is from many to one. We need not carry thither all these things of our present experience. But our souls should go (9).

These sorts of wrong things should be eliminated. We can then know our position. We have ample opportunity of going to that region. The word *bishate* does not mean absorption. By entering the region of *Bhakti*, the three things Knower, Known and Knowledge are not merged in one. The impersonal school inculcates this wrong impression on insufficient interpretation of the Chhandogya text (10). Personality is targetted by them in phenomena. Its elimination is quite true. But these *shrutis* do not mean that *tabula rasa* is the final position. The clouded faces of things have given us this impression. The analytical representation gives us the full thing. By analogy these can be approached very easily.

So *bhakti* is the uniting tie between the Absolute Infinite Truth and the absolute infinitesimal truth. The truths are to be united. We need not detach ourselves from Him. Otherwise we shall have a shadowy existence in us.

I am the pencil of ray coming out of the glowing disc of the sun. We are inseparable from the Brahma. There is quantitative difference. The gnostics

9 मुक्तिं हित्वा अन्यथा रूपं स्वरूपेन व्यबस्थिति ।

10 केन कम् विजानीयात्

think they should swell like the frog. They rely on the analogy of a pot. When the pot is destroyed the measured space is not demarcated, but it has not, therefore, swelled into the whole space. 30 cubic feet is not many cubic miles. Doubting analogies should be abandoned. They lead to henotheistic thoughts (11)

The figure should not be ascribed to Him and then taken away. In order to reject the personal face of Godhead, they suppose that personality is born of phenomena. The *bhaktas* never accept such a conclusion.

We shall always receive instruction from *sadhus* who always retain their eternal situation and do not agree with the pantheists who have temporary situations both as teacher and pupil. (12) Pantheistic interpreters of the Gēeta and Vedānta have misinterpreted the system as per view of the *bhaktas*. This is the case with Hegel, Schoppenhuier, etc. We are rather tired of their dealings. God-loving aptitude is required.

I can witness things. Without the help of light, I cannot exercise optical faculty. Without help, I cannot function. Our animation cannot

work unless helped by some other source (13).

In the Bhagatam we also find similar statements (14).

If we are meant to offer our services to *Adhokshaja* (Transcendence) and not to *Akshaja* i. e. what submits to our senses, Godhead need not be obliged to stand in the dock. He is not to be accommodated within our sensuous exploitations. We have got our sentient power for finite things, not for the Infinity. We cannot accommodate 4th to infinite dimensions. At present our senses cannot cope with them. So we need not think that we can compel God to come for our inspection.

The proposal of treatment, that is based on the diagnosis of the root-cause of disease, need not be regarded as irrelevant talk. It becomes necessary to speak with a view to elucidate the position which is the source of contamination.

13 समाने वृक्षे पुरुषो निमग्नोऽहनीशया शोचति

मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमेति

बीतशोकः ॥ (मुन्दक)

यदा पश्यः पश्यते स्वमवर्णं कस्तारमीशं

पुरुषं ब्रह्मयोनिम् ।

तदा बिद्वान् पुण्यपापे बिधूय निरञ्जनः परमं

साम्यमुपैति ॥ (मुन्दक)

14 भक्तियोगेन मनसि सत्यक प्रणिहितेऽमले ।

अपश्यत् पुरुषं पूर्णं मायाञ्जतद्व्याश्रयाम् ॥ (भाः)

11 . सर्धिकस्य हितार्थाय ब्रह्मणः रूपकल्पना

12 ततो दुःसङ्गमुत्सृज्य सत्सुसज्जेत बुद्धिमान् ।

सन्त ण्वास्य छिन्दन्ति मनोभासङ्गमुक्तिमिः ॥

(भाः)

God remains inaccessible to our mundane senses. But He can come on the scene of our vision, if He likes. He is not created by our fancies. On the contrary, He is the creator.

How to surrender to God ? .

We are the custodians. We commit theft. By the commercial policy we have got property. We cannot encroach upon the properties of others. We have got something,—two eyes, two ears etc. I am the owner. I can use and misuse these things. None should try to take away these things from me. If any body try to do so, I, as custodian, should resist. We are independent. If Govinda wishes the custody will change hands. If we go on doing so, we will simply show our silly disposition. Whatever is ordained by Providence we should submit to. But we take undue advantage of taking God's property. The happiness which we are to get as individuals, we shall get. We cannot avoid unhappiness. We are *bashya* (dependant). We actually feel it. The trouble comes from outside. We shall submit. People are fond of

killing animals at the altar of the Deity for their gastronomical exploitations. They are unethical in the extreme. That can never be the *Shashtra*. These wrong ideas and thoughts should not have been ushered in the Scriptures. We cannot think that Shastras instruct us for our pleasure (15.) In every figure, there is Vishnu. Vishnu is fostering every animal. We will then have justification to be devoured by the tiger etc. We are in the habit of enjoying by offering pain to others (16.) We must resist these things.

Others will say we have got canine teeth. But in sober thinking, we should not subscribe to such thought. So we find in India religion inculcated by Shakya Singha, and also the religion of the Jains. They do not offer pain to animate things. They are good so far. They are not sanguine to trace things to their source (17.) Let peace come into this world. This is *Bhakti*.

15 प्राणीमात्रे मनोवाक्ये उद्वेग ना दिव्ये ।

16 न मांस भक्षणो दौषः

17 परस्वभाव कर्मणि न प्रशंसेतुं गृह्येत ।

Sunder Warumbe

[Causeless Grace]

By Herr W. G. Schulze

AMONGST the philosophers both of the East as well as the West the opinion is widely prevalent that the detachment of philosophies from the "theological" jurisdiction, in the course of the development of the human philosophical interest, is equivalent to a corresponding change of the problems of the metaphysical and zoetical philosophies. But a careful, optimally objective investigation shows that the subject-matter of philosophy the *termini a quo et ad quem* of the cosmical and human life has ever since been the same. The seemingly positivistic disposition of the materialists and agnostics is but the outcome and echo of the realisation of the utter uselessness of the "theological" speculations their human originators wanted to pass off as revealed truth apprehended by the process of theological deduction. Duns Scotus favoured the emancipation of philosophy from the slavery of the so-called "theology" by establishing his theory of the double truth. What is theologically true may be philosophically wrong and vice versa. Since the philosophy ceased to be the *ancilla theologiae*, the opinions about

the limitations of human intellectual and rational faculties changed much. But even the scientific philosopher Hans Driesch does not deny the fact that by trying to conceive the whole of the phenomena as the directly manifest objects at a single glance as a disentangled cosmos, he acknowledges the supposition that the philosophical mind is able to participate in the basic ideas of this created world, ideas which, involving the *termini a quo et ad quem*, are metaphysical; therefore, we shall have to be satisfied—*volens volens*—with a partial order of the *haecceitas*.

By the detachment of the philosophy from the "theology", the experience of the zoetical nature of the "Geist" was made possible. Formerly *pneuma* as *donum superauditum* gave the final judgment by enlightening the particle of *nos*, psyche has the fortune to enshrine. But as *pneuma* proved itself as a very unreliable last resort, Geist got every opportunity to display his activities. The so-called theologians are usually inclined to refer to special telephonic connections with the "super-mundane" realm by means of which they

themselves as ordinary mundane entities" receive extraordinary "revelations" nobody else except themselves has any access to. The so-called philosophers of all schools of thought follow in the wake of their antipodes. Though the "*nisi est in intellectu quod non prius fuerit in sensu*" is an acknowledged fact, and though the "*nisi intellectus ipse*" (1) has been limited by Kant's exposition that we can have knowledge of the phenomena made possible by the co-operation of sensuousness and intellect, but not of the noumena as things in themselves, our intellect being forced to perceive all things as veiled by the screen of time and space, yet Hegel and many after him had the audacity to talk explicitly or implicitly about the absolute mind as a unity of the subjective and objective mind in whom the logical idea is realising itself as "God". Aristotelian concoctions and Augustinian "revelations" the *nus* enabling man to participate in the ideas and idea as idea of God continue to eclipse the vision of the so-called philosophers.

The philosophers may call themselves empiricists, phenomenologists or idealists, none of them has been able to give a sound, indisputable, i. e. Absolute, solution of the problems of the *termini quo et ad quem*. It is nothing but a mere claptrap when Gott

Ephraim Lessing wrote: if God had the Truth in his right hand and the search after the Truth in the left one, I would not hesitate a single moment but pray for the latter. There is an inherent knowledge in man that the Truth is the *summum bonum*. The search after the truth is a painful process. The vast human literature reveals the tragical fact, that we are like leaves, the storm is whirling up and down, hither and thither; we do not know where we came from, why we are falling down, where we have to proceed to. "Philosophers" may philosophise to pass away the time as Schopenhauer and Julius Bahnsen did. But the genuine friends of true wisdom, the philosophers *kat' exochen*, want and need an Absolute solution of the problem of the *causa prima* and *causa finalis*.

Social and intellectual life has become very complicated. Man has tried to subdue the nature to his will and to organise and rationalise her according to various partly theoretical-idealistic; partly economical-pragmatical principles. The most hidden portions of the subconscious life have been drawn into the psychological and psycho-analytical search-light, but the result is negative in every respect. Instead of any upliftment or solution of our problems we

(1) "There is nothing in the intellect which was not previously in the senses"—"except the intellect itself"

have come across special psychological problems and we have to suffer more than before, as all sub-conscious processes have become conscious. Our philosophical endeavours ended in liberalism and relativism: one creed and philosophy is as good or bad, as true or wrong as another one; every one should simply follow a course that suits him. 'We renounce Truth. We want happiness and peace'. We have no access to *la Verite*. We are tired of verities. Realite? The negative we get by viewing the phenomena through the object-glass of our intellect, is really negative and all reaching is a vain attempt. Vitalite? Yes, that is the paradise we have lost. Geist or intellect is the enemy to the soul. Now we have been following rational ways for many centuries, obeyed various categorical imperatives tried even to live a fully conscious life. Let us then return to the non-reflective, instinctive, natural and beautiful state of *sunder warumbe*—causeless—without why—the state we were living in before we lost our magical conception of the world, before the philosophers and intellectualists came to disturb our primal peaceful paradise.

In the last stage of philosophical exertions the proper subject-matter of philosophy the *termini a quo et ad quemdem finem homo ordiatur a Deo* has been given up. 'As a matter of fact the philosophy does not continue to

exist as the summit of the *universitas literarum*. The philosophy followed a suicidal course. But the modern egoistic philosophers want to keep their philosophical garment. Therefore, they are trying to prove intellectually, that the intellect is our real Satan. Thus our intellect is to be defeated by the intellect *visasya visamausadham—similibus curantur*. A philosopher whose sexual i. e. egoistic desires smother successfully his ratio does not cut a good figure. Therefore, he refers to the dialectical "divine" process of the self-evolution of Godhead in which process man is participating. The primitive state is the thesis, the rationalistic state is the antithesis, and, enriched by our experiences in the 'homelessness', we return home i. e. the synthesis; e. g. primitive people living in the closest contact with nature yet have no conscious idea of her beauty. City-people having lost any contact with her, are longing back to her bosom, are leaving cities to adopt the life of agriculturists and try to forget all the disturbing ideologies, enabled to appreciate nature as their beautiful mother. The picture of this intuitive and instinctive life is supplied by the French philosopher Henry Bergson, the German Ludwig Klages, the Jew Theodor Lessing and other exponents of antiphilosophical philosophies. This aesthetical picture, the product of the imagination of some

highly organised brains, is likely to be welcomed by man who is always keen on enjoying an anti-rational and irrational unrestricted life.

As the instincts are individual, familiar, social, national, racial and generative functions of the subconscious human life, they are influenced by all physical and mental processes, by the effects of milieu, food, education, habits etc. Instincts are variable functions dependent on the inherent and acquired character of our desires. We get neither a reliable compass for our own use, nor can we expect any harmonising tendency in social life. But how should it be possible to argue with instinct-philosophers? Instincts are irrational functions. If you are unable to apprehend intuitively what they say, then you belong to another group of instinct-people or you are perhaps an intellectualist. Theologians, philosophers and anti-philosophers—they all have some inaccessible authority, some special revelations in their respective *pneuma, nus* or intellect. They sally forth and propagate their ideas. Pressed hard by our arguments they beat a hasty retreat and on returning to their respective strongholds, they complain of the foolishness of the world and give themselves plenty of butter.

It is, indeed, painful to think, if our object does not correspond to the capacities of our intellect and if the true

nature of our self is not to be satisfied with the object of our philosophies. All those who realised the zoetical limitation of our intellect and instincts and at the same time cannot deny the *desiderium naturale* which is expressed by the true instinctive feeling that we have been born as men for a higher course than to follow sexual like instincts, which only covet things of this world for their own selfish enjoyment—are sincerely requested to allow themselves to be fully directed by this *desiderium naturale*. They will then be invited to renounce the argument of *consensus gentium et temporum*. The "Harmonist" has the great desire to serve all sincere philosophers by discussing the philosophical and metaphysical problems, which have been touched in this exposition on a real rational basis proceeding towards a solution of them embodied in the Substance Himself Who Sunder Warumbe—Causeless—descended to this shadowy place, Himself fully retaining His Substantive Character. The Harmonist is inviting every one and all to allow themselves to be instructed by those, who are part and parcel of the Truth, being loyal servants to the actual Divine Master of Teachings and Practice. Unless the Substance Himself is pleased to inform us about His Own Nature out of sunder warumbe—causeless Mercy, we shall be liable to mistake the Substance for one

of the "substances" i. e. mere shadows we find in this world.

All endeavourings to denounce the dictations of reason in order to follow "freely" i. e. as slaves the dictations of irrational, contradicting, but driven instincts propagated by ego central and anti-rational pseudo-teachers, can not deny the scientific fact that man differs from animal by a particular and wide structure of the fore head, region in which the language-centre is localised. The hypothalamus of the lowest animals up to the rodents is richest in nerve-pyrenes. Carnivorous animals, ungulata and low monkeys possess a moderate number. The structure of the hypothalamus of man and anthropomorphous apes is extremely simple; e.g. rabbits possess 30, the chimpanzee three and man only two nerve-pyrenes. The enlargement of the cerebrum corresponds to the diminution of the lower portions of the inter-brain, in which part of the human brain hunger, thirst, sexual desire, centre of sleep, instincts of self-preservation and other instincts are localised. To use psychological language increase of intelligence is equivalent to the decrease of the importance of the instincts. The sensuous impulses of the lower animals are directed from the inter-brain, whereas the instincts of higher animals are regulated by the functions of the cerebral rind.

Those who praise mother nature should not forget that this their mother has endowed them with organs for mental and rational faculties. We cannot return to the standard of animals, nor do we really want to be partially animalised. Why should we degrade ourselves under the status of animals, if nature has endowed us with higher functions? "Be what you are — nothing else!" That is indeed the real categorical imperative. But how can we now be what we are? Why should a man of immoral disposition try to be moral, why should he follow ethical imperatives, which correspond to the disposition of an ethically inclined man? After a shorter or longer time he will yet turn out to be immoral. Therefore, don't try to be moral, if you are a man of immoral character. "Be what you are!" Raoul Henry France has been very skilful in preparing such instinctive imperatives, which will not fail to charm man. But before we allow ourselves to be carried away by our instincts, which will lead us to the "paradise" where we can wear ourselves out, we should make sincere enquiries if there is really no other agent to be found.

What is the proper function of mind? May we not hope that our mind will be so far developed in hundreds or thousands of years that

we can comprehend the Truth as to our real nature, the *causa prima* and *causa finalis* of our life? All knowledge is acquired by means of our senses. How defective they are, every one understands. These senses are physical instruments. We can improve them to some extent by using technical arrangements but the object of our investigations must be the same material gross or subtle, because the subject and object as well as the connecting link must belong to the same category — a logical fact, which cannot be denied. Now, who can assure us, that by scrutinising into the secrets, of this phenomenal world we shall get the final solution of our problems? Those who have no other organ than what we have, cannot give any sound reply.

All ideas we conceive date from rational or intuitive reflections of the material, the senses have supplied. There is not the least trace of an objective *nus* to be found. If there would be any objective *nus*, then there ought to be harmony in the realm of philosophy. If the premises are doubtful, the inferences and the comparison of the experiences and the inferences cannot help us in any way. The formula: "*Nisi est in intellectu*", is a scientific rational fact.

Instincts fail, the senses, the organ for gathering impressions and presenting them to the conscious-

ness, the intellect as discriminative function of the mind and the principle of the self-consciousness or egotism — they are altogether incompetent and defective. Shall we then take refuge under the rotten roof of theological speculations which date from ordinary human beings belonging to the same category of material, real but untrue denominations?

We shall have to appeal to the Absolute Resort Who is not material.

The Western seekers after the Truth are really very fortunate, that they have got this human and Western frame in these days of philosophical breakdowns. They are not prepared to believe in theological speculations, they know the defects of human senses and mind; they realised the utter uselessness of the instincts, they lost the confidence in the legendary *nus* and the superstition of a "divine" *pneuma*, which allows us to participate in the ideas. And still they are optimists and don't commit suicide by following any of the blind lanes. The *desiderium naturale* is an inextinguishable desire to return Home, to enquire about the Absolute Truth. This Absolute Truth is not an imaginative entity. "Absolute" is an expression conveying a negative notion—so far mundane vocabulary is concerned. But we shall have to be very careful, not to confound the abstract absolute with the Real Positive Absolute of the Real

Divine Theology. By the process of continual abstraction we get an universal notion of negative qualities. We may then begin to discuss about the problems of the universals the all comprehending notion of which the absolute is said to be. Problems arise, if this *universalis universalium* is *ante rem* *post rem* or *in re*. But the Absolute is not a neutral entity, not a *noumenon* in itself. The Absolute is the Unlimited, Independent, Unconditioned, Sunder-Warumbe i. e. Causeless, being the *Prima Causa causarum* the Absolute Himself. "Absolute Truth" means "*Adhokshaj*" i. e., He Who has reserved the right of not being exposed to human senses. Therefore, the Absolute Truth is never the object of our investigations, He does not submit to the human rational or irrational instruments. To use scholastic language "*Ultimus finis hominis terminat eius appetitum ita quod, eo habito; nihil aliud quaeritur; si enim movetur ad aliud, nondum habet finem in quo quiescat*" "But" "*ultimus finis comprehensionem rationis excedit*". Having passed through 84 lacs of births, we have at present a gross physical and subtle, highly organised mental frame. Nature has really richly endowed us. We can make the proper use of our intellectual faculties, if we submit ourselves unconditionally to the Real Transcendental Spiritual Preceptor Who alone can

instruct us as to how to make the proper use of our functions, while being still engaged in the quest after the Absolute. We cannot find any resting place, unless and until we have found what is the *causa finalis* of our life's purpose. This natural or rather supernatural appetite which is rejecting the rotten food of this world induces us to run about at the market-places of philosophies and theologies. But the Diogenes's lantern of intellects and instincts is insufficient. Diogenes tried to find the Man. We wish to take shelter at the Feet of the Real Super-Man Who alone can sunder warumbe enlighten us as to know, what is the *finis ultimus*, the final goal that transcends the comprehension of our ratio. Unless we get a clear idea of the goal of our proceedings, we cannot follow any path. Then only we may be enabled to direct our activities accordingly. *Finem autem oportet esse praecognitum hominibus qui suas intentiones et actiones debent ordinare in finem. Ut salus hominibus proveniat necessarium est quod de divinis per divinam revelationem instruantur.*

Many "Truths" and "Religions" proved themselves to be truths and irreligions. But this fact cannot be any argument against the existence of the Truth, against the possibility of Religion proper. The etymological meaning of the word "religion" is "that

which re-attaches". If the Truth is a Transcendental Entity, then only objects of the same category can be attached to Him, i. e. ethical, mental and emotional functions cannot be the tie, as mind, reason and feelings—psyche—are material. In order to establish religion three factors are required, the Truth, the Absolute Subject as the *causa finalis* or *causa prima*, the spiritual object which is to be re-attached and the connecting tie. Real knowledge is, therefore, the knowledge of the relationship between the religious Subject and the passive-active object.

At the porch of medieval Church in Southern Germany a sculpture is to be found representing a tube, in which the Logos, i. e. the Word Which is identical with God, is sliding from the mouth of God to the ear of Mary; the Logos is symbolised by a baby. That is a dim twilight reflection of the real process. As all things of this world are the perverted shadowy reflections of the true Transcendental Realm so also all theologies and philosophies are but the unwholesome and defective reflections of the true Theology and Philosophy. The pure aural conception is the only means to attain to the Real Knowledge. The Transcendental Words coming from the Holy Lips of the True Spiritual Teacher, i. e. Transcendental Substance dating from Transcendental Substance, therefore being Transcendental Sub-

stance, listened to with the pure spirit of sincere submission, can alone open our transcendental i. e. spiritual ears. Apparently the Acharya seems to be a human being, His Words mundane sounds, his servant only a perishable creature. The Absolute has reserved the right of not being exposed to our *sensorium*. But the Absolute can take the initiative—being *causa causarum*. His functions are also *sunder warumbe* i. e. causeless—and reveal His True Nature to the submissive seeker after Him.* We are tipsy. Driven by instincts, emotions, and mental desires, we do not know where and who we are. Mind, who is ever anxious to enjoy the things of this world by the medium of the senses, has prepared intoxicating drinks nicely to taste. So we lost the state of real consciousness. We cannot even follow, if we are told, that we are drunkards. Why? It has become our normal state.

But what an entity is the soul, our real self? The soul proper or the real self has nothing to do with what is called "soul" in theologies and philosophies. Hume, Kant, Fichte, Hegel, Bergson and others are following in the wake of Aristoteles. Aristoteles' psyche is the *cause formans* or *entelechia* of the body. She is inseparably connected to the body. Dissolution of the body is equivalent to dissolution of the "soul". But the *enielechia* or *cause formans* of

the "soul" is eternal, the immortal *nus*. Hume and others stand for the doctrine of *l'actualité de l'âme*, i. e. the nature of the soul is to be seen in her agency, *actualité*, not in a substance. Soul is only a notion summarising the multifariousness of the processes going on in our consciousness and subconsciousness, impressions, activities etc. Mind or spirit—*nus* or *pneuma* are substances. Philosophers generally believe in the existence of *nus* by means of which they can think "transcendental" ideas, whereas theologians claim *pneuma* implanted into the psyche by the sacramental processes and transforming the latter into a pneumatized *psyche* to be the eternal entity enshrined into the human body. Whatever differences may be—they all believe in one non-mundane entity, which has become mundane. The logos is said to have become actual flesh. The *desiderium naturale* makes them seek after the Truth. But mind is misleading them as to identify it or one of its products with the real entity they are seeking for. Klages was not quite wrong when he wrote his voluminous book on "Der Geist als Widersacher der Seele" (the mind as enemy to the soul). The mind is really our strongest enemy. The tree of worldly knowledge is not the tree of life—so Klages, and the wholesome original to that reflected mundane dogma. The mental bram-

bles choke up the tender plant of the jiva, i. e. the real soul. This jiva soul is a non-material entity, emanating as the infinitesimal absolute from the Infinite Absolute, i. e. the Over-soul Aspect of the Supreme Lord Sri Krishna, the Spiritual Embodiment of All-Love. As manifestation from the marginal potency of the Supreme Lord, which is located on the borderline of the spiritual and material potencies, the jiva is liable to be overcome by the clutches of Maya, the material potency, if he misuses his inherent freedom and chooses to lord himself over Maya in order to gain selfish enjoyment. The egotistic principle *ahankara* makes man identify his true self with the body and the mind. According to the deeds in their former births the fallen jivas are induced to act and to enjoy or suffer the fruits of their respective deeds, moving in this world, the transformation of the Maya or external potency of the Supreme Lord, the transformation of the pervertedly negative reflection of His chit-potency. The deluding face of the Absolute Truth hinders man to differentiate between substance and shadow, makes him believe that this true and real world is absolutely true, whereas it has its existence only in dependence on the Absolute. But the existence of shadow implies the existence of substance. Not a single thing can be seen in the pervertedly reflecting

Looking-glass we hold above our heads, which does not really exist in our room. But by scrutinising into the details of shadowy matter we cannot get any reply to our urgent enquiry after the substance. Instead of proceeding from the known unknown to the unknown unknowable we need to be enabled to follow the descending process from the known known to the knowable unknown. He Who is Substance, can elucidate the nature of the shadow, and nobody else.

Maya is fulfilling the Will of the Supreme Lord by deluding the fallen *mas*. If we are trying to follow the dictations of Him Who is True Guide of all sincere seekers after the Truth, she will test the degree of our submission and faith in Him by putting us in all kinds of adverse circumstances and inclinations. Natural aptitude for the loving service of Krishna may arise, if we have been blessed by the *sunder warumbe gratia* of the Divine Master. Then the face of Maya will be changed. She is no more our enemy. She is very kindly supplying us with various kinds of things and functions which can be spiritualised by the influence of dedication. If we are enabled to accept every thing as the vouchsafed favour of the Supreme Lord of Love, our worldly activity will cease to be worldly.

The enjoying habits of our present mentality cannot be carried to the Realm of religion. There is only one

Enjoyer, the Supreme Lord. The renunciation of any kind of ownership is the enjoyment of the Supreme Lord. To try to retain any worldly or selfish advantage and to serve God at the same time is incompatible. As long as we are distracted by the perception of anything else but the service of Godhead, fear must arise. Fear dates from the fact that enjoying mood is again creeping in, that there is some self-reserved or wanted property for the preservation or attainment of which we have to be anxious.

Absolute self-surrender is the first preliminary condition, if we wish to serve the Supreme Lord of Divine Love under the direction of Him Who is acquainted with the nature of such service. The only relationship which can exist between the All-Attractor and the attracted is that of loving serving devotion. Real divine service cannot be established, unless the servant has ceased to consider himself to be masculine whereby is implied, that he claims mastership over others who—so he is wanting—may serve him. Only absolute submissive feminine serving attitude can attract the Lord of Divine Love to correspond *sunder warumbe* by accepting our devotion through the agency of the Divine Master.

It takes much time till after passing through the stages of regulated devotion our devotional practices will be the

natural outflow of our heart's spontaneous spiritual love for Krishna. To be allowed to serve the Supreme Lord without any hampering intellectual and rational/pragmatical motives, not to expect anything in return, not praying that He may reveal Himself to me so that I may see Him, but that He may make me His Own—that my humble ways of serving His Devotees may not displease Him—such is the true longing of the soul's proper self.

The Supreme Lord Śree Krishna, the *sunder warumbē kat eacchen* the Root-Cause of all causes, attracts by His *sunder warumbē* causeless Mercy all the jivas. They realise the power of attraction in the *desiderium naturale*. He, the All-Attractive Spiritual Body of Eternal Truth and Beauty, is the Object of the devoted loving service of those who understood the utter futility of any other course actuated by the instinctive, egotistic and anti-religious inclinations. The connecting tie between the Subject and the object cannot be established by renouncing or enjoying functions. All religions and philosophies differ from the Religion in this point. The Absolute cannot be appreciated as the Absolute as long as we want to enjoy the Truth, to possess celestial qualities. He cannot be appreciated, if we imagine Him to be an *esse negativum*. Friedrich Nietzsche and his friends told us: "Oh, Brethren!

remain loyal to the earth". A supermundane state of quietistic deadlike silence, the phantom of all those, who as weaklings were unable to manage the affairs of this world—the heavenly so-called bliss of the pharisaical hypocrites, who make a show of an ascetical conduct either to deceive themselves, others or both—the brighter and better world, so-called pious people hope to enjoy by renouncing some comfort of this world, the reward for their ethical good deeds—all these goals appeared to Friedrich Nietzsche as very dry, tire some places, not worthwhile striving after. Nietzsche got retching, when happened to see so-called pious people moving like ghosts, depressed unfit to die despicable in every respect. "If your God were really God, then you would make other faces. If your God were God, he would make you live and dance." Very fortunate is indeed who feels all these pseudo-religious and their representatives give me the horrors. There can be no dirtier mentality to be found in this world than the mentality of those, who hope to get eternal bliss by some temporary renunciation, to get a rotten farthing of the infinite, to exchange some doubtful happiness and enjoyment in this world for permanent enjoyment in another sphere by going to the exchange-office of ascetism. They want the service of the Absolute instead of the service to the Absolute. They

are even worse than those, who shun all problems and enjoy the things of this world. And why should Nietzsche feel any inclination to imagine that the merging into and attributeless dry nothing, the cessation of the separate existence of the individual, which process is again strived for as an object of enjoyment, that all these doubtful processes may be the goal of his life? But there was nobody in the West, who could have told him that at first he has to make unconditional surrender at the feet of Him, Who can instruct him about the process, which has to be adopted, if the religious object and the religious subject and the connecting link is to be realised. But all his modern friends and followers are now fortunate enough, to get the opportunity of getting sound tidings about that Divine Master, Who out of His *sunder warumbe* Mercy sent the messengers of the True Religion of Divine Loving Devotion to Europe—provided Nietzsche's friends have a real inclination to serve the Absolute. There is every hope, that they may meet His messengers. They will then instruct them how to approach the Absolute in the only proper way of full surrender.

• The Absolute is not a mere zero, the Absolute Realm is not the asylum for the aged and infirm intellectualists and emotionalists, nor is Religion and Insurance for the enjoyments of the next

life. Good deeds constitute no provident fund, we can consume there eternally. Pantheistic imaginations and endeavours cannot be carried to the Transcendence, which is the opposite to a quietistic dead house.

In this world, we experience that form and matter differ, the idea is not identical with the object, meant by the word containing the idea. Here every form and matter has many defects. But we shall have to pay all attention, that we are not entitled to transfer the result of our worldly experiences to the Absolute Form. In consideration of the inadequacy of our mundane vocabulary we may say that God is nothing i.e. He is above all attributes we find in this shadowy world. The laws and so-called objective ideas need by no means be valid there. The *theologia negativa* is only preliminary. At first all our wrong mundane i.e. *nastik-atheistical* ideas must be eradicated. It may be a painful process to give up all our wrong ideas and pre-occupations, but the Divine Master, will out of His *sunder warumbe*—Causeless Mercy enable us to overcome this painful operation if we only submit to Him. The Absolute cannot be moulded into the shape of our limited mental forms. He transcends all possibilities of this world. This world is not an emanative or creative transformation of God-head Himself as the pantheists or rather

anti-theists try to make man believe. This world is only a manifestation of the shadowy, pervertedly reflecting Mayat-potency, the external potency of the Supreme Lord.

Our present body and soul, trunk and limbs, name and form etc., are different. According to anthropomorphic theologians Body and Soul of God differ also. Here the limitations of our intellectual and imaginative capacities become palpable. Our material mind is unable to grasp anything behind its zoësis. All the defects of this world are not to be found there. There is no unwholesomeness in the Transcendental Realm, no defectiveness, no limitation. If we find variegatedness in this world, the pervertedly reflected shadow of the Absolute World, then every variegatedness here must have its true and pure original. But the variegatedness of the Transcendental Realm even transcends the variegatedness of this world, otherwise the Absolute would be dependent on the Non absolute, the master would be dependent on the servant. All the liberated souls are serving the Supreme Lord of All-Love there according to their respective inherent characters and dispositions in their respective peculiar ways offering, thereby a multiplicity and infinite variety of services to the Most Beloved Supreme Lord. They do so as the natural

outflow of their devotional disposition. Rays of the sun, which, though

derivative from the sun, yet participate to some extent in its attributes, fulfil the will of the sun i. e. the will to be effulgent by enlightening the space, because it is their proper nature to do like that. Similarly the liberated souls serve the desires of their Supreme Lord to Whom they are attached by the tie of Krishna's Causeless Mercy and Divine Love and unrestricted loving service. Overpowered by the Transcendental Super Beautiful Form of the Supreme Lord, they cannot but serve Him in every possible way, *sunder warumbe*.

All expositions of transcendental character are liable to be grossly misunderstood by the human intellect. As long as we are under the clutches of Maya, we are not in the position to appreciate the assumed habits of the Gopees, the spiritual embodiments of the extensions of the bodily Form of the Ecstatic Potency, who feel themselves as wedded wives, in order to display the process of shuffling off the coil of ownership, a process which is most pleasing to the Supreme Lord. But the *sunder warumbe* Mercy of Divine Master and His associates can open the eyes of our true devotional aptitude so that we may realise that all ethical functions are to be transcended — not to be disregarded — by the

unrestricted natural devotional practice. We have got brain and tongue. We are higher organised than animals. But we have got brain and tongue not to misuse them for *nasty* performances or for the acquisition of enjoyable material gross or subtle things, but rather to put them into the service of dedicating them unconditionally at the disposition of Our Divine Master Who can teach us how to listen to the expositions of the Real *Terminus a quo et ad quem* and how to use brain and tongue for His service.

The path of submissive listening is the only path which leads to the philosopher's

stone. The Divine Knowledge coming from the Divine Lips of the Divine Master is the only flawless authority.

Now we have to decide, if we want to enjoy or rather suffer the imaginative *sunder warumbe* paradise or if we want to bow down our head at the Blessed Lotus Feet of the Divine Master, the Embodiment of *sunder warumbe*, causeless Mercy and Affection, Who alone can lead us on the beautiful path of devotion, can take us back into the ever-progressive Spiritual Realm of unconditioned *sunder warumbe* loving service of the Supreme Lord of Divine Love.

Round the Gaudiya Maths

Sree Gaudiya Math, Patna :

Sj. Atul Krishna Roy, Vakil, Patna High Court, invited Tirtha Maharaj to his house on November 19. In this connection he invited many respectable gentlemen of the locality. Swamiji read and explained Srimad Bhagavat before the audience.

On December 1, Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj

read and explained Srimad Bhagabata at the house of Hon'ble Minister Sir Ganesh Dutt Singh.

Sree Gaudiya Math, Anantshi :

Sripad Anadi Krishna Brahmachari, Bhaktisastri is explaining Sree Chaitanya Charitamrita at the Math premises. People of the place are taking keen interest in the activities of the Math and attend *path* and *kirtan* regularly.

On November 26, he had been at the house of Sjt. Sashi Bhusan Pal at his request. Brahmachari explained the episode of Sree Prabhad Maharaj from Srimad Bhagabat.

Sree Ramananda Gaudiya Math, Kovur :

Sripad Ram Govina Dasadhikari is explaining Sree Chaitanya Chaitamrita at the Math premises in Telugu daily in the afternoon. People of the locality attend regularly. Mr. Aparna Prasad Maharana, Health Officer of the city invited him to his house and listened from him Srimad Bhagabat, explained in Telugu.

On November 15, the preachers of the Math were invited at the house of Mr. P. Suryanarayan Murti, B. L. Sripad Narottamananda Brahmachari explained Srimad Bhagabat in English for 3 days. Messrs. N. Barkiteswaram Garu and N. Krishna Rao Garu are taking interest in the activities of Math. They arranged reading and explanation of Srimad Bhagabat at their house for three days from November 19.

Sree Chaitanya Math, Sreedham Mayapur :

Sripad Banku Behari Brajabashi is graced by His Divine Grace Srila Prabhupad, with the garb of Babaji and has been named Behari Das Babaji on November 24.

Sree Rupa Gaudiya Math, Allahabad :

Upadeshak Paramananda Vidya-ratna arrived here on November 27,

to make arrangements for the Theistic Exhibition during the Kumbha Mela at Prayag.

Dehri-on-Sone :

Tridandiswami Srimad Bhakti Vilas Gavastinomi Maharaj is propagating the teachings of the Mission. Sjt. Ram Krishna Dalmia, Proprietor of Dehri Sugar Mills, is helping Swamiji in his activities. Swamiji is explaining Srimad Bhagabat at different places from November 26. On November 27 and 28 he read and expounded Srimad Bhagabat at the Dehri Club. On November 29, he lectured on Sri Nama at the house of Mr. Dalmia. On November 30, Swamiji lectured on Dakshajajna at the house of Sjt. Bejoy Kumar Roy Choudhury.

Sree Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Bhudeb Srauti Maharaj read and explained Srimad Bhagabat at the house of Mr. J. N. Nigam on November 23, in Hindi. Hindi knowing people appreciated it. Swamiji explained the characteristic features of association of *sadhus*, episode of Maharaj Parikshit, the eternal duty of mankind and the mercy of the Vaishnavas.

Jessore:

Tridandiswami Srimad Bhakti Prakash Aranya Maharaj with party of Brahmacharins is propagating the teachings of the Mission in the district of Jessore.

Publications of the Gaudiya Math

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| 73. Sharanagati | 0-1-0 |

SANSKRIT WORKS

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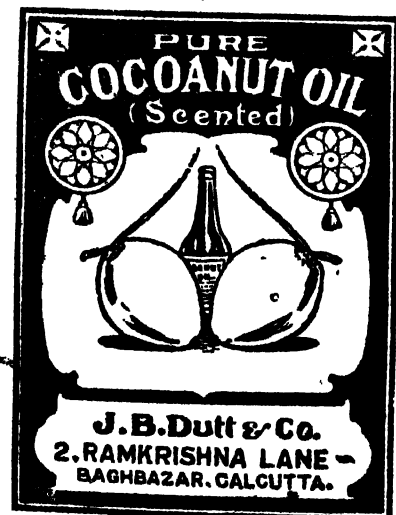
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CONTENTS

Subject	Page
1. Transcendental Amour	169
2. Aesthetic Culture	179
3. Sree Ramanuja	184
4. Religious Discourse	187
5. Bhoga-O-Puja	190
6. Round the Gaudiya Maths	191

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Transcendental Amour

THE worship of Sree Sree Radha-Krishna has been held by some modern thinkers to be dangerous, and even immoral. They apparently take exception to the erotic element which is the prominent aspect of the highest worship of Sree Sree Radha-Krishna. This can hardly suffice by itself to make the function unacceptable to the modern temperament.

It is not possible to understand fully the reason of the hostility of these scholars of the past generation. Erotic has not certainly been banished from the scheme of the modern civilized life.

As a matter of fact erotic is never capable of being dethroned from its

position of pre-eminence in the life of man. It has always dominated the activities of the race with irresistible sway.

The issue that is proposed to be placed before the reader is, 'Should erotics be condemned as an evil to be avoided by religion?'

Sree Krishna Chaitanya teaches us the contrary doctrine viz. that it is obligatory on all persons to pay their homage to spiritual amour which characterizes the highest service of the Divine Person. This is the central topic of Srimad Bhagabat which treats of the transcendental service of the Personal Absolute.

Spiritual amour is the best mode of service of the Fullness of Divine Personality. In other words, the real Nature of Divine Personality can never be fully understood by those who are unable to appreciate the pre-eminent excellency of His Service by amorous love.

The conception of personality that is available to us in this world necessarily refers to the gross human physique joined to the convention-ridden human mentality. These two are the definite contents of the conception. The functions of such personality can have a meaning only if they supply the needs of such body and mind. Man is connected with the entities of this world by five varieties of relationship for the satisfaction of the needs of his body and mind. These five modes exhaust all possible forms of such relationship. A person may stand in the relationship of impartiality to other human beings. He takes the help of non-animate entities in a spirit of strict impartiality. The emotional forms of relationship may be said to begin with the relationship as of the servant towards his master. This is characterized by the sentiment of distant respect for the master. The relationship of friendship is closer than that of servitude. Parenthood is still more intimate. Consortship as of the wife or mistress to her husband or lover is the most intimate and comprehensive form of relationship possible

with another entity. The chain of relationships is completed by the reciprocal relationships of master to servant, of friend to friend, of son to his parents, of husband or lover to his wife or sweetheart.

There is no reason for disbelieving that the afore-said five forms of relationship are also inseparable concomitants of the personality of the Absolute Being free from the fetters of the gross physical body and materialized mind. The personality of the absolute infinitesimal or the unalloyed soul should also be in a position to function in a fully wholesome and unrestricted manner, in terms of his spiritual body and mind.

Spiritual Personality is identical with the principle of unobstructed cognition. As complete intimacy must necessarily characterize the complete spiritual relationship, the condition of a wife or mistress is thus traced to be the highest natural state, and one that is also realisable only in the predominated Absolute Infinity and also, by incorporation with the latter, in the absolute infinitesimal.

It is not, of course, possible for the mind of man to have the true conception of the actual nature of the unalloyed spiritual function. Such spiritual realisation is possible only through the spiritual senses of the unconditioned soul. The functioning of the spiritual senses, in its turn, ensures the

freedom of the soul from all unwholeness and limitation in a way that is exactly the opposite of the activities of the present senses which create and multiply the restrictions of the conditioned state. The fully wise man of this world is a spiritual zero. This has been established, in strict conformity with empiric logic, by Buddhist thought. The goal of all activities on the mundane plane is represented by the balanced neutral state as the resultant of the simultaneous working of an infinity of mutually hostile tendencies.

Consorthood, as of the wife or mistress of this world, is not eligible by itself to set the tune for the other relationships. Mundane consort-hood is compelled to shrink, at least outwardly, into the strictly private and personal corner of the affairs of this world. It is not welcomed for influencing other activities in an explicit manner. It can act openly only within the limits of extreme privacy. It is regarded as a sign of abnormality to be influenced in the greater affairs of life by the advice of wife or mistress on the score of amorous relationship.

Consorthood is nevertheless recognised as imparting its deepest charm to life in a world in which it would not be worth living being devoid of this form of relationship. Every one in this world is, however, compelled to repress, more or less, the working of this admittedly

deepest principle of his individual nature on account of the opposition of the uncongenial environment in the shape of the defective natures of organs through which and the objects towards which it has to be exercised. But this cannot condemn the principle itself which is, as a matter of fact, the ruling force of life. It operates with no less of predominance, but with less weight of responsibility, by being driven underground by the blind opposition of an unsympathising environment and instrumentals.

This brings us to the point of the present discourse. Should we deliberately deny ourselves the benefit of the guidance of well-considered opinion in this most vital and important affair of life? But as a matter of fact almost all the great religious scrupulously avoid and forbid any examination of this all-important subject. The worshippers of Sree Sree Radha-Krishna are the only exception to this rule.

The worship of Sree Sree Radha-Krishna has been subject to much easily avoidable misunderstanding that has been bred by sheer ignorance and easily welcomed prejudices. The Personality of Sree Krishna, the Eternal Divine Lover of Sree Radhika, the premier spiritual mankind of the Realm of Braja which is the Eternal Abode of the Divine Pair as depicted in Srimad Bhagabat, has been supposed as an

unworthy' conception of the Absolute Personality, and even as historical survival of the myth of a national hero of the times of promiscuous sexuality of primitive barbarism.

Hostility to the Divinity of Sree Krishna is entertained on the ground that morality should constitute the kernel and pervading principle of religion. We should not, however, forget that this advertised morality is at best only a regulative and restrictive principle. We are so much wedded to the indispensable nature of this moral regulation, that it requires no small effort of the imagination on our part to admit that the moral intervention would be uncalled for and harmful but for the actually defective nature of our present environment and sense-organs. It would be irrational to seek to do away with moral regulation so long as we are compelled to remain in our present defective condition. But there must be surely a plane which is free from all defects, being the natural and eternal sphere of the activities of our unadulterated spiritual nature. The plane of the Divinity is superior to that of our unconditioned souls. There can be no necessity for any form of restrictive morality in the spiritual world where the soul is not subject to the limiting operation of his present material and mental adjuncts. "The stream of the ~~Biraja~~ encompassing this mundane

sphere effectively prevents the importation of any mundane defects into the Transcendental Realm. In the stream of the Biraja morality and immorality are alike washed off the spiritual form of the soul. It is the plane of the salutary sterilization of all mundane quality.

The moral principle pre-supposes the existence of a strong and spontaneous tendency to evil as being innate to human nature. The good in this world is in a state of perpetual conflict with dominating evil. Moral regulation thus becomes the indispensable and permanent outward expression of the suppressed good life.

On further analysis, however, we discover that the moral judgment can take its stand only on an attenuated form of the evil which it ostensibly seeks to eradicate. It does not advocate the acceptance of the substantive good. What it chooses to call goodness is only relatively and tentatively lesser evil. The substantive good has remained and will also ever remain an open issue, if we are content to be finally guided by a purely restrictive moral code. The above difficulty and insufficiency of the moral code are most clearly realised in practice by every sincere person. To tell the truth it can never be good in itself. Empiric morality, as synthesis, is a counsel of expediency for the establishment of a certain radically defective kind of social living. Does not the

existence of such positive regulation obstruct the practice of real goodness? There can be, must be, no moral regulation where there is real morality.

Compulsory morality implies the absence of the substantive principle of goodness. The goodness that is producible by the so-called moral regulation is not substantively different from wickedness.

It is necessary to fix our attention on this positive issue. Is the act of procreation of offspring good or evil? Is amour to be condemned or acclaimed? Can a questionable principle of mind regulation supply the answer to these real problems of life?

Amour is a hard fact of life. It is probably the controlling fact. Why should it be checked in its operation? Why should it be capable of doing harm? Or, should it be checked because of the inopportune character of our present organs and environment? Can a policy of repression of a really good principle be salutary in the long run? Is it not tantamount to refusal to think about the proper solution? Would it be honest or helpful, for humouring this criminal indolence, to gag those who put forward sound proposals for the real solution?

True, the religions have systematically avoided to think positively on this fundamental issue. They have prescribed only regulations of the present evil life engendered by the uncongenial nature

of the present environment and the defective character of our mind and body. This is not even a negative help, if it be the only provision. The disease is masked, but no effort is made for its cure. But disease cannot be healed by a policy that refuses on principle to contemplate the restoration of healthy activity.

The question thus resolves itself into the enquiry, 'How can the fullest or natural use of the amorous aptitude be secured?' Aesthetics do not provide the answer. Aesthetics cannot overlook nor heal the really unwholesome side of the mundane principle that is the only subject-matter of its examination. The ethical answer, which is more to the point in one respect, has already been considered and rejected.

Medical science, Biology and Eugenics confine themselves to the bodily consequence of the principle of amour and the reaction of these on the mind. They also cover much less ground than Ethics.

The positive answer of the whole issue, which is given only by Srimad Bhagabat, has been accepted and explained by Sree Krishna, Chaitanya. That answer elucidated by the Teachings of Sree Krishna Chaitanya is prevented from being misunderstood by His Own Illustrative Career.

Any person, who has taken the trouble of reading the accounts of the

Career of Sree Krishna Chaitanya penned by His associates and their spiritual successors, must be struck with the total absence of the erotic element in His Career. Sree Krishna Chaitanya never mixed with women on the footing of sexual intimacy. His conduct is disappointing to those who expect to find a rich harvest of erotic activities from the fact that He poses as the Teacher of the amorous service of Divinity by His Own Practice. The same characteristic trait is also noticeable in the careers of all *bona fide* followers of Sree Krishna Chaitanya.

Should we, therefore, suppose that Sree Krishna Chaitanya teaches us to renounce the sexual activity, the method that is recommended to, and professed to be practised by, the gnostic ascetics?

Sree Krishna Chaitanya categorically distinguishes the function of spiritual service or *bhakti* from *karma* (fruitive activity) and *jnana* (gnostic asceticism). He tells us that the methods of work and knowledge are the complementary aspects of the deceiving worldly function; that neither of them has anything to do with *bhakti* which is the proper function of the soul on his own transcendental plain. The conduct of a *bona fide* devotee has only external resemblance with those of *karmins* and *jnanins*. This outward resemblance is due to the fact that the spiritual

principle is distortedly reflected in the latter. When the spiritual activities of the unalloyed soul manifest themselves on the mundane plane, they also express themselves, for the same reason, to the mundane vision of conditioned souls, in the forms of the corresponding mundane activities.

Spiritual manifestation on the mundane plane does not involve the transformation of spiritual activities into mundane. Those activities retain their uncontaminated transcendental character even when they choose to appear to the view of the people of this world apparently in the identical forms of the events of this world. The impression, that is naturally received by the conditioned soul from the experience of such manifestation of spiritual events, does not appear as that of transcendence to the mundane aptitude of the person experiencing the same. That is to say it does not appear to him as different from ordinary mundane occurrences. But, even this direct testimony to the contrary notwithstanding, spiritual events ever remain what they are viz. transcendental and inaccessible to the eclipsed cognitive faculty of the conditioned state, even when they are enacted on this mundane plane in the view of the people, and do not seem to differ in their judgment in any way from ordinary mundane occurrences.

The correspondence between the two must be both possible and inevitable, if we bear in mind the fact that the Reality is necessarily One. The Transcendental Realm is the recognisable face of the Reality. The mundane realm is the same entity offering its deluding face to the unnatural approaches of perversely disposed souls. The mundane world is not unreal. The deluding power of the Reality has also got its own plane of activity. But the plane of activity of the deluding face of the Divine Power is different from the plane of operation of the enlightening face of the same. There is an inconceivable correspondence in expression between the two faces of Power which is one at bottom.

Therefore, when Divine Power really exposes the spiritual face of her activities to the view of spectators who happen to be under the power of the Deluding Energy, the latter receive the impression of the identity of such manifestation with their experience of the operations of the deluding face of Divine Power. The vision of mundane spectators is not relieved of its mundane quality by the actual but unenlightened vision, on their own plane, of revealed spiritual activity. They, indeed, witness the real spiritual activity but in an unnatural way by the operation of a specific aspect of Divine Spiritual Potency which does not admit any

perversely disposed spectators to the uneclipsed vision of the Truth.

In order to obtain the uneclipsed view of spiritual entities, when they choose to reveal themselves to the eclipsed vision of conditioned souls, appearing to the latter in the forms of the corresponding mundane occurrences but being nevertheless categorically different from the same, it becomes incumbent on the conditioned soul to seek the help of the only method viz. that of being restored to his unconditioned state by being relieved of his obstructive mundane aptitudes.

As soon as the rational hankering for the adoption of such course arises in the conditioned soul, he is disposed to avail of the offered help of the spiritual entities themselves for being enlightened regarding the method to be pursued for obtaining his liberation from the abject, insurmountable thralldom of the deluding face of power. It is possible for the conditioned soul to find the true course only by the further special mercy of those very transcendental entities who so causelessly present themselves to his eclipsed vision. They have the power of showing their spiritual forms to him in such way that it would leave no doubt in his mind about the reality of their transcendental nature. It is only by such mercy that the conditioned soul is enabled to avail himself of the help placed within his reach by

THE HARMONIST

the descent of spiritual entities to this mundane plane for the purpose of bringing about his deliverance.

Spiritual amour in the same way displays itself to the eclipsed view of mundane spectators in the form of mundane events. But such revelation should not be accepted by the mundane faculties for reasons that should be quite obvious even to the unenlightened judgment of conditioned souls. Sree Krishna revealed His Amorous Pastimes in the Cycle of the Dvāpārā Age to the eclipsed view of the people of this world. But that did not enable them to recognize His Divinity, due to their non-acceptance of the proper method of approaching them.

- The Personality of Sree Krishna Chaitanya is identical with and yet distinct from Sree Krishna. The Activities of Sree Krishna Chaitanya are, therefore, also identical with and yet distinct from the Amorous Pastimes of Sree Krishna. The Activities of Sree Krishna Chaitanya appear in the form that alone is capable of being received by the conditioned soul without any chance of muddling by his conditioned judgment.

- The Mercy of Sree Krishna Chaitanya and His followers is lavished on all mundane entities in such unstinted profusion that no one should have any chance of missing the knowledge of the descended transcendental entities from

whom the conditioned soul is to learn the method of his deliverance.

This Mercy expresses itself in the visible form as the Activities of Sree Krishna Chaitanya and His *bona fide* followers. They teach conditioned souls the complete service of the Divinity by displaying to the eclipsed vision of the latter their own transcendental activities identical with the amorous performances of the spiritual milkmaids of Braja. Those, therefore, who misunderstand the Doings of Sree Krishna Chaitanya and His associates, have to do so either through laziness, or by deliberate irrational hostility to the manifest Truth.

The perfect chant of the Name of Krishna is available to all souls, and it is identical with the amorous service of the spiritual milkmaids of Braja. This is the sum and substance of the Teaching of Sree Krishna Chaitanya. Conversely, those, who do not perform the congregational chant of the Name of Krishna in the manner that is free from offence, are not in a position to realise the nature of Divine Amour. Those, who miss such realisation, remain subject to the abject thralldom of mundane lust.

The epistemology, that helps us to realise the truth of the above conclusion is in conformity with the requirements of the quest of the Absolute as distinct from the pursuit of the deluding

knowledge of non-absolutes. In order to realise the nature of the spiritual function, it is only logical to use also spiritual means. The Descent of the Divinity and His eternal servitors provide us with the requisite spiritual means in the available form. Sree Krishna Caitanya teaches us how to avail of his help when it actually comes within our reach of its own accord.

The service that is offered to the Divinity and His servitors, when they have to be accessible to us on the mundane plane, is in no way different from what is offered by the fully liberated soul on the plane of transcendence. The function of the soul on the superior plane is distortedly reflected even in the mundane functions of the conditioned state. But until the constructive grossnesses of mundane corporality and mentality are eliminated, they continue to obstruct the functioning of the soul on his own proper plane. This elimination is effected by the Grace of Godhead when He appears on this lower plane, and is inclined to confer His service on the conditioned soul. Those, who are not allowed by Godhead to approach Him, cannot recognize Him even when they see Him. Nobody can see Him as He is, even when he exposes Himself to the view of mortal eyes. This apparently self-contradictory statement is explained by the fact that there is actual correspondence between the

formal aspect of mundane and spiritual experience. The conditioned soul also sees the Divinity as He is, but only when He chooses to remove the barrier from the path of his vision and also by simultaneously manifesting His Descent to the mundane plane, and not otherwise.

The conditioned soul fails to see the Divinity when He exposes Himself to his view if he chooses quite irrationally to suppose Godhead to be a mundane entity i.e. an object which is capable of being approached for the practice of any of the five forms of mundane relationship by his mundane senses. This mistake is inevitable under the circumstances, unless Godhead chooses to relieve the spectator of the fetters of his limited existence.

For the purpose of the deliverance of the conditioned soul it is not necessary for the Divinity to end the worldly sojourn of the latter. That would be opposed to the Purpose of Divine Descent. Just as Godhead becomes visible to the conditioned soul without being transformed into any object of this world, in an exactly similar way the conditioned soul is lifted to the plane of transcendence while continuing to appear as mundane to the external vision of mundane spectators.

One, who is enabled to have the real vision of the Divinity no longer

need not understand the transcendental nature of His service. He is in a position also to render such service by his spiritual senses. But his activities still continue to appear as mundane to ignorant observers. This mistake is, however, capable of being removed if such activities of the real devotee are observed by a person with humility and by no other method. It is for affording the conditioned souls of this world the chance of thus observing the activities of Himself and His devotees that the Supreme Lord chooses to manifest His Appearance in this world.

We should now be in a somewhat better position to understand how the chanting of the Name Krishna in the company of transcendental devotees is identical with the performance of the amorous service of the spiritual milkmaids of the Realm of Krishna. The amorous service becomes realisable as the transcendental word to the spiritual ear of the soul. There is no way of having access to the same as long as Krishna is not pleased to relieve us fully of the perverse inclinations of the conditioned state. But the chanting of the Holy Name without offence, that is in the company of self-realised souls and by the method followed by them, has power to destroy the effects of our past atheistical activities and to relieve us from reversion to the mundane plane by imparting to us

the positive eternal service of the Divinity, tentatively and symbolically during the mundane sojourn and, fully on the termination of the allotted span of our mundane life brought about by the Will of Krishna.

The objections of certain Indianists to the worship of Sree Radha-Krishna by the method of amorous love as practised by the spiritual milkmaids of Braja, will be found to be inapplicable if we seek to be enlightened about the actual meaning of the function by reverently listening to the account of the career of Sree Krishna Chaitanya from the holy lips of self-realised souls, without unduly relying on our mundane judgment which has no access to the plane of transcendence.

The unprejudiced study of the Career of Sree Krishna Chaitanya offers the required help in the fullest measure. The esoteric reason of this is that Sree Krishna Chaitanya is Sree Krishna Himself. The associates of Sree Krishna Chaitanya are the same as the spiritual milkmaids and other servitors of Sree Krishna in Braja. The Activities of Sree Krishna Chaitanya and His associates are also identical with and yet distinct from the Pastimes of Sree Krishna in Braja. They can show themselves to us if they choose to do so. They come down to this plane for the purpose of showing themselves to us in the only form that

ÆSTHETIC CULTURE.

is not capable of being misunderstood viz. as the activities of self-realised souls. The speciality of the Appearance of Sree Krishna Chaitanya consists in this that Divinity Himself and His associates take the initiative for disclosing themselves to us by enabling us to regard them from the point of view that is necessary for such realisation. The only thing needful, is merely to adjust ourselves to the requirements

brought home to us by such vision. Such adjustment is impossible under the guidance of deluded souls. The chance of self-deception is minimized if we avail ourselves of the interpretation of the career of Sree Krishna Chaitanya offered by the lives and writings of His associates and by those pure souls who faithfully live up to the Teaching handed down in their works for our eternal well-being.

Aesthetic Culture

THE proper cultivation of the sense of beauty that is latent in the soul is grossly neglected by the people of this world pre-occupied with the never-ceasing struggle for perpetuating their ugly animal existence. In the uncivilized state the simple needs of this unaesthetic life are easily procured, and man would seem to be in a better position to attend to the dictates of his suppressed aesthetic nature. But actual experience has shown that this hypothetical leisured savage is no more attentive to the principles of true beauty than toiling civilized humanity. That, however, is not the reason why the savage state appears to be loathsome to civilized man. In proportion as man

becomes civilized, he affects to have become aware of the grossly unaesthetic character of man in the state of his uncivilized nature. Mundane civilizations have taught man to hide those admitted deformities of his nature under the external thin coating of polish supplied by the fine arts, etiquettes and conventions of civilized society.

Civilized man is a more clever and more constructive opponent of true reformation. The fine arts derive their inspiration as well as their material from physical nature, the source of all ugliness. In the words of Shakespeare the only function of art is to hold up the mirror to physical nature. The attempt to exploit nature for one's

THE HARMONIST

gratification is not the only mundane aesthetic performance. The interest attaching to the attempt to reproduce nature by means of art is due to the fact that man is kept in countenance by the contrivance of the deluding potency offering him the chance of such fictitious performances for hiding his and her ugliness. The improvement of scientific knowledge becomes necessary for this purpose.

The art of reproducing nature possesses this fictitious aesthetic value also only so long as it is a strictly subordinate purpose. The sensuous mind is pleased by the contemplation of nature by the law of association, the process being connected with our bodily needs. The mind is thereby enabled to project itself into the more palpably ugly affairs of the body by proxy. This is done in different ways. In painting the process takes the shape of the skilful use of appropriate shading, grouping, expression and posture which impart to the pictorial composition its value by suggesting further possibilities of sensuous gratification.

All realistic representation has to be enlivened by a subtle idealism referring to the body. The function of art has been supposed to co-exist in giving a local habitation and a name (referring to the connection of the idea with the body) to airy nothings, the possibility for such achievement being supposed to

be open only to the 'aesthetic' (or unaesthetic?) faculty of the 'designing' artist. This is 'the consecration and the poet's dream'. There are successful art critics who are able to analyse a good song into its gross motif and constituents. They are in the know. They can appreciate the performances of the artist by reducing them to the terms of the known 'commonplace' viz the gross animal needs of the body. The management of the stage, for instance, becomes an art in the hands of a person who knows how pleasant illusions and surprises can be produced by the manipulation of ordinary and familiar reactions of the light on the retina. The basis of art is experience of the physical body and capacity for acquiring such experience. There are persons who are devoid of the physical sense-apparatus for appreciating music. No amount of theoretical training can make up for the absence of this 'natural' basis of artistic temperament in their case.

The principle of the aesthetic quality in art is traceable to the possibility of providing indirect gratification for the body and mind by the resources of experience, by the manipulation of material objects in their relation to the physical body. The faculty that is able to discern what is likely to be generally pleasing for this purpose in a particular composition, is the artistic faculty. The creative side of this

faculty, expresses itself in different forms and in terms of different materials. But art ultimately appeals to the senses and to the mind which is the king (as well as slave) over the senses. If the object be to please the eye, colour is used as the material, and the resulting composition is variously designated as painting, decoration etc.

Proportion, symmetry, due assertion, etc., are not themselves also imponderable and unanalysable principles. They appear to be so only at first sight and by a kind of illusion due to defects of the senses. The eye, ear and every sense-organ are capable of being imparted a fair measure of this improvised aesthetic capacity by careful drilling. The highest artistic capacity is supposed to be a gift of nature only by deference to an age-long superstition. But man hopes to be able to manufacture all the geniuses of the bygone times with the progress of scientific knowledge. Little children are actually imparted the outlook of all the great geniuses of the olden days in the kindergarten classes of modern infant schools.

The nation, which happens to possess the best country, the best libraries and laboratories, the best trained scholars, statesmen, etc., quickly outdistances the achievements of every other nation in the different fields of human endeavour, including the aesthetic.

Every nation is also anxious not to be left behind in this race of civilization. The theory of the survival of the fittest in the struggle for existence is by no means the fiction that some of the philanthropists still affect to think it is.

The term 'commercialism' perhaps best expresses the typical method of the immediate modern Age. Everything is being rapidly and visibly commercialised. The nation, that possesses the strongest commercial organisations and capacity, is also the most successful in the struggle for all-round efficient international existence. Nothing, however, is so easy now-a-days as the manufacture of experts. And civilization is being made in its turn by the experts in the laboratories. Nothing that will sell can be made except with the help of the most up-to-date workshop. Nations judge one another's civilization by the respective sizes of the focal lengths of the biggest and smallest telescopes, and other scientific appliances in their possession. The mechanical help is all-important. The more one is able to spend on it, the greater is one's resulting efficiency, goodness, health, beauty, and what not?—in this purely commercial age. Good looks, good health, strength, a good voice, a charming landscape, every thing worth having, is prospected for being turned to its full commercial use.

But the formula 'struggle for existence' does not convey the whole reason

for commercialism. A man can live and survive on very little. I do not mean the plain living of today which has a very different meaning from the plain living of a century ago. The mischief is that even plain living is also rapidly acquiring the commercial sense. Living without the help of science is not now-a-days admitted to be plain living proper. Science has got hold of this matter as of every other affair of man. A person who aspires after plain living must not think of being less artificial than one who chooses to live high. There is the same worry, trouble, art and science in both. Nevertheless even artificial plain living is coming back to 'natural' plain living.

Beauty means what only the experts judge to be so. The advertised beauties accordingly find it increasingly difficult to live up to the scrutiny of their judges. The help of science and art has to be availed by every woman who seriously wants to pass for an up-to-date beauty. Even the effusions of poets receive the most careful scientific preparation for the same reason. Such is the Age. Such is its craze for improvised uniformity (?) of perfection in every matter.

That which cannot be retained, that which is bound to grow stale, which is to be liked by persons who seek the gratification of their senses, which is made up of ugly constituents, is proclaimed as the goal of the science and

art of aesthetics. What is natural is not regarded as beautiful, on principle. The unscientific is ugly. That which is natural and beautiful is pronounced abnormal and ugly unless it is endorsed by the voice of the expert.

But the physical body and mind are changeable and perishable. It is futile to set the standard of beauty for all time by reference to them. There is undoubtedly the shadow of the true principle of beauty, pervading these aesthetic attempts of this world. But the shadow also serves to remind those, who are in real earnest in quest of beauty, that the substantive principle is not to be found in the natural state in any products of this world, nor can it be found by our present defective sense-organs.

There cannot be well imagined a greater shock to the sense of beauty than the attempt to deck a corpse. The endeavour to decorate the things of this world by means of our mundane resources, is very similar to the attempt to beautify a dead body. The result is a foregone conclusion. Our aesthetic favourite of this moment are discarded at the next in favour of others who also are replaced by others in their turn. The king who lives in the most costly style has no more liking for the showy splendours of his royal state, when they are not renewed, than the pauper has for his old tattered rags. Familiarity breeds contempt for all things of this

world on account of their inherent ugliness which is found out on actual contact.

Poets and painters rely upon the equally futile resources of their limited imagination for masking the inherent ugliness of the conditions of mundane existence. Such imagining is not intended to lead us to the reality. Goldsmith truly hit the function of the worldly poet and artist when he declared that their wisdom consisted in innocently amusing the imagination in this dream of life. The imagination does not want anything that is not new and also not to its liking, and its liking is ever directed downwards to its kindred point of the flesh, or the corpse. It is not possible even for the imagination to deceive itself regarding the naturally loathsome character of the dead body, the ultimate source of its inspiration. The imagination of man is no more competent judge of his real aesthetic needs than his scientific acumen. Both are directed to mundane objectives which are essentially ugly and unwholesome.

There can be no abiding value in poetry unless both poet and his surroundings are radically changed into entities that do not irresistibly and unaesthetically drag us down to the most rotten things of this world. It is no true poetry that seeks to disguise this fact by the external embellishments

of rhythm and vocabulary. Such ingenuity can only amuse those to whom it is a novelty, and can do so only till the trick does not grow stale. It is the logical nemesis of this state of things that commerce is rapidly getting hold of every department of this make-believe aesthetics. The tailor is making man, because strangely enough man wants to be made by him in seeming despair of any better alternative.

This craze for the gaudy baubles and trinkets of this world is responsible for the repugnance that is exhibited by the materialistic thinkers to any serious consideration of the Real Centre of the principle that is distortedly reflected in the aesthetic enterprises of this mundane world. The attitude to condemn spiritual aesthetics without a hearing by infatuated reliance on its unwholesome counterfeit, perpetuates our degrading thralldom to the latter. All the so-called wealth of mundane fine arts makes their appeal to the sensuous nature of man and prompts ultimately to animality of the gross and subtle varieties. The finest songs of this world, says Shelley, are those that tell of saddest thoughts, pointing to the hollowness of the sensuous. But this consolation is only a passing ray. As a matter of fact the song, that does not portray new vanities stirs no emotion.

(To be continued.)

Sree Ramanuja

SREE Ramanuja was born in Sriperambudur, a village nearly 26 miles west of the town of Madras, in 939 Sakabda, answering to 1017 of the Christian Era. His father Keshabacharyya was a descendant of Harit, the famous compiler of a "Code of Laws", and his mother was the eldest sister of Sree Yamunacharyya's disciple Sree Shalappurna. Noticing the remarkable resemblances of his son with the younger brother of Sree Ramachandra, Shalappurna named his 'Lakshmana'. Even when a child, Lakshmana's keen intellect, superhuman genius and reverence towards the devotees of the Supreme Lord attracted the attention of all.

At the entreaty of his father, Lakshmana married at the age of 16 years. When Keshabdikshit died, Lakshmana removed to Kanchi. Here he began to study Vedanta under Yadavacharyya, a professor of the impersonalist school. One day his feelings were greatly hurt by his teacher's indecent explanation of the word "Kapyasham. From that time he made it his mission to expose the manifold mistakes of the monistic expositions of the Vedanta. Yadavacharyya plotted to kill this Gurudev pupil who was in every case miraculously saved by Sree Narayan Himself.

Sree Yamunacharyya knew that Lakshmana would in the future become the protector and guide of the theistic community. Lakshmana one day chanced to hear the Stotraratna composed by Yamunacharyya being recited by Purnacharyya. This made him desirous of having a sight of the holy saint. Lakshmana set out for Srirangakshetra in the company of Purnacharyya, but on the way learnt of the disappearance of Yamunacharyya. On making their way to the holy body of Yamunacharya, they found three of his fingers were still bent as if in the act of holding something. From this Lakshmana understood that three cherished desires of the Acharyya were still unfulfilled. Lakshmana made enquires and came to learn about the unfulfilled wishes of Sree Yamunacharyya. He immediately pledged himself to these three vows before all present, and no sooner did he do so than three bent fingers of the Acharyya straightened themselves. Lakshmana vowed that (1) "Being himself established in the holy principles of Vaishnavism, he must allow all souls to receive the fivefold purifications, make them conversant with the line of Dravida-preceptors and teach them the religion of Submission". (2) That he must compose a commentary on the Vedantasutras and (3)

compile an encyclopaedia based on the work of Parasara on 'Isvara (God) and jivas (infinitesimal absolutes)'. .

Lakshmana thereupon went through the fivefold process of purification being initiated by Maha-purna or Sree Purnachaya. From this time Master and disciple lived at Kanchipur with their families. Lakshmana's wife was a monotheist. One day while the wives of Lakshmana and Mahapurna were taking water from a well, a drop of the water from the dripping rope of Mahapurna's wife fell into the pitcher of the wife of Lakshmana. This very much angered Lakshmana's wife who spoke harsh words against the wife of Mahapurna. When Lakshmana came home and learnt of the incident, he at once resolved to give up the company of his wife who had no respect for the Guru and the Vaishnava. Sending away his wife to her father's house and meditating on the holy feet of Sree Yamunacharya, Lakshmana renounced the world by accepting the discipline of tridandasanyasa. From henceforth he was known as Sree Ramanuja.

The fame of the great devotee Gosthipurna, who was a disciple of Sree Yamunacharyya, now reached the ears of Sree Ramanuja who made his way to him and begged to be favoured with his grace. Gosthipurna after refusing him 18 times, at last gave him the mantram (transcendental sound) with

its esoteric meaning, but forbade him to divulge the same to anybody. Ramanuja called all the villagers and gave out to them the mantram. When his Guru demanded to know the reason of his defiant act, Ramanuja replied, "If by suffering punishment in hell a large number of people are benefited, why should I desist from courting such punishment?" Gosthipurna to express his appreciation of the noble conduct of Ramanuja had his son Soumya-Narayan initiated by the latter. •

Envious of the great fame of Ramanuja as a Vaishnava preacher, the principal priest of the Temple of Sri Ranganath, at the instigation of some bad men, tried to poison Ramanuja, but Sri Ranganath frustrated all his attempts.

Sree Ramanuja now applied himself to writing his vowed commentary on the Vedanta-sutra on the lines of the older commentary of Bodhayan. He journeyed to Saradapeeth in Kashmere with his disciple Kuresh for procuring a copy of the work of Bodhayan. The monists who were in charge of the shrine had no mind to lend him the book, but Sarasawatidevi (the goddess of learning) brought the book to Sree Ramanuja during the night. Sree Ramanuja with Kuresh immediately left the place. They were pursued, overtaken on the way and the book was taken back from them by force. But Kuresh had got the contents of the book

by heart and could write out the whole of the work for the use of his Master. Sree Ramanuja named his commentary "Sri-Bhasya". He went to Saradapeeth a second time when he was awarded by the temple priests the formal title of "Bhasyakar" (the compiler of the commentary on the Vedanta). He also visited Benares and Puri and preached the doctrines and practice of the Pancharatra at those holy tirthas. After this he established the worship of the Ahoval-Nrisinha Temple in accordance with the rituals of the Pancharatra system. He also founded a Math (Monastery) here and made it the centre of his missionary propaganda. Men belonging to the lower castes became, by the grace of Sree Ramanujacharyya, holier than brahmins.

The Saiva king of Chola, Krimikantha, sent some of his officers to bring Sree Ramanuja to his court. Kuresh, anticipating danger, changed dress with his Guna and went with the

officers to the court of the Chola king. Kuresh tried to prove by his arguments that the doctrine held by King Krimikantha was wrong. For this offence his two eyes were mercilessly blinded by order of the king. Krimikantha was also attacked with a painful disease shortly after, which proved fatal.

Sree Ramanuja built a Temple and established a Math also at Yadabadri.

Sree Ramanujacharyya passed the last sixty years of his life at Srirangakshetra and preached Vaishnavism by his disciples all over the country. While the Acharyya was still living, his disciples instituted the worship of his Archa (marble image). Sree Ramanujacharyya shortly before his disappearance expressed his desire to enter into the eternal Leela of the Supreme Lord, and after entrusting the various duties of preaching to his disciples, left this world for Vaikuntha at noon on Saturday, Sukla Dasami Tithi of Magh, 1059 Sakabda (1137 A. D.).

Religious Discourse

HIS Divine Grace :—We live in this world. We have got our external thoughts and ideas. These ideas and thoughts always misguide us. We must not rely upon them. They are always ready to offer their services to us. But instead of taking their services all of us should direct our services to the Absolute, the purest form of our services to the Absolute is known as love.

All inanimate objects of this world captivate our senses. We are always troubled by different sources, but we require to be free from this undesirable situation. We are misled to believe that the gratification of our senses will give us temporary relief. Inanimate objects are found to give us our gratification of senses, but if we are duped thereby, we are undone.

We are vested with intelligence and with its help we should compare the desirability of them. Here all truths are apparent, but not real, and not to be presumed to continue for a long time. They are liable to change. Therefore, the nature of the Absolute should be studied. We should always prove our aptitude to serve Him. But service cannot be rendered to an unknown object. We are put into a chamber where our resources are very scanty. We must regulate all for His services.

We should not purloin anything from all that are His due. As eternal servants we should offer our all to the Eternal Absolute.

We are part and parcel of the Absolute and as such we should offer our quota to Him. We are always hawking for things for our own use; but we cannot understand that they are mere traps to put us into difficulties and miseries. To avoid these traps, we require to offer our services to the Absolute. If we require something from this world, that would go against our real interest and we will be showing our partial face. But, instead of that, we should secure a loving tendency for Him. Nothing but the Absolute should be served. We must seek after such objects that are truly inclined to offer services to Him. To meet this end, we are to come into contact with the sadhus who have no other functions but to serve the Absolute. With the association of the sadhus, we can make progress in the spiritual world. Many are to be found, who may pose themselves as our friends, but they are mere summer friends. At all costs, we should secure such associations.

All these will be an easy matter, if mind is to be regulated. Mind always tries to lord it over them. If the mind

can be regulated to serve the Absolute, then everything will be all right; otherwise they will tantalize us. Altruistic ideas should have another turn to the Absolute, instead of supplying us our needs. Indian philosophy tends to teach altruism. The karmins are all beggars; they require elevation. Altruistic activities are confined to the elevationists. They come to satisfy our senses only. We are often mistaken by the duping face of things. If we want to be saved from these, we should simply surrender completely to the Absolute, relying fully that He will look after us. He is neither an inanimate nor a finite object. Therefore, He will show mercy to us.

This mercy is to be found in the association of the true seekers of the Truth viz. the *sadhus* or bonafide devotees, who have got the Absolute in their clutch. All intelligence is to be found in them, though they do not pose as such.

We have some business with Krishna. We need not think that He is known to us. Our activities should tend to Him. So we find that "ananya bhakti" is essentially necessary i. e. everything should be done in His favour and that we should not have any contradictory ideas about Him. We have got some apprehension of wrong things; but that is a detriment to that great cause. When "ananya bhakti" is required, altruism should be satisfied. We should

not reserve anything for our gratification. All our intellectualism should tend for Him. Our cognitional activities should not be lent in any other way. We should not be losing ourselves, but we should be free from all wrong and foreign materials.

We are the fragmentary parts of the Absolute and as such we require perfect dove-tailing with Him. So *karma* and *jnana* should not eclipse us as to what we are. We should not have any other wrong desires. We should clear ourselves from all these and should be unmindful of them. All our endeavours should be directed in His favour. Definition of devotion is given as follows:—

Anyabhilasitasunyam jnanakarmadyanavritam
Anukulyena Krishnanushilanam
bhaktiruttama.

We are to associate with those who are the wholesale seekers of the Truth. We should make it a point to learn Who Krishna is, do everything in His favour, associate with those inclined in their loving activities to Him only. We are meant for Him and need not go astray. Our occupations should be meant for Him only. Then surely we will have the association of persons who are *sadhus*. We must not misunderstand things. We need not be miscarried by the thought that mere counting the Names, neglecting all other activi-

ties (i. e. service), will give us more facilities towards His service. Seeming appearances need not lead us to a wrong way. There are people who, neglecting all other kinds of services, are busy with counting the Names only. Our chanting should be directed along with the true devotees.

We are Absolute infinitesimals. Bhakti can be obtained by the association of those who have no other trend than the Absolute. The *karma-kandis* do things for their own gratification and not for that of Krishna. Indolency is not meant for our devotional purposes. Idle fellows think that they will merge themselves. This difference should not be allowed. But we should be energetic to serve Krishna. "Ananya bhakti" is the only thing needed. We need not cripple Krishna or have a wrong idea about Him. The principal thing is that we are meant for Krishna. A partial view about Krishna will lead us to wrong ideas. We should have a clear idea about Krishna and should not have any other temperament to serve Him. A historical or an imaginative Krishna should not be the Object of service. Such a Krishna may be an object of secular interest and as such can be lorded over. But Krishna, as He is, should be humbly approached. He is "Akhilarasamitamurti." 'Rasa' is the most desired object. We cannot give any English equivalent for the word

rasa. *Rasa* is something to be tasted.

We are hankering after beautiful predilections. By Vishnu we mean Narayana, but He falls short of Krishna in Whom all the *rasas* are to be found. We should know who Hari or Krishna is. Hari is He Who steals away our all. Half-hearted persons cannot approach Him. If we want to get rid of the clutches of *Māya* and to receive the grace of Krishna, we must give our all to Him. Otherwise if we only give a fraction of our all, He will not accept the same.

It is useless to carry this weight of a body unless it is used for the service of Krishna. We are, first of all, to know Him and then to engage our attention and activities to Him without any interruption from any other quarters. We can have everything from Him in whom all the *rasas* are fully to be found. He is the emporium of everything—all good and bad everything comes from Him. Some prove to be undesirable or unpleasant to us, because we have a different angle of vision. All unethical principles should be rejected in our present state. All imperfections are attached with our angularities. Ethical injunctions are necessary for us. We need not be too much selfish to others, nor be troubling others. Our full submission to Krishna will give us all sorts of facilities. We should have sufficient strength to meet persons captivated with wrong ideas.

Bhoga-O-Puja

(*Enjoyment and worship*)

In relation to worlds seen and unseen, two things can be affirmed to exist viz. (1) the source or creator and (2) the creation. All that we can see, understand, feel, hear, smell, touch by our organs of sense during the conditioned state are creations although some may appear to stand on the footing of a creator; as for example parents stand as the creators of sons, people doing various works claim to be the creators of those works, etc. But *Brahma* himself is after all a created being in the hands of Lord Sree Krishna, the sole Source-creator of all seen and unseen universes. In a word, all that are liable to perish or to be snatched by time (*Mahakal*) are reckoned as the creation.

Lord Sree Krishna, through one of His most powerful incarnations called *Mahakal*, is controlling all mundane universes such as *Bhooh*, *Bhubah*, *Swah*, *Satya*, *Jana*, *Tapa*, *Maha*, and *Tal*, *Atal*, *Tatatal*, *Sutal*, *Beetal*, *Patal*, *Rasatal*. All these universes are moved by *Mahakal* and maintained by *Maya* or the *Chhaya-Sakti* of Lord Krishna, and, at the end, the created beings under control of *Mahakal* and *Maya* go to the abode of *Yama* or the

second god of death. Sree Krishna, with the help of another powerful agent called *Nityakal*, exists without a rival in *Vaikuuntha* and *Golokadhama*, the Eternal Region of the Absolute and His Associates. There Lord Sree Krishna has every right over His Associates who are from time to time sent at His will, to the mundane world for delivering and making the conditioned souls understand their actual position.

As Krishna is the Supreme Absolute and Ever-existing Object in all the Universes, both before and after and during the existence of creation, every thing should go to Him as an offering to His Lotus Feet. This is in general term called *Puja* or worship. But base imitations have defiled this system and we should try to understand their real nature. Among created beings, God has given some of them power over others that have less power or apparently no power such as various foods, fruits, flowers, water, and such other goods worthy of being offered to the Feet of the Supreme Lord Sree Krishna. Those who engage others in worshipping are called *Pujakas* or worshippers, and those who are used

as oblations or offerings are called *pūjapakaranas*. All these are in their real form creation, or the object of *Bhoga* to the Supreme Lord. People in the guise of *pūjaka*s or rather unfortunately posing themselves as the *Pūjya* or the *Soil-reo-creator*, collects various *pūjapakaranas* and feed upon them without carrying them to the Supreme Lord. In this world and even in *Bhūrah* and *Svar* we hear of many examples of such *bhogees* or *pseudo-pūjaka*s. They are always trying like *Rama*, *Ravana*, *Hirannya-Kassī*, *Anta-bakra*, *Sisupal*, *Mahiravana*, *surpanakha* and many others to get the nice and valuable good things for the gratification of their organs of sense. The descendants of these rivals

of the Absolute Lord, forgetful of the real aims of life, roam from world to world, suffering chastisement from *Mahakal*, *Maya* and *Yama* and crying with 'indescribable agony' from their perpetual residence in the *Kouraba* Hell. Created beings have really no right to encroach upon anything without dedicating that to the Absolute Lord *Sree Krishna* through the Real *Paramarthic* or the Spiritual Guide, *Sree Gurudeva*. Dedicate everything in the above manner to Him and get the remains of His dishes as His favour for yourself, and that will be your *PUJA*, but if instead of doing that you take a pie-worth of goods for yourself without dedicating, that would be your *BHOGA* or enjoyment in the wrong way:

Round the Gaudiya Maths

Tridandiswami Srimad Bhakti Vilas Govastinemi Maharaj ;

Swamiji is propagating the tenets of *Sriman Mahāprabhu* in Behar. He arrived at Dehri. Seth Ram Krishna Dalmia, Proprietor of Dehri Sugar Mills, accommodated Swamiji and listened to the reading of *Srimad Bhagabat* with great interest. He made a gift of a garden and a house near Dinapur Cantonment towards *Sree*

Gaudiya Math. Swamiji left for Jamshedpur and arrived there on December 8.

Sree Gaudiya Math, Madras :

On December 3, a meeting was held at the Ramanujia Math by Jagannath-Bhakta-Sabha and the preachers of the *Gaudiya Math* were invited. Sripad Satyavastabyadas Brajabasi delivered a lecture in English. Dr. Madhusudar Rao, Bhaktimartanda spoke in Tamil

about the missionary work of Gaudiya Math and activities of its President-Acharya.

On December 5, Pandit Seshagiri Rao, Mr. T. N. Raghavendra Rao, Advocate and Prof. Subbchar came to visit the Math. They were pleased to hear discourses about the Life and Teachings of Sriman Mahaprabhu.

On December 10, the preachers of the Math had been to the house of Mr. Arunta Pai at his request. A lecture was delivered in English. Many educated ladies and gentlemen attended and appreciated the lecture.

On December 11, the fifth weekly sitting of Bhagabat class of the Math was held at "Palani Vilas" in Mylapur.

Sree Ramananda Gaudiya Math, Kovur :

Sripad Narottamananda Brahmachari, a preacher of the Mission read and explained Srimad Bhagabat at the house of Mr. Bankaji Rao, zeminder of Kovur. Many respectable gentlemen attended. On the following day Mr. M. B. Subbharao invited Brahmachariji at his house. On November 26, he explained Srimad Bhagabat at the residence of Mr. B. Bankauna Garu. At the house of Mr. I. V. Sayana Pantalu Garu, he explained Srimad Bhagabat in English on November 27 and on November

28 at the home of Mr. Subbaora Garu. The Math is gaining popularity in the locality and many respectable gentlemen are coming in close touch with the inmates of the Math.

On November 30, a party of preachers had been to Dhabaleswaram. On December 1, Sripad Narottamananda Brahmachari spoke on Gita. On December 2, he delivered a lecture on the Divine Message of Sri Chaitanya. On December 6, Sripad Ram Govinda Dasadhikari explained Sri Chaitanya charitamrita in Telegu.

**Tridandiswami Srimad Bhakti Rakshak
Sridhar Maharaj ;**

On December 4 and 5, Swamiji delivered lectures at the local Hari Sabha on the prime cause of the advent of Srimad Bhagabat. Many respectable gentlemen were present.

Burma:

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj with a party of Brahmacharins is carrying on propaganda work in various parts of the province. He arrived at Mytkyina where he was very warmly received by the people of the place. Mr. A. K. Das, Retired Engineer arranged for expounding of Srimad Bhagabat at his house for about a week from November 30.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Ra. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Vaisnavism : Real & Apparent 0-4-0
5. What Gaudiya Math is doing ? 0-1-0
6. The Bhagabat : Its Philosophy, Ethics and theology—By Thakur Bhakti-Vinode 0-4-0
7. The Erotic Principle and Un-alloyed Devotion—By Prof. N. K. Sanyal M. A. 0-4-0
8. Rai Ramananda 0-8-0
9. Shree Brahma Samhita (Fifth Chapter) 2-8-0
10. Relative Worlds 0-6-0
11. A Few words on Vedanta 0-8-0

SANSKRIT WORKS IN BENGALI CHARACTER

12. Bhakti Rasamrita Sindhu 0-8-0
13. Sri Harinamamrita Vyakaran 2-0-0
14. Padma Puran 6-0-0
15. Gaur Krishnodaya 0-12-0
16. Ishopanishad 0-4-0

TRANSLATIONS & COMMENTARIES

17. Bhagabat Geeta—Commentary by Baladev Vidyabhusan & Translation 3rd Edition 2-0-0
18. Bhagabat Geeta—Commentary by Visvanath Chakraverty & Translation 3rd Ed. 2-0-0
19. Bhajan Rahasya—Thakur Bhaktivinode 0-8-0
20. Bhakti Sandarbha—By Jiva Goswami with translation & explanatory notes in parts, Complete in six parts only Each part 1-0-0
21. Gaudiya Kanthahar—Compiled by Ateendriya Bhaktigunakar. A hand-book of shastric reference indispensable for every Gaudiya Vaishnav with Bengali Translation 2-0-0
22. Sadhan-Path, Sikshastak & Upadeshamrita. with gloss & Commentaries 0-8-0
23. Tattva Sutra—By Thakur Bhakti-vinode with Sanskrit and Bengali explanation 0-4-0
24. Sree Chaitanya Chandramrita 1-0-0
25. Sadachar Smriti—By Sree Madhvacharya with Bengali Translation 0-1-0
26. Sreemad Bhagabat—with prose order, Bengali translation, explanatory notes and commentaries etc. up to 10 Shandas 28-0-0
- 26 (a) Do. Canto XI. per piece 0-7-0
27. Yukti Mallika : Guna Saurabha—By Vadiraj Swami with translation 2-0-0
28. Mani Manjari 0-4-0
29. Vedanta Tatwasar 0-8-0
30. Siddhanta Darpan 0-2-0
31. Tatwa Muktabali 0-4-0

BENGALI WORKS.

32. Navadwip Pramana Khanda 0-3-0
33. Nabadwip Dham Granthamala 0-12-0
34. Navadwip-Shataka—Translation 0-1-0
35. Navadwip Dhama Mahatmya 0-8-0
36. Navadwip Parikrama & Bhakti Ratnakar—By Narahari Chakraverty 0-2-0

37. Navadwip Bhavataranga 0-4-0
38. Gauda Mandal Parikrama Darpan 0-4-0
39. Sharanagati—9th Ed. 0-1-0
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CONTENTS

Subject	Page
1. Sex	193
2. Talk about the Absolute	199
3. Aesthetic Culture	206
4. Sree Kuresh	210
5. Round the Gaudiya Maths	214

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Sex

THE relationship between the sexes cannot be placed on a satisfactory basis without reference to the Absolute.

The modern woman in Europe and America is anxious to have full liberty of action limited only by the conditions of mundane existence. This necessity for adaptation to the mundane environment is a very large reservation on individual liberty and perhaps exercises the decisive influence on the aspirations and modes of activity of every mortal, including women. This necessity is the real bondage of both man and woman.

The modern woman is seeking above all things economic equality with man by enlarging the scope of her occupations.

There is no field of human labour into which she is not entering on a footing of equal partnership with men. There may even come a day, perhaps very much sooner than many people imagine when woman workers will be preferred to men in most branches of human industry, thus reversing the past arrangement.

Under the circumstances will it not be regarded as an extinguisher of the cherished hopes of the fair sex to advance the view that the sexes should be segregated from each other, which clearly requires also demarcation of the respective spheres of activity of the sexes ?

Shree Krishna Chaitanya condemns all association between the sexes for carnality in the most unsparing terms. Is this Teaching of the Shastras to be regarded as obsolete and oriental in view of the immemorial practice of Western countries as well as the most modern tendencies all over the world that are rapidly sweeping away all barriers to unreserved association of the sexes? If women take over the work that is being performed by men all over the world, will not such change obliterate the last obstacles in the way of the fellowship of the sexes on a footing of perfect equality?

Will it also lead to sexual intemperance and moral and eugenic disasters? This is not regarded as likely by those who believe in the natural goodness of the white races, who are the pattern of modern humanity, and the proved sobering effects of individual liberty in the case of white men. It is the basic maxim of modern radicalism that the more complete the responsibility that is thrown upon the shoulders of a human being, the lesser the chance of his or her physical or mental degradation. Liberty is supposed by the moderns to be the panacea for all the ills that the flesh is heir to.

The tendency towards full liberty is very clearly illustrated by the modern attitude towards the institution of marriage. Modern women and men

are developing an increasing repugnance for the obligations of the married state. Free sexual intercourse at the option of the parties is on the point of scoring an unqualified victory over the old superstition (?) of the inviolability of the marriage vow.

Both man and woman are now-a-days claiming perfect freedom of sexual relationship. This is necessary if both sexes are to have equal liberty of action. It does not follow that such liberty will be necessarily abused. The modern expectation is that it will make the conditions of sexual relationship better and more reasonable. Such being the modern ideal, is not the teaching of the Supreme Lord contrary to the best hopes of the race?

The question from the worldly point of view hinges on the actual mundane result of sex liberty. Shree Krishna Chaitanya is against sexual intercourse between man and woman who are not husband and wife. He is against man and woman, who are not husband and wife, meeting by themselves in privacy. He cites with approval the text of the Shastras that it is not possible even for the wise to stand against the seductions of the flesh.

There is a radical school of thought in favour of admitting the practice of carnality as a matter of right and source of well-being. They hope that licensed carnality can alone effectively

curb sexual excess. This view is not endorsed by Sree Krishna Chaitanya Who declares that the carnal propensity increases by sexual freedom.

If the carnal desire is increased, it is bound to react fatally on one's bodily and mental health. Neither the religionist nor the atheist can contemplate such consequences with satisfaction. The problem thus resolves itself into one for the ascertainment of the physical, mental and spiritual results of the free pursuit of sexual intercourse.

If it be urged that the regulation of sexual intercourse need have nothing to do with religion but should be left entirely to the scientists who are to prescribe the right mode of conduct in this as in every other affair of human life, such objection cuts at the root of all religious practices, and on the satisfactory answer to the whole question depends the rational case for the maintenance of the religious sanction in any affair of this life.

Sree Krishna Chaitanya expresses Himself very clearly on the subject before us. He does not rest the quest on the likelihood of bodily and mental well-being being assured by sex-segregation. He takes His stand on the fact that the effect of the practice of carnality on the soul is always disastrous, no matter whether the body and mind be strengthened or debilitated.

The soul is not benefitted nor harmed by physical and mental well-being or the contrary. If a person is enabled to possess all the elements of bodily and mental well-being and carries on the struggle for mundane existence with full measure of success, the religious problem of human life still remains untouched.

The appetites of the body always make their tyrannical demands on the mind of man. It is necessary to eat in order to appease one's hunger. It is necessary to protect the body against innumerable forms of harm to which it is exposed at every moment from heat and cold. It is equally necessary to undergo much unpleasant and unedifying drudgery and every form of hardship in order to be able to procure the means of efficient livelihood. This unedifying struggle for comfortable existence is again depriving man of the opportunity for the enjoyment of the hard-won fruits of his labours.

It is impossible for a man to decide about the proper use of such scanty leisure as he is enabled to snatch from his hard toil. Strangely, enough it is no less the dilemma of the man of leisure born with silver spoons in his lips. The latter can also find nothing better or 'higher' to do, during his boundless leisure, than to betake himself voluntarily to those very forms of drudgery that are

imposed by the struggle for existence on the poor and the needy. Can there be a more telling exposure of the inner contradiction of human life, even of the most up-to-date modern Westerner?

Is there nothing worthier to strive after in human life than seeking to put off impoverishment, decay and death by a brief questionable interval of forced or elected toil?

This is the problem which is sought to be tackled by religion, and the scientific man has neither method nor inclination for its solution. But the question is always there. Why should a man or woman undergo increasing hardships for building up something which will not free him and her from those hardships?

Sex activity also loses all its attraction the moment it is made available. If it be necessary for man to be very unhappy in order to avoid being more unhappy, life should be hardly worth living.

The truth fortunately is that the whole course of life is not open to the view of mortals. Neither could mortals with their present senses understand the whole truth. We possess crippling and deluding senses. They prevent us from approaching the issue in its entirety. The value of sense-perception is slight and indirect, and lies in this that it makes us dimly aware that we deserve better than our present hard lot, and that it should be possible for us to view

things in their perfectly harmonious relationship to ourselves.

It may appear to be strange and self-contradictory that we should be so utterly ignorant of the nature of our own proper selves. We feel great and unrealised potentialities in us for good as well as for evil. We feel that we are groping in the dark, but yet with every hope of success for finding our lost way to the truth if we choose to exert ourselves.

We are not satisfied with the achievements of the labours of past generations in the matter of self-knowledge. We feel that our much vaunted advancement in scientific knowledge has not made any material difference between us and our less civilized ancestors in this respect. Such wisdom as we possess has been a source of further embarrassments that are threatening our very existence. Our inherited wisdom has proved to be more like the malevolent cunning of satan than the healing wisdom of beneficent Providence.

Why has this been so? Will it be wise to stick with a rigid orthodoxy to this tried course that has failed to enlighten the race regarding the reality through all these centuries of feverish and immoral doings for the attainment of material prosperity?

We feel that it is our paramount duty to work for the realisation of the

truth absolute in our present life. We are, therefore, compelled, by the force of logic, to put all the blame on the wrongness of the method as well as on the purpose by which past generations had been endeavouring to reach the truth. Their futility has always been denounced by the religionists. The by-gone generations had found, like ourselves, that all their energies barely sufficed for keeping the wolf from their doors. They were also viciously committed to a life of unremitting toil for warding off death and starvation. It was in course of this struggle, and for meeting the problems generated by it, that they built up the different branches of human knowledge. It has always been a fight against odds. But man's progress in such knowledge has not made him progress towards the solution of the enigmatical nature of his present existence. His life has continued to be as precarious and as unsatisfactory as ever.

Sree Krishna Chaitanya tells us not to drift with the current in such helpless fashion. He does not invite us to modify or get rid of our present environment. He teaches us to make use of the environment for the furtherance of our true and permanent interests by the realisation of the real function of our souls.

He enlightens us in regard to our real sex-responsibilities by exhorting

us to use our senses for consciously reciprocating with the senses of the Absolute, instead of being mastered by the mundane objects of enjoyment. We are told to offer our ears to the Transcendental Sound, identical with the Absolute, for being made to hear Him by His Aural and Vocal Initiative. Our organs of generation are also to be offered for being used by the Divine Sound for similar gratification of His Senses. The activity of offering our senses to be thus mastered and enjoyed will enable us to realise in the process our eternal relationship with the Absolute.

The sacrament of marriage consists in offering the activity of one's organ of generation for being made eligible for gratifying the Senses of the Divinity in obedience to the command of the Divine Sound Who is identical with the Absolute. This consecration is prevented if one's organ of generation is used for one's own gratification or for the gratification of the senses of non-absolute entities. By the culture of proper sexual conduct, enjoined by the Shastras on married couples, the gratification of the senses of the Absolute is effected. By the realisation of the fact that one's sexual activities are exercised for the gratification of the senses of the Absolute, the desire for self gratification automatically ceases to possess any charm. For this reason the

Brahmachari, that is one who serves the Absolute, naturally abstains from all sexual indulgence by the body or the mind.

The sexual urge finds its proper objective only on the attainment of the service of the Absolute. It cannot be satisfied by any manipulation of sexual activity for the gratification of one's senses. The moment the Divine Sound is heard, ever so imperfectly, He confers on the hearer the eligibility for serving the Divinity by all his spiritual senses on the transcendental plane of the unalloyed souls. The activities of the physical sense-organs thereafter cease to be performed on the physical and mental planes. This gives the requisite relief without depriving the corresponding spiritual organs the fullest scope for their activities on the highest plane of eternal existence.

The proposal to segregate the sexes is for eliminating the obstructing physical and mental, or mundane, sexual activity. The spiritual activity is denied by the active desire for the mundane.

The economic segregation of the sexes is necessary for the spiritual purpose. In the case of unredeemed souls external, that is to

say, physical and mental, association is alone possible in practice. When spiritual association becomes possible, mental and physical affinity automatically ceases to have any influence on the conduct of redeemed souls. It is this which makes all the difference between the conduct of self-realised souls and those who are subject to the appetites of the flesh.

As a matter of fact the advocates of full and equal liberty for woman seem to forget that this world and our sensuous affinities for the things of this world are not our permanent and real interests. Perfect freedom is possible and natural only on the attainment of the unalloyed function of the soul on the transcendental plane. The conditions, that are imposed on the freedom of our sensuous activity in this world, have their significance in supplying us with the incentive for reflecting on the purpose of such provision, instead of blaming the Providence and supposing Him to be non-existent. We should strive to break through the limitations of time and space, instead of quarrelling with one another for the purpose of perpetuating and aggravating the miseries of our state of bondage.

Talk about the Absolute

Editor's talk to Mr. William Henri John Vandor Stok of Batavia

(26-12-35 ; 4.30—6.30 P. M.)

IN India as in Europe we find people hold different views but all of them may be classed into three divisions. One class of people are seekers of fruits by their action. Another class wish to annihilate themselves. And the third class want, in their true selves as absolute infinitesimals, to be in touch with the Absolute Infinity rejecting all non-absolute features. We belong to the third party.

The seekers of fruits by their action are called *karmakandins* in the Sanskrit language. The Christian thought is included in *karmakanda*. In India we have also that sort of idea, that a person is to be judged by his action. He gets something in return as a reward of his pious deeds. Virtue and piety are the main principles that are wanted by such doers. Most of the people understand this view. That is what I do is either rewarded or reprimanded. We think that we should live a pious life in order that we may be rewarded in our next life with all sorts of enjoyments. We have got subtle bodies in which we are rewarded or punished. That body is not exactly similar to the ordinary gross body, the mortal coil which we see here. Egyptians thought that they should have one life and that

they should have no occasion of having future lives. But persons who subscribe to the theory of metempsychosis think that they will have future lives when they can make up for the nefarious acts done in their present lives or in their past lives and receive grace from the dispenser of justice. They are fruit-seekers. They went to gratify their senses.

There are persons who hanker after knowledge. They want to secure knowledge by the empiric method. They target annihilation to be their final goal. They think they should merge in the Integer—the Absolute, and that all the undesirable situations of this world will end by merging. In that case observer, observation and observed, these three situations are eliminated. When all the activities of the senses such as hearing, tasting, smelling, seeing and touching will cease, the observer, observation and the observed will mix up together and there will be no occasion of knowing, willing, or feeling. All volitional, cognitional and emotional activities will cease. These have given us a bitter experience ; and, so, according to the empiricists, we should try to make an end of them, that it would be better for us not to think of anything

which will reciprocate our senses. This idea is formulated by theorists like pantheists, agnostics and sceptics. These people think that they will be able to secure happiness by destroying themselves.

The third view is the theistic view. We believe that there is a Personality of Godhead and that we are persons. We require our troublous situations to stop and to get a peaceful position where we can freely move and have everything—whatever we are in need of and this has given a direction to the Absolute Who is represented as a Personality. In the Absolute Personality we find three features—that He is Ever-existent, He is ever full of knowledge and He is the Fountain-head of unceasing bliss. In Him there is no factor of time, no factor of ignorance or less knowledge. In Him there is no discrepancy, no defect, no inadequacy, nothing of the kind. In the conception of God, we find He is the Emporium of all bliss, all knowledge, and no acts ofnescience or ignorance are to be associated with Him, and we need not seek after any fruit for our purpose leaving Him aside. He need not give us anything. We are to serve Him as servitors, He being the only Lord. In this world we find that hundreds of absolute infinitesimals trouble themselves with the undesriable elements of these phenomena. If the undesriable elements are

simply driven out, eliminated, then a desirable position can be had. But in the conception of heaven, we find that it is meant for our purpose, to get our wishes for enjoyment fulfilled, for our enjoyment apart from the enjoyment of the Absolute. The enjoyment of the Absolute is full, whereas our enjoyment is liable to be involved in some troubles. All these miserable situations should be cleared out for the purpose of safety—for our peace. The eternal peace can only come if we are at all sanguine to engage ourselves in the service of the Lord, I mean, the Personality of Godhead. God has got spiritual eyes, spiritual ears, spiritual nose, spiritual tongue, spiritual skin and spiritual mind; not material things like us. Our senses are made up of material things and there is no such element in God. God is the Emporium of all desirable elements. He is found to be Eternally Existing, He is Full of Knowledge, He is Omniscient and He is All-blissful. He delegates His power to certain absolute infinitesimals, or, in other words, the absolute infinitesimals are endowed with such potencies which enable them to transact affairs with the Eternal Authority. Now we are placed in a region where all sorts of imperfections and undesirable situations are prominent, and we require that our bitter experience should devise some means to get rid of these unpleasant

situations, the painful situations must be kicked out from our activities. We should be prepared for the stage where we can realise our own real selves. We need not trouble ourselves here engaging ourselves in amusements and other things. We require that some prudent, preparatory measures should be adopted when we have got life, that we should have discretion to judge our desirabilities and have comparative study of the revealed scriptures that have come to us and can ameliorate our conditions and give up the passionate desires that are engrossing the people who are busy with annihilating themselves or busy with fruit-seeking purpose. The third party is known as devotees or *bhaktas* or who possess *bhakti* which is the vehicular agent to carry us to the Absolute. It will be the uniting tie between the Personality of the Lord and our personalities. Our persons should be united with the Personality of God, and that Personality of Godhead is purely spiritual and has no mundane reference. If we wish to know Him by any mundane reference that would be like trying to send rays from the retina to the sun. But we should receive rays from the emanating disc of the sun. So by the mercy of the Supreme Lord we will be able to know what He is, and after learning this, we will engage ourselves for His purpose. We will have nothing else

to do in this world. We have got the only purpose of associating ourselves with the Spirit, with the Over-soul. When we will leave this mortal coil, this tabernacle of flesh and bones, we will have some occupation at that time. We need not think that in the subtle bodies we will have some enjoyment. This enjoyment is temporary and in the long run becomes the cause of binding us with grosser coils. But if we have any mind to engage ourselves with the Eternity, with All-knowledge, with One Who is devoid of ignorance and Full of Incessant Bliss, we must be reciprocating with Him, we should be participating with the Absolute and not with the non-absolute features here. Our phenomenal existence is not all sympathetic to us. Our so-called relatives show that they are very kind to us, but in the end we find that they require to draw something from us. They are not actually kind to us. We should not be dissuaded by their influence. We should have a stern will to give up all our passionate enjoying habits, as well as the inclination for self-annihilation which the empiricists seek. The desire for annihilation as well as the tendency for enjoyment are to be sacrificed at the altar of devotion. We should be prudent and accept the ideas of the devotees and not the annihilating temperament of the agnostics nor the fruit-seeking

temperament of the ordinary people of the world. They do wrong things. They enjoy instead of serving, and we require that we should be set free from all these wrong ideas of the speculative people of the world. We have got the history of civilisation for the last ten thousand years, and we expect that the world will run for some ten thousand years or more when some trouble will arise and the human race will be destroyed by some influence which we cannot foretell now. So, the Absolute is to be enquired. What He is. Whether He is a human-being, or whether He belongs to the lower creation, or whether He is of stony character. Whether the Absolute is neuter—masculine or feminine. Let us be acquainting ourselves with all these ideas and thoughts—about the next world and the Absolute. Whether the region of the Absolute has all sorts of manifestive phases, whether these phases are agreeable and free from invasion of wrong thoughts. So, if we want to clear our wrong ideas and thoughts, we will have to surrender to the Absolute Infinity and then we shall be in touch with Him. We will have the opportunity of dovetailing ourselves with Him and no other ideas and thoughts can dissuade us from having a touch with the Absolute. If we can secure the tendency of love for the Absolute, we will be attracted by

Him. He Himself is Love. We have no loving tendency, whereas He is full of love. We should try to meet the merciful strain by which He wants to attract us to Him—to His region where there is no defect, no disagreeable feature, no ignorance and no undesirable situation. We should go back there. We need not carry our bones and flesh there. The proprietor of these bones and flesh is to go there, leaving here all these dirt for the enjoyment of jackals and dogs and those creatures of the lower creation who have no devotional motive at all, who do not want to come in touch with the Absolute Infinity. Most of the people of the globe are very busy with getting fruits, gratifying their senses by attending cinemas, driving motors, and they are quite diffident to serve those who can guide them to the Absolute region. All the undesirable situations which impede our course are to be eliminated. The enjoying and empirical activities are obstructing our ways and we should try to drive them off. We should want that we should be in touch only with the Absolute. As devotees, we are always in touch with Him and never dislocated from Him. We want to serve Him. We want to regain our position. We need not pass our time just as the ordinary people do. We should submit to the heaven-sent messenger and follow his dictations.

Our philosophies and empirical knowledge will be of no use to us. Our devotion should not be directed towards logs, horses, men and women and other objects of the phenomena. We need not serve such things. We should be determined to come in touch with the Absolute Who is very different from the non-absolute phenomena. Any person or thing that serves the Personality of God, we should be friendly with that. And if any person or thing proves hostile in the cause of His service, we should leave that off. We should not try to understand the spiritual plane from the material standpoint of view.

Q. What do you understand by spiritual land ? "

Ans. By Spiritual world we mean where we can have association with the spirit. The Absolute reserves the right of not being exposed to human senses. The human senses are all prisoners. They are all blind fellows. They cannot see Him. Rather they indulge in wrong ideas and give trouble to the people. The word "God" has been created by man. The direction is quite right, but what men produce in their factory is wrong. The people are engaged in non-absolute propaganda. This should cease.

Q. Those who work for the welfare of the people, are they not good ?

Ans. Some people try to be good

to enjoy a peaceful life. They are friendly to others to get their help in return.

Q. How we should know the will of God ?

Ans. We are absolute infinitesimals and He is Absolute Infinity. If we are sincere and submit to Him, we will come in touch with Him and know His will. There are self-sufficient people who think they can, by their empirical knowledge, know everything. But the Absolute cannot be known by our empirical knowledge. This attempt would be like sending rays from the retina to the sun to know what the sun is. We should have nothing to do with the agnostics and karmakandins of this world. They will try to dissuade us from having an aptitude for devotion. The devotees are the most intelligent people. We should await the day when the Merciful Lord will send his messenger to give us the civil death by which all connections with the worldly people cease. We shall then be able to live the life of a devotee. Our selection of friends should be among the devotees. The agnostics and karmakandins will only lead us to trouble. The devotees are the only prudent and judicious people. The path of devotion is the shortest and easiest way. It is better that whatever we have gathered in this world, we should leave aside. We

want to disown everything that are deemed to be quite suitable to persons who are busy with the mundane affairs. We should be "Trinadapi Sunicha", that is, consider ourselves less than the blade of a grass. We have now secured some non-absolute things which are quite inefficacious for our purpose. We should simply submit to the instructions of the devotees who are busy to come in touch with the Absolute.

Q. What do you think of the yogis ?

A. We do not subscribe to the principle of yoga. The yogis think that they should have something for their own. They have no eternal purpose. The Indian yogis think that when they come in touch with the Absolute, they will be restored to their position and they will have nothing to do later on. They simply want emancipation from all troubles. The yogi thinks that when his duties are finished he will be able to pass his time in indulgence. So indulgence is the careful object of a yogi. And for this they strive for emancipation from the bonds of karma. The devotees are first class yogis, but they care very little for emancipation. They do not require these things. A devotee would be more happy to abide by the decision of the Providence instead of throwing off the troublous situation he has been put into. The yogis are inclined to have their

passionate desires satisfied, they require peace for themselves. They do not want to engage themselves in the service of the Lord, but they try to get something for their own. If a yogi is at all successful in his endeavours to come in contact with the Absolute, He shows his stony aspect at that time. The yogis think that God should be represented as a neuter thing, that no idea of sexology should disturb their minds. The yogis want to reach kaivalya or "Iswar-sajujya" and "Brahma-sajujya". They want to be made God like the slave "Altamas" who usurped the throne of his master. These are wrong ideas. The yogis are never successful in their attempts and we should not adopt the principles of a yogi. In paradise all sorts of enjoyment are supplied. But who is the enjoyer ? He is a poor man who has got all sorts of bitter experience in this world.

It is better for us not to be agnostics, yogis, karmakandins and empiricists. Empiricists want to secure experience of the things of this world like a university man. The knowledge acquired by this method at the thirtieth year proves to be insufficient at the fiftieth year. And the knowledge acquired at the fiftieth year proves to be insufficient at the seventieth year.

The Supreme Lord disclosed before the people the true system of devotion. There was no party who could claim a

better system. The karmakandins and jnanins gave up their established ideas and thoughts, they all submitted to the true and loving wishes of the Supreme Authority Whom we want to seek. The Supreme Authority is to be served and not the things which are hostile to the Supreme Authority.

What should be Supreme Authority? What is He? Should the word "it" serve for targetting the Absolute? Or the predominating aspect as 'he', or the predominated aspect as "she" should be taken up? The followers of the Old Testament like that the principle of "it god" should be taken up, that God should be neutered and no personal forms should be attributed to Him,—in order to differentiate Him from the phenomenal existence. Some people say that if only the subjective aspect is ascribed to Godhead then the objective aspect of Godhead is neglected. So we require that Godhead should comprise both subjective and objective aspects. There must be some objects for the subject, otherwise the subjectivity cannot stand. When we talk of some relationship, the reciprocating portion should never be neglected. In theism we find that the predominating part should reciprocate with the predominated parts—these two parts should comprise the Whole Thing, otherwise the Plenary is divided into two, or is divided into three.

Here in this world we find the following relationships—between husband and wife, between master and servitor, between friend and friend and between children and parent. In the transcendental region the Supreme Lord is the only object of these relationships. He is the only Husband, the only Master, the only Friend and the only Child. There is also the neutral relationship with Godhead. So in all we find there are five kinds of relationships we can have with the Supreme Lord. In the New Testament God is described as God the Father, God the Son and God the Holy Ghost; but they neglect the five relationships mentioned above. Service of God in these five relationships has been given to mankind by Sree Krishna-Chaitanya. Service is the only function of the soul. We ignore the body when we are busy with the service of the Lord.

Q. Why do you require service?

Ans. We should have our engagement. "Aradhanam sarbesham Vishnoradhanam param"—of all the occupations the best occupation is to attend to the service of the Absolute. Man wants to lord it over the phenomena, but in the long run he becomes a slave of the phenomena. For instance, there are people who wish to enjoy smoking and intoxicating liquors, but ultimately they become slaves of those habits. We devotees do not want our

entities to be absorbed in the Integer—we want to adopt the process of devotion and have some permanent engagement. We should examine what we really are. Are we the external frame, the emporium of senses or the mind? If we analyse, we find that these are foreign elements incorporated into us. In order to get rid of all these dirts, the only course left to us is devotion which is service, service fully filtered and unalloyed.

Q. Do you know the Absolute gradually, or at once?

Ans. The knowledge of the Absolute can be had at once—there is no factor of time and space. If we are at all sanguine to know Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs; we think we are men and women. Instead of doing so, we require that

we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature. We require that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal condition is that we are absolute infinitesimals, and, as such, we should dovetail with the Absolute Infinity. The function between Him and us is love. He is the Lover. If He loves us, we will be taken back. If He has an apathetic tendency for us, we will be averse to Him, and will be undergoing 84 millions of births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and that all our engagements should be with Him, and not with anybody else.

Aesthetic Culture

The soul is proclaimed by the Shastras to be a transcendental entity who is located in a plane that is absolutely free from all mundane grossness and defect of any kind. The soul knows no want. The soul is full of everlasting joy. Even the sorrows of

the soul are only a more exquisite form of real joy. This conception is meant to point to a state of things that is exactly the opposite of what we experience in this world. The joys of this world are probably more deceptive than even its sorrows. But there is no

real depth, no substantive value either in the joys or in the sorrows of this life. The tragedy of these joys and sorrows consists in their being altogether shallow and wholly brittle. When a father sheds tears for his dead child, he mourns the loss of his own pleasure without caring to think about the fate of the child. Selfishness of the unlovable type has become ingrained in human nature. Our laughter and tears are alike deceitful. They are the reflexes of gain or loss of ephemeral, trivial, ugly sensuous pleasures. Bankrupt commercialism cannot provide the due incentive for the real function of the soul, the realisation of which can alone meet our proper requirements.

The Pastimes of Sree Krishna in Braja are condemned by a type of so-called moralists to whom they appear to resemble the uncovered sexual activities of the state of nature. There is nothing like moral restraints in Braja. There is not even the attitude that corresponds to such restraint. But the true explanation of this peculiarity that is offered by persons, whose immaculate souls have not to hide any inner dirt under the whitewash of the conventional morality of this world, can be perversely disbelieved only by those who have absolutely no taste for the reality.

The votaries of mundane aesthetics also object to the Pastimes of Braja

on the score of their ugly grossness. Besides there is always that revolting horror of one male person claiming to monopolize the enjoyment of all the adulterous females, both married and unmarried, of that strange realm. Is this not both wicked and dull?

It is undoubtedly horrible, if it is enacted on the mundane plane by mundane agents. No sane man requires to be informed of the grossness of such a picture. But why should the corresponding activity on the perfect plane of the reality be under the necessity of hiding itself after the best (?) customs of the most civilized society of this impure world? The Shastras do not tell us that the land of Braja is inhabited by men and women possessing bodies of flesh. Why should we, therefore, be anxious to subject the residents of Braja to restrictions that do not really improve the gross and unwholesome conditions of mundane existence?

If the soul is free from materiality, that is from unwholesome possibilities, why should his performances be not full of all-goodness, all-intellectuality, all-beauty? Why should we be thinking of our present wretched condition when we are asked to contemplate instead the occurrences on the eternal plane of the souls in his unalloyed state? Why should we be determined to drag the moral and immoral

filth of this unsatisfactory existence to the naturally pure atmosphere of the transcendental realm?

The reason for such perversity is that we are unpardonably vain of our earthly performances. By the cultivation of exclusive addiction to ignorance, malice and filthy living, through countless Ages, by means of every type of animal and vegetable body, we have developed a stubborn antipathy to Truth, Beauty and Goodness. We even consider it to be our highest duty to defend this monstrous ideal of human life, despite our long experience of its absolutely untrue, absolutely ugly and absolutely wicked character.

The historic sense is not a help on the path of spiritual endeavour. Rightly understood, history should impress upon man the essentially unwholesome and trivial nature of the worldly course. But it is unfortunately the cult of historicity to place the ugly events of this world in the seductive perspective of a corrupt imagination. If the spiritual values of the events, that are most loudly advertised by empiric history, be properly scrutinized, such examination at once reveals this misleading perspective of all secular history to persons who are not hopelessly addicted to an imaginary ideal of mundane existence.

It is not necessary for any branch of empiric knowledge to set itself in

deliberate opposition to the Absolute Truth. It is the only proper function of all branches of empiric study to serve the Absolute Truth, by their negative realisations. No branch of empiric study need arrogate to itself praise to which it has no claim. No branch of empiric study is undertaken for the search of the Absolute Truth. Empiric study is valuable as a codified record of our disappointing worldly experience. It cannot go beyond experience. It cannot properly perform even this modest task unless it is aware of its own limitations. The so-called achievements of the race in the political field, which constitute the most important department of historical investigations, are not achievements of the soul. They are the results of the pitiless operations of the deluding energy of Godhead for occupying the attention of man in the concerns of this world and thereby to force him to undervalue and postpone *sine die* the serious consideration of the supremely needful concerns of his soul. This aspect of the great events of the world should be represented in the proper manner for presenting secular history in its true perspective.

The false value, that has been set upon the history of the race by writers who happen to be utterly devoid of all spiritual taste, has degraded the outlook of man and made him long for those very things that are neither good

nor beautiful, nor lasting. A large body of literature, eulogising this undesirable standard of life, has been produced by the deluded mentality of man. This literature in its turn has set the standard for what should be regarded as good, beautiful and of permanent (?) value in the civilizations of the world. What a mountain of falsehoods has been laboriously piled up for preventing the view of the Truth.

Aesthetics is an important branch of mundane science, art and literature. It shares their quality in its preference of chaff to the goodly grain. The beauty of the body of flesh of man and animal is its ultimate source of inspiration (?) equally with the rest. In this respect, it goes hand in hand with secular poetry and painting. Those aspects of phenomenal Nature, that appeal to the senses of man, are regarded as *ipso facto* beautiful for their bearing upon his material senses.

Man is in love with certain aspects of the manifestations of colour, smell, sound, taste, touch and locomotion in Nature. He supposes by a kind of argument from design, that the world has been made for the gratification of his senses. He also supposes that his only legitimate function is to seek to augment and diversify the sensuous pleasures of life by compelling Nature to yield all her treasures for his enjoyment. It is also supposed that this

ideal of happiness is being realized, by man with the help of the different branches of the Arts and Sciences.

Any person, who questions the wisdom of following a course for the convenient reason that it happens to present itself when we choose to seek for it, is often hastily regarded as speculative and wanting in the practical sense. He is reminded of the achievements of modern civilization produced by the systematic pursuit of such method, and to compare the present state of the affairs of man all over the world with the past. Should one still persist in supposing that it is all misleading, useless and wicked?

Let us take the case of modern painting. The spirit of the Age is sought to be faithfully mirrored therein. What more can Art do for us? Should it not be the function of creative Art to try to invest our present life with imaginary charms for pandering to our sensuous satisfaction? If the painter gives us something, which does not point the way for the gratification of our aggravated appetite for earthly enjoyment, how should he be supposed to possess the true artistic insight? If he understands the needs of our natures, he should give us what we really want. It is not his business to give us what we should desire to have.

We are in earnest about the living present and want to enjoy this life as

fully as its brief span and questionable resources will permit. We want to do so by means of all our senses. We also want Art to help us in this matter. The senses stand in need of both gross and refined pleasures. Both varieties have to be supplied in abundance by the Arts and Sciences to meet this demand of our nature. The propriety of following this course is supposed to be self-evident. At any rate, no State or society would last for a day, if it chooses to follow a different path. Every existing institution is and must needs be a contrivance for increasing the scope of gratification of man's senses. The hope of man points to the prospect that Nature will be available

to be fully enjoyed by man by means of these institutions, at no distant date.

The gratification of the senses is the given legitimate purpose of life. The mind is led by the senses. The mind is set over the senses for serving them. The mind enables the sense to follow the path of their common interest. The mental function is fulfilled by serving the activities of the senses. The test of good painting for instance, should consist in this that it satisfies the senses directly or indirectly. If it fails to gratify the senses, the mind should at once busy itself for finding a way to pacify the offended sense. The senses dominate the whole scheme.

Sree Kuresh

Inseparably associated with the activities of Sree Ramanujacharya is the example of devotion displayed by his best disciple Sree Kuresh. Sree Kuresh was the owner of a place called Khr-agrahar, two miles west of Kanchipur in South India. He made his appearance in a wealthy Batsya brahmin family. He married an amiable and pious lady of the name of

Ondal. Kuresh made use of his wealth in showing hospitality to pilgrims and in other good ways. In his boyhood he had the good fortune of meeting Sree Lakshmandeshika (Sree Ramanujacharya) whom he accepted as the object of his firm devotion. When Sree Lakshmandeshika entered the monastic order, Kuresh and his wife became his disciples. Kuresh was an

erudite scholar and possessed a marvelous memory. He was blessed with noble birth, riches, profound scholarship and beauty which were helpful to his leading a devotional life.

Kuresh now considered that the best use of his wealth would be to spend the same in the service of the Lord and His devotees. With this view he went to Sri Rangam, where his Guru was staying, to offer his all at his feet.

At this time Sree Ramanujacharya was about to write his famous Sri Bhasya for which he was in need of the Bodhayan Britti, which, he came to know, was secretly preserved in Saradapitha in Kashmir. For securing this work he with his disciple Kuresh journeyed to Saradapitha. But the impersonalists, who were in charge of the pitha, fearing that their doctrine would be upset if the Bodhayan Britti became known, told him that the book had been destroyed by worms. On hearing this, Sree Ramanujacharya, who had gone through a three month's journey to reach Saradapitha, became very much distressed in his mind as unless he could secure the Bodhayan Britti, he would not be able to fulfil the wishes of Sri Yamunacharya by writing the Sri Bhasya. One day while he was lying in a sorrowful mood in the Saradapitha, Saradadevi (Sree Sarawati) came before him with the Bodhayan Britti in her hand and

directed him to leave the place immediately with the book. Sree Ramanujacharya then took formal leave of the scholars of Saradapitha to whom he told nothing about what had happened, and left the place with Kuresh.

A few days after their departure, those impersonalist scholars, on discovering that the Bodhayan Britti was missing from their library, became very much uneasy. A party of strong men from among them, after walking day and night for a month, came up with Sree Ramanujacharya and took back the book from them by force. Sree Ramanujacharya was troubled thinking that his long-cherished service to his Guru—the fulfilment of the wishes of Sree Yamunacharya—would remain unfinished. Kuresh now told the Master that during the journey he read the book every night and got the same by heart and that he would be able to write down the whole Bodhayan Britti from memory. The Bodhayan Britti was then written down for the use of Sree Ramanujacharya by Kuresh. Sree Ramanujacharya composed the Sri Bhasya which was written by Kuresh at his dictation.

At the time when the fame of Sree Ramanuja, the great Vaishnava Acharya, was spreading in all directions, the ruler of Chola named Krishnakantha who resided in Kanchipur, was trying to make everyone accept the cult of

Siva as the Supreme Lord. But the saintly Vaishnavas knew Siva to be the best beloved of the Supreme Lord Vishnu. Krimikantha thought that if he could convert Sree Ramanujacharya, all other persons would follow his example. So he sent some stalwart fellows forcibly to bring away Sree Ramanujacharya. These men came to Sree Ramanujacharya and insisted on his proceeding to Kanchipur without delay. Now Kuresh had been warned by reliable persons that Krimikantha had ordered Sree Ramanujacharya to be brought to Kanchipur with the intention of taking his life, because so long the great Acharya lived, Krimikantha would not be able to establish his wrong doctrine. Knowing that there was no other way of escape, Kuresh made this memorable request to the Guru,—"Divine Master! Your presence in this world is for the welfare of all because the service of your holy feet is the royal road to the Feet of the Supreme Lord. Therefore, be pleased to permit my unworthy self to proceed to the court of Krimikantha by the instant exchange of dress, so that I may be allowed to assume your red cloth and your triplestaff while you may betake yourself to Sri-Rangam without exposing your identity by wearing my white clothing." Sree Ramanujacharya, whose work was not yet finished, in order to give Kuresh a

chance of displaying his devotion to his Guru, consented to this proposal and, after exchanging his dress with him, left hurriedly for Sri-Rangam.

Kuresh, now dressed as a tridandi sannasi, was taken by the unsuspecting party to the court of Krimikantha who received him with a show of reverence and began to discourse on religion. He asked Kuresh, "What is the duty of man?" Kuresh, who was in the guise of Sree Ramanujacharya, replied "Not only for man, but for all entities from the highest to the lowest, the only duty is to serve the Supreme Lord Vishnu and the Vaishnavas". On hearing this Krimikantha became furious and said, "It is only weaklings and fools who worship Vishnu who in time is destroyed by the all-powerfull Time Siva. Please discuss with my pandits and be converted into a follower of Siva at once, otherwise you will not go unpunished." In the discussion that took place, all the pandits of the court of Krimikantha were defeated by Kuresh. At last Krimikantha lost all patience and said, "Truce to your wranglings. If you love your life then say 'there is no other greater than Siva.'" Kuresh replied fearlessly, "But there is drona." (The two words 'siva' and 'drona' are used as terms of measurement). Krimikantha now became mad with rage and ordered his officers to take out the eyes of Kuresh. The two eyes of Kuresh

were then mercilessly extracted by the cruel officers of Krimikantha. Kuresh, meditating on the lotus feet of the Guru, bore this hellish torture with patience. He reflected on the shloka of the Bhagabat which says that one should consider all sufferings due to past deeds as the mercy of the Lord (Tattenukāmpam). His love for the service of Sree Guru and the Vaishnavas waxed stronger and he addressed the servants of Krimikantha thus, 'You are my real benefactors, because those eyes, which, attracted by the sight of the phenomena, had always proved an obstacle to my seeing the sublime beauty of the lotus feet of Sree Gurudeva, have now been destroyed by you. May the Supreme Lord, Sree Vishnu, bless you. When by the grace of Sree Gurudeva my spiritual eyes will open, my prayer to be favoured with the unalloyed service of his lotus feet will be fulfilled.' Krimikantha's servants were struck with wonder and fear at the forbearance and inoffensiveness of Kuresh. They called a beggar and, giving him some money, asked him to take Kuresh to Sri-Rangam. Kuresh accompanied that beggar to Sree-Rangam. Meanwhile Krimikantha was attacked with an intensely painful disease which proved fatal.

Kuresh, with his wife Ondal and his son Parasar, left Sri Rangam and went to Krishnachal where he lived for

sometime. Thence he went to Yadvadri where his Divine Master was staying. When he met his Gurudeva Sree Ramanujacharya, he fell at his lotus feet and tendered his submission. Sree Ramanujacharya lifted his devoted disciple from the ground and, embracing him with tearful eyes, gave him his benedictions. He said to Kuresh, "My son, I command you to go to Kanchipur and pray to Sree Baradaraj for the restoration of your eyes." Kuresh went to Kanchipur, but, instead of praying for his physical eyes, prayed for the resuscitation of his spiritual eyes and the welfare of those who had tortured him. When Sree Ramanujacharya heard that Kuresh was praying not for his eyes but for the welfare of the offenders, he sent to him one of his disciples with the following injunction, "My son Kuresh, by praying for the welfare of the offenders for your own pleasure, you have proved yourself to be selfish. You know your body, mind and soul have been offered to me by you, and they are my property. So, for the sake of my pleasure you are to pray for your eyes to Sree Baradaraj. To give pleasure to Sree Hari, the Guru and the Vaishnavas is the real service." No sooner did Kuresh pray for his eyes than he got them back. From henceforth Kuresh engaged his two eyes in seeing the beauty of the lotus feet of Sree Hari-Guru. When this

fact of his extraordinary devotion became known to the people of South India, they were all attracted to the lotus feet of Sree Ramanujacharya. The eternal servitor of the Supreme Lord, Sree Ramanujacharya, let every body know the glory of his disciple. He danced with uplifted hands saying "The holy company of Kuresh who has been able to give liberation to those

who tortured him, will enable me to become an all-time servitor of Sree Hari. There is now no doubt that the Lotus Feet of Sree Lakshmi Narayana will shower Their Mercy on me."

Let us also offer our humble obeisance at the holy feet of Achary Sree Ramanuja and his devoted disciple Sree Kuresh.

Round the Gaudiya Maths

Cooch Behar.

Tridandiswami Srimad Bhakti Swarup Parbat Maharaj is conducting the missionary activities of the Math in Cooch Behar. On December 8, he arrived at Naotara Tepa. A lecture was delivered at the Harisabha at the request of the people of the place. Next day on December 9, a meeting was organised at the premises of a High English School at Dinna.

Sree Chaitanya Math, Sree Mayapur:

Mr. A. J. Dash, I. C. S., Commissioner, Presidency Division, came to visit Sreedham Mayapur on December 17, at 4 p. m. He was accompanied by Mr. S. Dutt, I. C. S., District Magistrate, Moulvi Mujaffar Ahmad, District & Sessions Judge and other Government officials. M. M. Pandit Kunja Benari

Vidyabhusan, General Secretary of the Mission received Mr. Dash at the ferry ghat and thence drove to the Math premises. An address of welcome on behalf of Nabadwipdham Pracharini Sabha was given to him. Mr. Dash gave a short reply in course of which he expressed his delight and spoke highly of the activities of the Mission and promised to extend his helping hand for the noble cause. A vote of thanks was given to the Honourable Commissioner and other guests of the evening. Many respectable gentlemen of the District were present in the meeting. While returning, they visited Sree Yogapeeth and other places of interest.

On the morning of December 18, the Editor held a religious discourse at the

Bhaktivijoy Bhawan. Many devotees of Sridham were present. In the evening a similar sitting was held at the Yogapeeth.

Sree Gaudiya Math, Calcutta:

The Editor arrived in Calcutta from Sridham Mayapur on December 20. M. M. Ananta Vasudev Bidyabhusan, Tridandiswami B. S. Giri, Sripad Radhanandan Das Adhikari, Sripad Mahananda Brahmachari and others welcomed him.

Sri Gaudiya Math, Calcutta :

The Fifth Memorial meeting of Srila Jagabandhu Bhaktirajan was held on the 23rd December 1935, at 6 p.m. in the Saraswata Shraban Sadan of the Gaudiya Math. The meeting was presided by His Highness Maharaja Sir Bir Bikram Kishore Deb Barman Manikya Bahadur K. C. S. I, Dharma Murandhar. The elite of the city came to pay their respects to Srila Bhaktirajan Prabhu. A tribute in his memory was read and the meeting was concluded by a nice little speech by the President.

On the 26th December a gentleman named William Henry John Vandor Stok came to the Gaudiya Math and Editor was pleased to speak to him on the "Necessity of Devotion to Adhokshaja vishnu."

On the 24th December, Editor gave a discourse on "Devotion" for two hours and discussed the "Animism Theory of

Taylor". Swami B. H. Bon, Herr Schulze and Baron von Koeth were among the listeners.

Sri Chaitanya Math, Sri Mayapur :

Swami B. H. Bon returned to Sridham Mayapur on the 28th December after an absence of three years. The devotees of Sri Chaitanya Math received him at Nabadwip Ghat station with sankirttan. From Hular Ghat he was conducted to the Math in a motor-car. A meeting was held in the evening and an address was presented to the Swamiji to which the Swamiji gave a charming reply.

Swamiji returned to Calcutta Gaudiya Math on the 31st December.

Tridandiswami B. S. Giri Maharaj :

Swamiji sailed for Rangoon per s. s. "Ellenga" on the 29th December, and reached Rangoon on the 1st January 1936, from whence he went to Mandalay where his party was awaiting him.

Tridandiswami B. R. Sridhar Maharaj :

On the 25th December, Swamiji read and explained Srimad Bhagabat in the house of Sjt. Sasadhar Banerji of Chandanimahal, Khulna. He said that the company of holy men and submission to the real guru is necessary in order to be blessed with the loving service of Sri Krishna.

On the 26th December Swamiji delivered an impressive lecture in the courtyard of Sjt. Rankamal Mukherji on the "Imperative Duty of Every

Soul, to serve the Supreme Lord". The meeting was attended by nearly all the prominent persons of the locality and they expressed their gratitude to the Swamiji for kindly visiting their place.

Sri Gaudiya math, Patna :

Editor accompanied by Pandit Sripad Kunjabehari Vidyabhusan, Pandit Sripad Ananta Vasudev Vidyabhusan, B. A., Prof Nishikanta Sanayal, M. A., Tridandiswami Srimad B. V. Gavastinemi Maharaj and other devotees arrived at the Patna Gaudiya Math on the 28th December. On His arrival the Education Minister for Behar and Orissa—Hon'ble Sir Ganesh Dutt Singh, tendered his humble obeisance to His holy feet. Editor spoke to the Minister for some time about "Unalloyed Devotion to the Supreme Lord". Mr. Amar Nath Chatterji, retired Judge, and Rai Bahadur Gopi Kishore, I. Additional Dt. Magistrate, came to the Math to hear Harikatha from Editor.

Editor left Patna on the 30th December for Allahabad.

Tridandiswami B. P. Tirtha Maharaj :

Swamiji read and explained Srimad Bhagabat in the house of Rai Sahab P. C. Basu of Dinapore on the 30th December.

Sri Sachchidananda Math, Cuttack :

The proprietor of "Amritabindu Oushadhalay" of Berhampore in Ganjam, Kaviraj Madhusudan Sarma, has made a donation of a printing press to the Math for printing the Oriya monthly paper "Paramartha". This noble act of the Kaviraj has been appreciated by all.

Tridandiswami B. B. Sagar Mahaaaj :

Swamiji began his tour in the Hooghly District on the 27th

December for preaching the doctrine of Sri Chaitanya Mahaprabhu. Swamiji goes from door to door and delivers the message of the Supreme Lord.

Sri Rupa Gaudiya Math, Allahabad :

Editor arrived here on the 30th December accompanied by a band of devotees. Many prominent citizens came to the Math to have a darsan of Editor and hear Harikatha from Him.

Tridandiswami B. V. Gavastinemi Maharaj :

Swamiji read and explained Srimad Bhagabat in the house of Hon'ble Sir Ganesh Dutt Singh, the Education Minister for Behar and Orissa.

Tridandiswami B. P. Aranya Maharaj :

On 27th December Swamiji was invited by S. Satish Chandra Mukherji to give a discourse in his house. The Swamiji delivered a discourse on "Duty of Mankind" for about two hours; all present were charmed by his eloquence and lucid explanation of the difficult texts of the scriptures.

On the 30th December a meeting was arranged in the house of Talukdar S. Narendra Nath Pal. By quoting texts from Srimad Bhagabat and Sri Chaitanyacharitamrita, Swamiji explained how it is possible to distinguish the real devotee from the pseudo-devotee or non-devotee.

On the 31st December, Swamiji went to Boalmari where in the house of S. Kalinath Sikdar, he read and explained Srimad Bhagabat.

Sri Vyasa Gaudiya Math, Karukshetra :

On the 29th December, the Manager of the Ambala Contonment Regiment Theatres, S. Babu Lachhman Das with his pious wife came to the Math and heard Harikatha from Pandit Sripad Nandagopal Brahmachari Bhaktisartri.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

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| 1. Sree Krishna Chaitanya | Rs. 15-0-0 |
| 2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. | 0-4-0 |
| 3. Nambhajan—By Bon Maharaj | 0-4-0 |
| 4. Valshnavism : Real & Apparent | 0-4-0 |
| 5. What Gaudiya Math is doing ? | 0-1-0 |
| 6. The Bhagabat : Its Philosophy, Ethics and theology—By Thakur Bhakti-Vinode | 0-4-0 |
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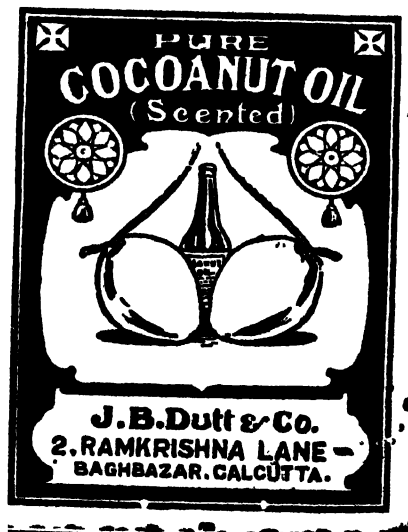
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CONTENTS

Subject	Page
1. Discourse on the Absolute	217
2. Aesthetic Culture	221
3. Amogh	225
4. Sree Nabadwip Dham Pracharini Sabha	229
5. Race and Religion	232
6. Opening of Allahabad Theistic Exhibition	234
7. The Presidential Address	239

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Discourse on the Absolute

(*Editor's talk to Mrs. Nora Morell of Germany on 9-1-36.*)

WE should have firm faith in the Divinity. We are absolute infinitesimals. We require to associate ourselves with the Absolute. If we show our diffidence to do so, we are likely to be entangled with the ephemeral matters of this world. Our friends are for a few days only. They will leave us at any time when they are called. Whatever we do, should tend towards the association of the Divinity. We should not undertake any work for our temporary purposes. We are His dependents. Infinitesimals as we are, we require to have our final place in

Him. We should carry out all our activities for His purpose only. We should not think that we have any other thing to do. Unlike the ordinary people, we should have the only method of tending everything to Him for His service. The external gross body is meant for a hundred years and no more. Our mental speculations are to be conducted during our present human form. But we are obliged to leave this mortal coil and to cease our transactions with the external world, though we have every determination of having association with the manifestive nature of things.

If we wish to associate ourselves with the Absolute, all non-absolute propaganda for our temporary purposes should be abandoned as far as possible, otherwise we will be led to become materialists only. That non-absolute propaganda will instigate us to entangle ourselves with worldly thoughts and ideas. We will be thinking of physical developments instead of associating ourselves with the Absolute. We are all absolutes though infinitesimally small. Because we have shown diffidence—we have proved our indolence to associate with Him,—so, like shooting stars, we have been simply thrown off from Him. We have rebelled against that Entity. Now to go back to Him, it is essentially necessary that all our associations and movements should tend to His service.

First of all He should be designated. What is He? What form He should have? And how we are to go back to Him? When we come to know that He keeps Himself aloof from everything in this phenomenal world, we feel the necessity of associating with Him. And this association can be had if we can eliminate the 'external impediments' which are like screens, between the Absolute Infinity and the absolute infinitesimals. Our mental speculations should not be confused with that very thing. Our mental speculations are meant for associating with the pheno-

menal objects. But some of the philosophers thought it fit that our mental speculations should tend to Him in His abstract Form, instead of His manifestive nature. But here we have got His manifestive nature for the purpose of associating ourselves with Him. We cannot have this association by any sort of privations. The phenomenal objects are undesirable things. Although they have some effect on us, they are all transient and will not hold good to us till the end of time. We do not think, like materialists that our existence will cease. The materialists think that everything will stop when we die—that all our troubles will end at death. This miserable idea should be thrown off. We should engage all our activities to associate ourselves with the Absolute, as we are absolute infinitesimals. We are not the body, nor the mind, nor the external atmosphere. We require dissociation from these. These undesirable situations should be eliminated at all costs, otherwise we will prove ourselves to be meant for the 'ordinary purpose of this world.

Lower animals are used as food by many people. In ancient times, when cannibalism was prevalent in the world, people used to take human flesh. They thought that the human body was meant for their consumption. Later on when civilisation made progress, people

gave up cannibalism, but went on taking flesh of lower animals. In India persons belonging to the higher castes do not take animal food. The development of religious thoughts have rather stopped the practice of cruelty to animals in many ways. Science has now proved that vegetables too have life and can feel pain and pleasure. But it is not meant that we should commit suicide by abstaining from taking any food. This problem is solved when food is meant for the purpose of the Absolute.

Everything has come out of Him and everything will go back to Him and everything is meant for His service. All animate and inanimate objects have come out of Him and are meant for His service only. If we purloin these things, it would be deceiving the Absolute. We are absolute infinitesimals and are deluded by the ordinary manifestive character of the phenomena. We require to get rid of this delusion. We require to have a peep into the Truth, and that Truth must be had. If we are sincere, He will expose Himself to our vision. Whatever we do, we should do it for Him—for His eternal purpose, instead of indulging ourselves in transitory transactions. Our only function is not to carry on our works for our purpose. We should not be the recipients of the fruits of the enterprises we make. It is better for us that whatever we do

should be done in His favour and for His service. We are servitors. If we keep dogs, we would be servants of dogs; if we keep horses we would be servants of horses, and if we become altruists, we would be servants of human beings only. But the Absolute should be served at all costs. We should make it a point that all our activities should tend to His service. All animate and inanimate beings have emanated from Him. We should serve the Absolute and not engage ourselves with the non-absolute propaganda as we do in this world.

Most people are at a loss to understand what they should do and what they are meant for. They only see the superficial sides of things. The external sides of things are quite deluding. As intelligent men, we should be very careful. We require to penetrate into everything properly. Our view should not be obstructed by the morphological representation of things, nor by the ontological side of things.

The methodical arrangement of the phenomena should not be restricted to our ordinary purposes of living only. But we require a peaceful life. We do not require to be troubled by the undesirable elements of this world. Sometimes we find a little peace by keeping rules and regulations and observing civic principles. But we are again put into trouble by the misunderstanding of

the people from outside. There is some agency working behind, which is not exposed to our present senses.

Our sensuous nerves are quite ineligible for the purpose of associating with the Truth. The appearance of things—of devotion and truth—often deceive us. The external features, morphological and ontological phases of things, are sometimes found to be detrimental to our cause when we require to come in touch with the Absolute. We have the facility of having the experience of the last ten thousand years. We can judge and discern the best method for our adoption, instead of indulging ourselves in the way the people are transacting their business right and left.

Our senses reciprocate with the objects of the phenomena. Super-sensuous objects are simply neglected. The eternal representations, the eternal manifestations and the eternal aspects are fully neglected. We aspire to have the fullest advantage of coming in touch with all desirable things. In our present life, we find that we are troubled by many distressful agents. We find that all these are treacherous and only lead us to satisfy our senses only. This non-absolute propaganda should cease. Whatever we do, we should make it a point that we should not be diffident or indolent to offer our services to the Absolute.

The word "absolute" is explained in different ways. We have experience of the non-absolutes' and undesirable objects of the phenomena. Our mind is found to be of a non-absolute nature. The mind discerns things for the purpose of the senses only. But the Absolute is delineated as One Who has reserved the right of not being exposed to human senses. The human senses can mix—rather reciprocate—with the phenomenal objects. If the Absolute was an object of the phenomena, we would be lording it over Him. But that is not the thing. We should pose ourselves as His servitors. We should not think that we are enjoyers and He is the predominated object of our enjoyment. He is never so.

We are obliged to pass through undesirable situations. We require to get rid of all these things. Our inner impulse should be to have access to that region where all objects will offer us special opportunity of having association with the Absolute. Our purpose should be to associate with the Fullness, with the Eternity, with the purity, with the Best of desirables, and not to mix with the temporary things of delusive nature. They rather delude us in many ways. We should not have a crippled idea of God-head. We should await for the transcendental message to come to us in full. We would have then an opportunity of associating with

Him. We should set apart some time to make progress towards the investigation of the Transcendence.

There are three thoughts. Firstly, the Karmins or fruitseekers think they should work for the gratification of their senses. Secondly, the jnanins or impersonalists wish to merge in the Absolute in order to get rid of all troubles, but always fail at the end. Thirdly, the devotees have got a different determination.

We are very small. Some overwhelming influence comes upon us and we are troubled. So we should take recourse to the Absolute Infinity. We should not be acting like shooting stars flying away from Him, but we should

go back to our original place. There the manifestive nature is eternally present, but here the phenomenal objects are meant for a few days only. So we should have some eternal determination and aim for our guidance. We can ignore all these influences of nature, all influences of scientific discoveries, if we have the only mind to associate with the Whole Thing.

There are many things concealed and hidden and not revealed to us, and these are to be received through our aural reception. Our auditory nerves are to be allowed to be irritated by sound waves from the transcendental messenger so that we can make progress towards the Transcendence.

Aesthetic Culture

Continued from page 183 of the 8th issue

It has been held by the Shastras that man is the slave of his senses in this world, and that all his activities spring from the desire for gratifying his senses. This is equally true of the activities of the savage, as of the most highly civilized modern person. It is also true of every other animal. The difference between man and lower animals consists in this that man is endowed with greater intelligence and foresight, and with the inestimable gift

of human speech. He is enabled by these special circumstances in his favour to acquire and store up knowledge derived from experience, and to progress towards the state of realisation of greater and more varied pleasure. There is no other difference between man and the lower animals, from the point of view of the Arts and Sciences.

In this matter the Science of Aesthetic is in the same boat with all the rest of the empiric Sciences. If it seeks

to separate itself from the immediate needs of life, it stultifies itself. It is, therefore, a bold proposal to recommend the substitution of any radically different purpose, or even any unsympathetic modification of the objective of the present empiric science of Aesthetics.

The spiritual quest ever manifests itself as the real turning away from the purposes and methods of the sensuous life that is being led by the average person in this world. As long as one does not feel utterly dissatisfied with this normal worldly life, he is not supposed to feel the need for the quest of the Truth. Man wants to be happy. He can, therefore, also want knowledge only if it will make him really happy. By happiness man at present understands only the attainment of the gross and refined pleasures of the senses.

If a branch of study can supply man with food, that is both pleasing to his palate as well as capable of nourishing his body, he feels that there can be no reason for doubting the usefulness of such study. Man wants to estimate the value of his activity by its capacity for satisfying his patent physical needs. The mental needs are not independent of the physical wants. The senses clamour to be gratified. It does not make any spiritual difference if the senses are trained or untrained. A trained ear will not be sufficiently

gratified by the performances of an untrained musician. That is all the difference that is made by so-called aesthetic culture. The civilized man is only a clever savage. The innate nature of both is the same. The equality of man, the dream of the political and social philosopher, is on the plane of eating and drinking.

The Gaudiya Math has set itself against the sensuous ideal of human life. It is objectionable, because it is miserable, ugly, wicked, and opposed to goodness, beauty and joy. Human life in this world is ugly, notwithstanding the fact that its ugliness is proclaimed to be its beauty by a so-called Science of Aesthetics. The misfortune of man has been codified into the deluding generalisations of scientific knowledge which is vain enough to fancy that it is possible to attain to the Truth by leaving out the enquiry into the proper requirements of our real selves and all reference to the Living Personality and Merciful Initiative of the All-beautiful.

The Beauty of the Absolute Truth is the Centre of attraction of all individual souls in their natural state of uneclipsed cognition. Real beauty is envisaged in immaculate goodness, everlasting unmixed bliss and transparent cognition. It is not obscured by any gross or subtle material constituents. Nothing in this world can

convey to any rational person even the faintest idea of the reality. The charms of Vrindavana wholly transcend the beauties of Nature, notwithstanding the fact that they bear to be described by the mundane vocabulary by reason of their inconceivable resemblance to the conditions of life in his world. But the spiritual body of the unconditioned soul is neither male, female nor neuter of our worldly experience. The spiritual body is unlimited by space and time, and ever corresponds to the eternal serving mood of the immaculate individual soul. There is no trace of mundane grossness in the transcendental realm of Braja.

It is not altogether inconceivable that real beauty of form cannot be any material entity which latter is essentially and palpably ugly. The corpse can be regarded as beautiful only by deliberate perversity. The soul in the conditioned state justifies his acceptance of the perverted reflection, in lieu of the uncontaminated, living, substantive principle of beauty, by the pretence of the necessity of functioning through the medium of the gross physical body and a benighted, perverse and joyless mentality. He is also so habituated to identify himself with the promptings of the body and mind, that he always clings to them for the valuation of whatever proposition is placed before him. He puts himself under the

uncalled-for necessity of abdicating his function of 'perfectly free choice by supposing that he is under the necessity of serving the pleasures of the ephemeral body and mind that are foreign to his nature. It is this unnecessary piece of deliberate, obstructive, perverse mis-choice of the evil course by the abuse of one's free will that stands in the way of the automatic redemption of the conditioned soul. The Boundless Mercy of the All-merciful rarely forces the unwilling soul to forego even his deliberate perversity.

Unreserved association with pure souls is the only method by which the conditioned soul may be endowed with a natural inclination towards the Truth. The activities of the servants of Godhead make their appeal to the hardened hearts of even the greatest of confirmed sinners by the quality of their perfect love for the All-love, All-beautiful and All-Good. The real beauty of the servitors of Godhead has power to overcome the infatuation bred by the tempting ugliness of the deluding potency. The Word of God on the lips of the pure serving soul is the only medicine for the disease of the conditioned state. The Word of God has power to resuscitate the dormant faculties of the soul, and to enable him to function in his natural way. He is enabled to do so without depending on the physical body and erring mind and

their rooted aversion to the true principle of Beauty Whose service alone can endow His willing servitors with the faculty for realising the All-beautiful by their willing service.

The mundane aesthetic experience distortedly points to the necessity for the realisation of the Beauty of the Absolute, but is neither the means nor the goal of Divine realisation. This negative character of the science of mundane beauty is due to its being misdirected to the entities of this world. Such misapplication of the principle is necessitated by the suicidal attitude which prefers the perversion and denial of the principle to the principle itself. The mundane aesthetic sense is condemnable as regards its motive, mode of operation, as well as for its unworthy objective. There is analogy between the mundane and the corresponding transcendental position. This analogy explains the genesis of the evil. But it does not provide any justification for one's persistence in the wrong course. Such persistence is objectionable. It does not lead to the realisation of beauty, but to a deluded and unnatural preference for ugliness.

- It is prompted by malicious aversion to Beauty. The diseased state can be
- got rid of only by the cultivation of the substantive healthy function, which should be wholly incompatible with the retention of any trace of pre-

ference for the analogous perverse mundane performances.

The view that the conception of the Pastimes of Braja is the glorification of the experience of mundane amour, or that it is a form of the same, amounts to denial of the Absolute position. Persons who are grossly addicted to the sensuous pleasures of this ephemeral life, imagine that it can be compatible with the conception of real beauty to postulate the entities of this world as the source of the principle. The truth is to be sought by the opposite method viz. by the natural admission of the unaesthetic character of mundane amour, and by endeavouring to find the transcendental source of the perversity projected into this deluding realm of physical Nature. The Science of Aesthetics, as ever other, 'natural' science, if properly understood, always points to the necessity of the search for transcendental source who should be free from the possibility of and imperfections of this mundane existence.

The Beauty of the Absolute is located beyond the realm of the 'deluding energy'. The All-beautiful is to be sought by resolve not to continue to identify Him with the perverted shadow of His Power that alone is accessible in this world to the deluded faculties of our enveloping lower nature. It is possible to succeed in this task by the causeless help of God's Spiritual Power.

The soul in the unconditioned state is the eternal inhabitant of the transcendental realm of the All beautiful. The deluding energy loses her hold on him the moment he chooses to resolve to serve the Source of all real beauty. When we are solicitous of finding the Truth, we naturally seek the help of pure souls whose directions enable us to embark on this spiritual endeavour. If we rely on our own unaided judgment, we are thwarted by our unnatural delight in mistaking ugliness for beauty, and vice versa. The Pastimes of Braja

appear to be objectionable to us as we have no objection to the corresponding ugly mundane activities that are available for the gratification of our senses in this world. The abnegating attitude is the complementary state of unrepentant temporary reaction due to failure to secure the coveted gratification of one's senses on account of defective equipments, ideas, and environment. This misery is part and parcel of the disillusioning process causelessly provided by the Mercy of the Source of all real goodness, knowledge and beauty.

Amogh

Amogh was son-in-law of Sarbabhauma. Sarbabhauma once invited Mahaprabhu to dine at his house. Sarbabhauma and his wife were very much attached to Sree Chaitanya and it was their object to feed Him to their heart's content. The name of Sarbabhauma's daughter was Sathi. We do not know the name of Sarbabhauma's wife. The author of Chaitanya Charitamrita calls her 'Sathi's mother', and she is famous in Gaudiya Vaishnava tradition by this designation.

Sathi's mother was greatly delighted to have an occasion for cooking for the Supreme Lord. Sarbabhauma himself helped her in every way, and the two

worked hard and succeeded in preparing a very great variety of food of every description. Srila Kaviraj Goswami has described the varieties of food that were prepared. The menu included every variety of eatables that were known in Bengal and Orissa.

Sarbabhauma had invited Mahaprabhu to come for His dinner by Himself unaccompanied by any of His sannyasi associates, as it would not be possible for him to attend to more than one guest at a time in any really satisfactory manner. Mahaprabhu had agreed to his proposal, and appeared at his house at midday for His meal. Sarbabhauma with great affection served

the food with his own hands. It was on the scale that would suffice for a dozen persons.

Amogh was a kulin brahmin and was a protege of Sarbabhauma. He was an extremely arrogant and malicious specimen of his order. He was violently prejudiced against Mahaprabhu. He did not at all like the idea that such elaborate preparations should be made for feeding an ascetic. He was also not the person to miss the opportunity of giving vent to his sentiments of disapproval even in the presence of the Guest of his father-in-law. Sarbabhauma had provided against his malicious interference on this occasion by making a new room for feeding his Guest adjoining the one in which the daily offering of food was made to Sree Nārāyana. There was communicating door-way between this room and the kitchen. There was only one other door to the room by which a person could enter from outside.

The meal had been served directly from the kitchen by way of the inner door and unseen by any other person. This was bound to whet the curiosity and insolence of Amogh. Sarbabhauma was fully aware of this. He had accordingly provided himself with a stout cudgel and placed himself at the outside entrance to the dining room for preventing any attempt at interference by Amogh. But while Sarbabhauma was

busy in serving food to Mahaprabhu with his own hands, Amogh suddenly presented himself at the entrance of the room and at once gave vent to his pent-up feelings of disrespect for Mahaprabhu by observing that a saunyas should not eat all that food which sufficed for ten persons.

Sarbabhauma instantly flew at Amogh stick in hand. Amogh beat a hasty retreat on catching sight of his irate father-in-law who gave chase stick in hand. But Amogh made good his escape. Thereupon both Sarbabhauma and his wife gave vent to their anger against Amogh, the latter exclaiming that Sathi might become widow and be rid of her monster of a husband. Mahaprabhu was pleased with these expressions of anger against Amogh as they were a proof of the absolutely disinterested love of Sarbabhauma and his wife. But the Supreme Lord nevertheless intervened on behalf of Amogh saying that a mere boy as he was he could not be expected to show due consideration to the guests of the family. But Sarbabhauma and his good wife felt deeply the insult that had been offered

Mahaprabhu under their roof. The pair even resolved to put an end to their lives by the method of slow starvation, a method that was approved by the shastras.

Amogh was attacked by cholera of a bad type on the following morning

ole Sarbabhauma and his wife were observing their fast. The tidings of both these occurrences were conveyed to Mahāprabhu by Gopeenath Acharyya, the brother-in-law (sister's husband) of Sarbabhauma.

Thereupon the Supreme Lord sped to the house of Sarbabhauma. He first presented himself to Amogh who was lying in a most critical condition. Mahāprabhu touched his heart with the hand, expostulating with him for harbouring such malicious thought fit only for a dog-eating chandal. He then told him that his offence was forgiven as his sins had been destroyed by association with Sarbabhauma. He should, therefore, begin forthwith to chant the Name of Krishna as befitting every pious brahmana who is by nature simple and straight-forward above everything. Mahāprabhu then commanded Amogh to get up and chant the Name of Krishna. And the miracle was enacted. Amogh was filled with love for Krishna and began to chant loudly the Name of Krishna, and as he did so he exhibited all the spiritual perturbations of excess of Divine love. He danced, wept, shivered, turned pale and perspired by turns and in quick succession.

Leaving Amogh in this reclaimed condition the Supreme Lord quickly made His way to Sarbabhauma and persuaded him to give up his fast as

Amogh was now repentant and had become a vaishnava. Sarbabhauma was consoled and resumed his normal life of exclusive devotion to the Lord.

The deliverance of Amogh raises a number of very important questions. He was guilty of offence against the Supreme Lord Himself. Was it, therefore, permissible for Amogh to commit such offence with impunity and be rewarded by the special Mercy of the Lord for such heinous conduct? True, he was a dependent member of the household of Sarbabhauma. But should it be enough to belong to the household of a vaishnava to be assured of one's redemption? If a person belonging to the household of a vaishnava practises open hostility to the latter, should such conduct be regarded as above punishment, or even as deserving of the special Mercy of the Lord?

In the present case neither Sarbabhauma nor his wife claimed any such concession for Amogh. On the contrary the moment that Amogh had dared to openly defy Sarbabhauma in his service of the Supreme Lord, Sarbabhauma had promptly decided that the only proper expiation for the offence of his protégé would be for the whole household to repudiate all connection with the offender. This was not also a new resolution. Amogh was well aware of the likelihood of such consequences if

he did anything against the principle of service which was strictly enforced on every member of Sarbabhauma's household. Sathi was required by Sarbabhauma to repudiate her husband as the latter had fallen away from the path of service. He was careful to point out that the shastras recommended this as the only course to be followed by a wife towards her apostate husband.

It is, of course, easy to understand that no member of Sarbabhauma's household was prepared to support the atheistical conduct of Amogh. So there is no reason to suppose that Amogh had been also previously guilty of any actual acts of sacrilege. If he held any views against the vaishnavas, he must have abstained from acting in accordance with the same knowing full well that he would be instantly repudiated by the family for such offence.

The attitude of Sarbabhauma, his wife and of his daughter towards Amogh is the real cause of the redemption of Amogh. The Supreme Lord said to Amogh that his offensive inclination had been undermined by association

with Sarbabhauma. It was creditable to Amogh to have been able to continue in a household where his unspiritual inclinations received no scope for displaying themselves. On the other hand Amogh had been compelled against his real wishes but without any recourse to open violence to behave in the correct manner towards the serving functions of the vaishnava household of his father-in-law. It was this accidental regulation of his conduct by his own unwilling consent that was the legitimate cause of his receiving the special Mercy of the Supreme Lord.

The change of Amogh was real and permanent. He became a revered member of the community of the pure devotees. He is reverentially mentioned in Sakhanirnayamrita by the following verse :—

‘I praise Amogh Pandit whose holy form was ever replete with love and decked with spiritual horripilation and who was accepted as His Own by Sree Gaurechandra.’ *

* अमोघपण्डितं वन्दे श्रीगौरेणात्मसात्कृतम् ।
प्रेमगद्गदसान्द्राङ्गं पुलकाकुलविग्रहम् ॥ ”

Sree Nabadwip Dham Pracharini Sabha

Two specific spiritual associations have been made available to the serving aptitude of the people of this world by the unparalleled mercy of Srila Thakur Bhaktivinode. One of them is Sree Viswa Vaishnava Raj Sabha and the other is Sree Nabadwip Dham Pracharini Sabha. Both associations possess a universal significance the importance of which can be realised only by persons who are blessed by the special mercy of the Supreme Lord.

But before I proceed to deal with the subject-matter of this discourse I think it will not be superfluous to caution the reader against the widely prevalent error that the spiritual is devoid of all specific features corresponding to those by which subjects are designated in this phenomenal world. Sridham Nabadwip is a spiritual entity. It is the plane of the manifestation of the eternal Pastimes of the Supreme Lord Sree Gaursundar. Dham means "light". The function of light is to enable the eye to see an object. 'Sree' means "beautiful". 'Sree Dham' means the beautiful light which is the plane of the manifestation of the Divine Pastimes of Sree Gaursundar.

Sree Dham Nabadwip is the plane of the Pastimes of the Supreme Lord

which is constituted of spiritual light.

Sridham Nabadwip, the spiritual entity, had withdrawn herself completely from the view of the people of this world, at the period when Thakur Bhaktivinode began to preach the message of the Supreme Lord to the last generation. The propagation of the message of Sree Dham Nabadwip was a basic factor of his propaganda. He revealed once more the spiritual entity of Sree Dham Nabadwip to the view of those fortunate souls who accepted the teaching of the Supreme Lord from him by the method of unreserved spiritual submission. Sree Nabadwip Dham Pracharini Sabha was established at the instance of Thakur Bhaktivinode for carrying the message of Sree Nabadwip Dham to all parts of the world.

It is never possible for any person to have any real understanding of the nature of the spiritual preceptor and of Sree Gaursundar and His Activities except by means of the spiritual light that is identical with the transcendental plane of Sree Nabadwip Dham. The ninefold services of the Supreme Lord detailed in the Shastras have to be performed on their respective planes of the spiritual effulgence constituting the realm of "the Nine Islands."

The message would certainly sound as nothing less than madness to most persons of this spiritually benighted Age which is steeped in the errors of impersonal philosophy referred to at the beginning of this discourse.

The impersonal school denies Specific Name, Form, Attribute, Activity, and servitors to the Absolute. It defines the Absolute as the Infinite Void. When it prays to the Absolute it does so by perpetrating anthropomorphism. When it proposes to serve or love God, it projects conceptions of the corresponding familiar activities of this mundane plane to the Absolute. It hardly stops to think whether it is committing an unpardonable offence against reason by such conduct.

As soon as, however, the anthropomorphist is invited to believe in the existence of real correspondence between the activities of this plane and those of the Absolute, he throws off his mask and shows himself a true spiritual nihilist. This is the fashionable disease which is being sedulously nursed by the employment of the spiritual vocabulary in the monistic sense against the clear warnings of all theistic exponents of the revealed scriptures.

But the hard fact of transcendental existence does not cease to exist by thoughtless refusals to recognise its existence.

Sree Gaursundar is the Divine Teacher of the world. He is the Supreme Teacher of all the world-teachers. He is the source of all true knowledge regarding the Absolute. If any person does not seek to be directly or mediately enlightened by the Divine Teacher, such a person has no chance of attaining the light of the Absolute.

Sree Gaursundar dwells eternally in the realm of the beautiful light that bears the spiritual designation of Sree Nabadwip Dham.

He is the Beautiful Figure 'inside the light.' It is this revealing light that has itself been revealed to the serving vision of all God-loving souls of this most blessed Kali Yuga by the mercy of Sri Sri Thakur Bhaktivinode. But those who refuse to follow the Srauta method see only a tract of mundane land and not the light that never is to be found in this world.

Controversies were started by those who were deceiving themselves by the anthropomorphic interpretations of the Activities of the Supreme Lord, against the transcendental position taken up by Thakur Bhaktivinode. These controversies are really directed against the Divinity of Sree Gaursundar. Because if His Divinity is admitted the transcendence of the plane of His appearance cannot be denied at the same time.

The evidence of the senses is brought up for disproving the doctrine

of the descent of transcendence. This is palpable and shameless disingenuousness. Who ever holds the view that transcendence is perceivable by the senses ?

The doctrine of descent does not hold that it is possible to see God as He is with our fleshy senses. But it believes that He has power to come even within the scope of our mortal vision without ceasing to be transcendental. Sree Gaursundar is Godhead Himself. He was seen by all the people of that period in the form of an ordinary mortal man. They did not see His Divine Form as they did not follow the path of submission listening to the Word of God from the lips of His pure devotees for attaining the eligibility of viewing His Real Form by means of their unsealed spiritual eyes. Therefore, those people saw Him, and yet really did not see.

Exactly similar is the plight of those empiric controversialists who suppose that it is possible for them to have the sight of Sree Nabadwip Dham by ignoring the method of submissive approach under the guidance of the real spiritual preceptor. Such persons may be applauded by those who are perversely disinclined to lend their ears to the illuminating expositions of the teaching of the Supreme Lord by Thakur Bhaktivinode. But this should be impossible in an Age which

never tires of priding itself on its unbiased reasonableness. Is this claim proved by its dogmatic refusal to admit the very existence of the transcendental realm for the reason that Godhead and His Realm ever reserve the right of not being exposed to human senses ?

Rai Bahadur Ramaprasad Chanda is the only scholar possessing a high degree of expert antiquarian knowledge who has cared to devote his serious attention to the identification of the old site of the historical town of Nabadwip of the last decades of the fifteenth of the Christian Era. He seems to be convinced that the old town was situated in the locality that is at present occupied by Sree Mayapur which was identified by Thakur Bhaktivinode with the centre of old Nabadwip and the place of the Birth of Sree Mahaprabhu.

But Rai Bahadur Ramaprasad Chanda does not claim to have discovered the spiritual Nabadwip which was revealed by Thakur Bhaktivinode. There is correspondence between the mundane tract of land which is open to the sight of all persons and which bears the name of Sridham Mayapur and the spiritual plane of the manifestation of the Birth of the Absolute in His Own specific form of Sree Gaursundar. This correspondence is similar to that between the form of an ordinary mortal that was open to the view of all persons and the

Transcendental Divine Form of Sree Gaursundar Who could be seen only by the pure devotees. But when the Supreme Lord was pleased to manifest His descent to the view of the people of this world. His descent could not be believed by those who were not blessed with the sight of His Divine Form. Rai

Bahadur Ramaprasad Chanda believe in the identity of Sridham Mayapur with the central part of old Nabadwip of the time of Sree Gaursundar, but he proposes to do so as an antiquarian and not by dint of his realisation of the Transcendental Plané of the Appearance of the Divinity

Race and Religion

The pride of race is the basic principle in the caste system of India. Caste is the equivalent of 'jati' which means 'birth'. Birth is the underlying principle of the racial conception.

It is, of course, easy enough by the exercise of a cheap vagueness of thought to dismiss the hereditary principle without a hearing in formulating the ideal of the future society. European attitude towards the institution of Indian caste used to be one of contempt until quite recently when Germany has chosen to make 'Aryan' origin the test of eligibility for German citizenship.

The white races did not always look down upon the brown, yellow, dark and red races. It is only from about the time of the French Revolution and probably due to the material prosperity of the Western peoples in consequence

of the industrial revolution of the eighteenth century that the white races came to regard themselves as superior to all the other races of the world. By the methods of colonisation and conquest the nations of Europe succeeded in establishing their political and economic supremacy over the 'coloured' races of the world in course of the eighteenth and nineteenth centuries of the Christian Era. It is in the eighteenth century European literature that the hatred of the coloured races begins to be most poignantly expressed.

The superiority of the Greeks and Romans to the 'barbarian' races of ancient times in culture and political power did not produce anything like the modern European contempt for the coloured races. The existence of the idea has been wrongly read into those

times by modern European historians who are as a rule extremely biased against the coloured races.

In India 'the white race' latterly displayed the same kind of contempt for the 'brown' inhabitants as we find among the Germans of today. The varnashrama social organisation was transformed by the racial pride of the 'white' Aryans into the caste system of historical India.

In India this unwarrantable transformation has also always claimed the sanction of religion. The caste system is the only religion of present-day orthodox Hindus.

I do not think that the principle of heredity has been altogether ignored by Sri Krishna-Chaitanya in the sphere of religion. The varnashrama social system was mentioned by Rai Ramananda as a necessary condition for the proper practice of religion. The Supreme Lord passed it by merely remarking that it was not the principle itself, but possessed extraneous value.

Nevertheless the very mention of the varnashrama organisation by Rai Ramananda as a help to pure worship shows that Sri Krishna-Chaitanya admitted some kind of connection between the varnashrama arrangement and religion.

Now the varnashrama organisation is certainly not strictly a hereditary system. The test of disposition is held

to be the real test for settling the 'varna' of its individual members. But if the varnashrama organisation is to possess any real spiritual value then the household of a person of superior varna needs must be admitted as more helpful for producing the spiritual disposition in the children of such household than would be the case with children born in the household of a person of inferior varna, or outside the pale of the varnik society. The exceptions that are mentioned in the shastras prove that the recognition of the higher disposition if it was accidentally manifested in the children of persons belonging to an inferior grade was also admitted. Similarly if a child born in a brahmana household was found to possess the disposition of a vaishya, he would be classed as a vaishya by the strict application of the principle.

The ashrama regulations were slightly different in the case of the higher varnas. The sudras served the higher varnas.

So we find that the hereditary principle was given the greatest practical consideration in settling the varna of an individual.

But should we, therefore, call the system of classification of individuals by the test of varna or disposition as an exclusively Aryan practice?

(To be continued)

Opening of Allahabad Theistic Exhibition

*Address of welcome by Mahamahopadesaka Aprakrita
Bhaktisaranga Goswami.*

Your Divine Grace, Ladies and gentlemen,

First of all I invoke the blessings of my Divine Master who is kindness incarnate and whose august presence at this confluence of the Ganges and the Jumna reminds us of the fact that it was here that the Divine Saraswati or the channel of the revealed transcendental sound first came out of the holy lips of Beni Madhab and flowed through the ears and lips of Brahma, Narad and Vyasa who embodied in his writings the visualized transcendental sound which has since been sung from time immemorial by the devotees of the Lord. It was here that Sree Krishna Chaitanya Mahaprabhu transmitted His Grace to Srila Rup Goswami Prabhu by way of setting forth the different stages of development of pure loving devotion to Sree Radha Madhab, when the latter played the part of a disciple of the Lord. That is why Kumbha Mela takes place at this sanctum sanctorium for bringing together an all-India religious congregation for exchange of views to eliminate wrong mentality and for providing opportunities of association with reli-

gious persons. But unfortunately the original purpose of Kumbha Mela has been forgotten by us. People come here to take their bath at the confluence of the Ganges and the Jumna to expiate their sins or to accumulate virtues, but they care very little to know where the Divine Saraswati is, or where the Divine Saraswati flows. I mean where a true saint is, from whose lips the transcendental sound can be heard which purifies our heart and soul. It is mentioned in our scriptures that the Ganges and the Jumna purify us when we touch them, but the very "Darsan" of a Vaishnav instantly purifies our heart and soul as he is the remembrancer of the Lord with Whom he is inseparably connected, and in him there is the current of the Divine Saraswati or transcendental sound.

I bow down my head to such genuine sadhus who fulfil all our cherished desires, who are oceans of mercy and who are sanctifiers of the fallen souls and Tirthas as well. Gentlemen,

Then with humility, respect and charity to all really religious and devout souls of every creed, I, on behalf of

the members of the Gaudiya Mission, had this opportunity to accord our cordial welcome to one and all present here on this happy auspicious occasion to witness the opening ceremony of our Theistic Exhibition by His Divine Grace who, out of compassion for humanity, has formulated its principles to educate the public in the highest and the purest theistic faith, based on our scriptures, for their eternal and everlasting welfare. The object of this Theistic Exhibition is to inculcate in a very simple way profound religious truths by means of tableaux, models, dolls, pictures and electric demonstrations, so that the illiterate among us may also imbibe the spiritual lessons, the teachings of our scriptures which are calculated to bring the highest good to mankind. Our religious literature is verily an ocean. The dark unfathomed waves of which bear full many a gem, but the diver must dive deep below if he wants to possess any of the precious pearls the brightest of which is Divine Love, and this is scarcely available without the special favour of the Supreme Lord and His devotees.

Religious literature or "Vedanta" is neglected at present day in very much the same way as old mothers are neglected by many an undutiful and ungrateful son. To many of us she is an unnecessary burden which we would fain

throw off, shamelessly forgetful of the debt immense of endless gratitude we owe to her. Such an attitude of mind on the part of us, to say the least of it, is unnatural in the extreme and even culpable to a degree.

To live is to think, to think is to study God who is all and is in all.

The Great Absolute should predominate over us. We, being the crippled forms of infinitesimal absolutes—the atomic parts of the Great unalloyed Absolute,—are expected to render eternal service to the Supreme Lord. For His service every individual soul has an imperative necessity. And Sree Krishna Chaitanya Mahaprabhu has taught us that the service of the servants of the Supreme Lord is even greater than the service of the Lord Himself and is the only right royal road to the Realm of Reality. But the din and dust of life and the bustle and struggle in which we get submerged in this mundane world scarcely leave any opening to let in light from transcendental quarters. Today we have got that uncommon opportunity, as the law, which binds us all here, is that of love to the Lord and to Theism, the principles of which have been explained in our Theistic Exhibition here and His Divine Grace has audly consented to transmit his grace through his transcendental sound, which is, undoubtedly a great privilege to us all.

I may mention here that our study of scriptures may altogether be a fruitless study, if we do not digest their teachings through transcendental sound without which the most intellectual giant of this world may be led astray or lost in the wandering mazes of their rhetorical and philosophical intricacies. It should also be carefully noted that the truths embodied therein cannot be subjected to any dry reason or barren arguments, but are to be felt by sincere and honest enquirers as intuitive truths. The canons of the historical and allegorical judgments should be brought into tune with the truth, and the truth need not be twisted to attune to them. But that is the greatest blunder committed everywhere.

It is interesting to note, however, that all the different schools of Hindu philosophy agree in holding that in supersensuous matters like Brahma, Paramatma or Bhagwan, the scriptures are the highest authority. Reasoning is to be accepted so long as it does not go against revelation. Reason has, of course, a jurisdiction over them, but, owing to its limitations, the Revelation is the highest court of appeal.

He who thinks by cleverness to transcend his own intellectual nature, meets with the like fate to the man who half way up the ladder, tries to pull the ladder after him that he may mount to a loftier height. It is simply ridiculous

and ineffective. That is why to release ourselves from the bondage of the world and to have a glimpse of the spiritual world, we have to live and to learn and to unlearn many things by undoing the dictation of impure mind through godly association with true saints who help us a good deal to wake up our dormant souls and light up our way to the goal with the effulgence of spiritual power.

True saints are mediums of revelation and authoritative teachers, as they quicken in us an answering inward sense of the enduring verity of the principles of theism—commonly known as “Shradha”—a primitive faculty of a spiritual order which speaks to us of a living and loving God Sree Krishna. It is the foundation stone of the temple of Divine Love.

Gentlemen,

I have not words with which to express all that I feel when I think of the precious time you have kindly spared to attend the religious meeting. But it should always be remembered that time and money spent, or whatever is done on behalf of the Absolute Personality Sree Krishna or His devotees, are deposited in our eternal bank. I mean, we earn eternal “Sukritis” thereby, which are the ingredients of “Shradha” an unswerving trust in God. No such good deed, no such good example ever dies, but it rings clear

in heaven like a bell and rouses up our dormant souls. Because we make 'satsanga' thereby.

Be it borne in mind that without 'Satsanga' we cannot make any progress towards the spiritual kingdom, however intelligent, learned or great we might be in the estimation of the public. Any such attempt will simply enhance the very evil which it is intended to control. A true saint gives a tone to the company in which he is, to the society in which he lives and to the nation in which he is born.

No nation attains to real eminence as a nation, no society as a genuine society, no man as a real man, unless they follow the footsteps of really great men, unless and until they maintain, in a state of the highest efficiency and excellence, their chief seat of spiritual learning, their most potent instrument for the discovery and dissemination of truth in all departments of human activity.

Whatever detractors may proclaim, the fact remains that the Gaudiya Mission, at the present moment, possesses a spiritual teaching organization which, notwithstanding its deficiencies, is engaged in the performance of work of the highest importance for all human beings in India and abroad—under the revered direction of His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj,

the President of Sree Viswa Vaishnav Raj Sabha, the greatest Vaishnav hero who strictly follows the tenets of Sree Chaitanya Mahaprabhu.

Vaishnav heroes, whose province it seems to be to bear and forbear, are quite as capable of endurance as a tree. A Vaishnav hero is not incited by any deed of daring as the soldier hero. The arena in which he acts is not that of aggression or strife, but of endurance and self-sacrifice. No star glitters on his breast, no banner waves over him. And when he falls, as he often does in the performance of his service to the Lord, he receives no nation's laurels, no pompous mournings, but only the silent dropping of tears over his grave from the great men of this world and the applause of heaven where he is given cordial welcome by the angels and greeted by the Supreme Lord for successfully performing the work entrusted to him by the Lord amidst troubles and tribulations in this mundane world.

We are all sojourners here in this foreign land. We are to go back to God and back to Home—our eternal abode. We are to concentrate our scattered activities to that universal centre our Eternal Lord. The prostitution of the mind by attuning it to anything less than the Absolute is a great calamity, which, though we cannot realize now, becomes worse day by

day till a rude awakening or a vital shock that unhinges the grosser settings of the senses, unfolds a wider view of life and brings us back to God—with Whom the soul is brought, not into identity, but into communion; not into unity, but into union. To be at one with God is one thing, and to be one with God is another thing.

In Hegelism and Pantheism the human soul, together with the outward universe, seems to be observed into the being of God to such a degree that man is deprived of any freedom of will. Its great vice is also extended to the fact that it destroys the personality of God, killing love once for all.

The distinction between subject and object should not be lost. In Divine Love a stream of hallowing grace comes from Another than myself—the Supreme Lord Sree Krishna Who draws and does not drive. It makes every duty a pleasure. Turns all drudgery into

delight. It turns sacrifice into ecstasy. It draws and does not drive. In its soft bosom lie wrapped all the virtues which have adorned humanity. It enforces truthfulness, it inspires courage and fortitude. Its mercy and forgiveness are boundless.

This love transcends human life with all its sorrows, with all its evils and with all its fears. It is a new world; all light and no darkness. There is joy and peace in its tears; hope and gladness in its seeming death. It floods our life with all bliss.

Let this Theistic Exhibition inspire us in common service of Krishna for the benefit of humanity in terms of Divine Love—the Ultimate purpose of cosmic being—the gift of Sree Krishna Chaitanya Mahaprabhu to the world. With this I beg to conclude my bidding prayer, and I thank you once more on behalf of the members the Gaudiva Mission.

The Presidential Address

*On the occasion of the opening ceremony of the Theistic Exhibition
held by Sri Rupa Gaudiya Math, Allahabad, on
Tuesday the 7th January, 1936.*

My friends,* honoured ladies and gentlemen,

I should submit an explanation of my eligibility to accept the opener's part of the Theistic Exhibition when I

realise that the responsibility lies not on me but on my Master who is delegated eternally for the purpose of transmitting the transcendental message to us. Our eternal Master Sree Rupa Goswami was taught the highest evangelical message by the Supreme Authority of Transcendence in the garb of a teacher of the Absolute Truth. The Supreme Authority of transcendence did shake off, out of causeless mercy, His normal disposition by descending to the plane of fallible beings as the World-teacher, and by so doing He vested us with the transcendental blessings by asking us to associate with Sree Krishna in our everyday life.

With this infinite bliss of the transcendental standard, this Exhibition has been formulated for the purpose of truly associating our daily life with the unalloyed service of the Fountainhead without any intervention of entangling with the undesirable experience of this

world. So I can boast of this Exhibition for the greatest facility that it has accorded to us in this suffocating region of our sojourn of life in an imperfect atmosphere.

To ponder over the transcendence from our present lower plane, we are obliged to mix up ephemeral dirts of imperfections before we get the true merit of familiarising our souls with the transcendental situation of reciprocating objects of the Land, fully concealed to our present senses. So a modification or augmentation is necessary for the purpose of eliminating the undesired elements which we have incorporated in our present life. In order to adjust our situation with our eternal life, we should acquaint ourselves with the easier process of associating ourselves with a desirable atmosphere.

I do not see any reason to stir up elements of gratifying our present senses to lord it over them but we require to undergo a process of submission to the eternal manifestive aspects of the Eternity, Plenary knowledge and Permanent Blissful Atmosphere. The scrutinisation should not

be confined to serve our appropriate dealings with the phenomenal aspects of the object. If our present senses act to objectify the subjective exploits of the transcendence, we will surely get the benefit of uplifting our situation not in the process of elevationists or salvationists, but in the process of unalloyed devotees.

We hail the congenial atmosphere and associations of Prayag, the place where Brahma held his active performance in ten directions of the universe in order to impede the mental course of an enjoyer of phenomenal objects. The devotional school of theistic thoughts has got its advent in this very spot where the Master-Mind was staged to have transcendental inception from the Supreme Lord about four hundred years ago.

As sight-seers of different views through transcendental aural reception, we can have the chance of ocularising the statements in the present Exhibits. I therefore solicit the favour of the wit-

nesses to study the whole matter with an unprejudiced mind in order to make the best use of the ontological aspects of the Exhibits instead of putting the same for their mundane quodlibetic enterprises.

The facts of the transcendence were clearly transmitted to the heart of Sree Rupa Goswamiji, after the Supreme Lord had given him the facility of an aural reception of eternal desirabilities of dislocated stars like us shooting from the ever-glowing Infinite Fountainhead of the Transcendence. The shooting stars are again reattracted by the same Fountainhead through the power of instructions and the bliss is to carry them back to their original position to be dovetailed with the Plenary position of the Absolute in manifestive ways.

In fine, I would implore you with all earnestness to acquaint yourselves with the ontological character of the Exhibition in your spiritual eyes to get eternal benefit of your eternal entities in true 'shrauta' and rational activities.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Ra. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Vaisnavism, Real & Apparent 0-4-0
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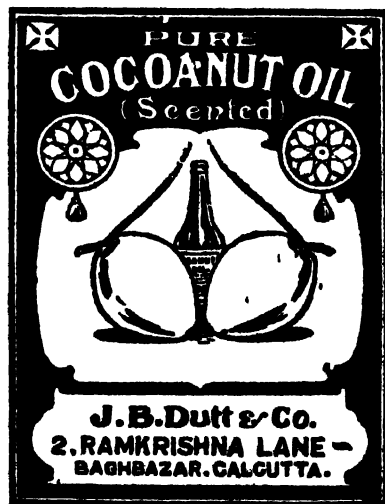
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CONTENTS

Subject	Page
1. "Big I" Versus "Good I"	241
2. Body, Mind and Soul	247
3. The Mercy of the Acharyya	251
4. Race and Religion	255
5. His Late Majesty King-Emperor George V	257
6. Sree Gopal Bhatta Goswami	258
7. Round the Gaudiya Maths	264

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“Big I” Versus “Good I”

(From Daily Nadia Prakash, January 20, 1936)

THE Sruti sings as profitable the forward movement of the “big I” in course of the gradual neutralisation of the cognitive function of the soul. Empiricists consider the “great I” to be either enjoyer or devoid of enjoyment. They are led to this conclusion by the dictates of their enjoying and abnegating thoughts. Whereas the conglomerated light of the sun of the Bhagabat, the ripe melting fruit of the purpose-tree of the Veda, instead of using the conception of the “big I” for serving the enjoying or abnegating purpose, offers instead the conception of the “good I”. The “I”

who is ‘infinitely more humble than a tiny blade of grass’, in seeking to follow the Bhagabata thought, finds himself riddled by the shafts that are aimed at the weakness of the ‘little I’ of this world. In pursuance of the mundane thought for the active appreciation of the ‘little I’, and for esteeming the ‘disesteemed I’, the state that is void of all self-consciousness comes to be sung as the ultimate duty of such ‘distressed I’. But Sree Gaursundar has provided such ‘distressed I’ with the golden opportunity of following the ideal of one who is self-dedicated to the service of the Transcendence.

The acceptance and rejection of empiricism being equally obstructive of the knowledge of the real truth, the Transcendental Object of our worship in His Most Magnanimous Figure has made the gift of love for Krishna. Mundaka. Sruti, who supplies the inspiration of the 'good I', declares that the Absolute is infinitely greater than all 'big' things and immensely more subtle than any subtle entity. Empiric thought, deceiving itself in respect of its own nature, is anxious for the attainment of chaotic eligibility for bigness and fulness. Whereas the trend of the thought of the 'good I' is to relieve the soul from his fetters of empiric judgment by means of the function which destroys all evils of the soul and which is 'infinitely humbler than the blade of grass, more forbearing than the tree, absolutely free from all egotistic vanity and practised in giving due honour to all'. It is for this reason that Sree Krishna told Arjuna that a person can know Him only by means of loving service. This is also the reason why for the purpose of inducing us to give up the state of ignorance, Srimad Bhagabat, the real exponent of the Vedanta, says to those of us who suppose ourselves to be possessed of knowledge, 'Man is completely freed from the state of utter ignorance by listening to, by attentively studying and reflecting on, and by serving Sreemad

Bhagabat. Persons, who are unmindful of following this method, pose as impersonalists (Mayavadis) by welcoming the hypocrisy of irrational thought, and manifesting their obstinate inclination to the path that is incompatible with the spirit of service. Such persons can fully realise the nature of their own proper entities by the practice of self-dedication to the Feet of Sree Chaitanya Deva.

The unalloyed cognitive service of unalloyed cognition manifests itself from the most refined realisation of the consciousness of unalloyed cognition. For this reason the Word 'Immanent', in the English language, or 'Antaryami' in Sanskrit, manifests the knowledge of His Entity in the subjective consciousness of every cognitive infinitesimal. Wherefore, if one runs after inert matter for the realisation of the 'big I' instead of the 'good I', the empiric knowledge acquired through one's senses will not supply any clue to the nature of transcendental cognitive realisation or para-vidya.

Till the concerted chant of Sree Krishna, which is as the life of the bride of transcendental knowledge, manifests itself in the heart of the emancipated infinitesimal soul, it is never possible to realise the truth that the glory of Madhupuri is infinitely higher even than that of Vaikuntha. It is only by the realisation of the 'good

that it is possible to be a resident of Vaikuntha; otherwise residence in the realm of Maya alone will be secured. When this happens, the mode of thinking known as Mayavad (impersonalism, pantheism) acquires momentum on the lips of a person under the sensuous urge of the faculty of mundane speech. This results in the aggravation of mental unsteadiness which turns us into psilanthropists and anti-Vedantists, or fills the mind with a keen desire for being yoked to activities for mundane improvement, even as the wild elephant madly submits to be tethered to his utter undoing. The 'big I' contrives to merge his individuality for the purpose of becoming the liege Lord (Maharaj) of queen Maya who is the cause of all discordant limitations. Thereafter, we are overtaken by the infatuation, under the urge of mundane greatness, that Radharani herself (who is the power of service as opposed to the power of measuring limited entities) belongs to the shudra caste!! We no longer love to cherish the impulse of her humble servitorship. The consciousness of her servitorship, inhering in the 'good I', abandons us for ever and makes us plunge, like shooting stars, towards the utter darkness of mundane enjoyment, and finally into the deeper gloom of the abnegation of such enjoyment. Then we have to exorcise the evil spirit that takes possession

of us by reciting the *mantra* of the Ishopanishad.

I should give up all types of indecorous conduct that is prompted by the traitorous thoughts of the fief-holders of the 'big I'. It would then be possible for the inner mind of the 'good I' to be attracted by the sight of the beauty of the temple of Radharani. I would then quickly become conscious of the attraction of Shyamsundar. I would forthwith dedicate myself to the service of Radharani for realising the 'good I', instead of seeking to lord it over the queen of the measuring function. The Sruti mantras have not been made by any mortal. The henotheistic school have made them slavishly serve the purposes of empiricism or masked insincere controversy. Their improper mode of exposition of the Sruti texts has proved the fruitful source of the manifold evils that continue to afflict the world. The Aranyakas of Naimisharanya will employ us in the service of the Transcendent Lord by admitting us to the protecting shelter of the Academies (Maths) of the Paramahansi Samhita (Sreemad Bhagabat). It is for this purpose that those who follow the path of pure devotion, expounded by Sree Narada, have listened with submission to the words of the Bhagabat that devotion to the Adhokshaja (transcendental) Lord brings about the subsidence of one's undesirable proclivities.

Our Vaishnava friend Bharati Swami has advised me for my benefit to make a garland of the precious crest-jewels of the Srutis or the rays of the Sun of the Bhagabat. A cat made of wood cannot build a bridge over a mighty expanse of water. A dwarf cannot reach the moon with his hands. It is equally absurd for me to seek to be enlightened with the rays of the Sun of the Bhagabat and to serve the essence of the Srutis. In pursuance of this great maxim of spiritual conduct viz. that command of the gurus is not to be questioned, I shall try to follow in the footsteps of the community of the 'good I' who ever practise seeing, hearing, smelling, tasting, touching and thinking under the regulation of the heard transcendental sound as enjoined by the Srutis.

The Supremely Merciful Lord Sree Chaitanya has given to the world love of Krishna. Will the message of that love never find entry into the recesses of our ears? We have heard it said that the Kali Age is a sea of offences. But this sea possesses one capital good feature. Sukadeva, our Divine Master, who ever delights in the chanting of Krishna, recited the tidings of Bhagaban to Sree Sutadeva. The same message was recited by Sree Sutadeva at the third session of the authoritative exposition of the Bhagabat which was held at Naimisharanya

where the axle of the chariot of Brahma was broken up. As we resort to the transcendental pool of Brahma for bathing in its holy stream, we do so in the hope that we may be enabled thereby to obtain the mercy of Sree Vyasdeva.

At Shyamanta-panchak the inhabitants of Braja found the guiding point of the compass when they had lost all reckoning of true direction. Will there be dearth of Kirtan at the capital-seat of Yogamaya by her merciful contrivance? Shall we miss to be enlightened by that exposition of the text of the sruti regarding the Joyous Activity of the Form with Golden Hue that was manifested at Suvarnabihar by the Hero of Godruma. Who ever delights in His unceasing Transcendental Activities? "When one sees the Divine Ruler of the world (Hiranyagarbha), Whose Form is of the colour of gold, one attains to the state of spiritual equilibrium and purity by the effect of transcendental knowledge the appearance of which completely cleanses the soul of the impressions of sin and virtue, the dirty products of mundane unspiritual thinking "(Mundak. 3/3). Shall we fail to be the servitors of the Transcendental Hero of Suvarnabihar delighting in His Divine Activities by getting rid of our mundane sensuous enterprises? Will the Hero of Godruma never impart to us the meaning of

the Bhagabat through the lips of Sree Sukadeva and make us drink with our ears the melting ripeness of the fruit of the purpose-tree of the Veda? Will the song of the hymn to Govindadeva of the Brahmasamhita, which was once offered to Govindadeva at Antardveepa to Brahma, never cross the threshold of our ears? On that day shall we fail to realise that the Supreme Lord has no beginning, that He is the Beginning, the Cause of all causes, the concentrated Form of eternal existence, unmixed cognition, unalloyed bliss, and that He is the Absolute-Beautiful-Figure-in-Himself (Svayam-Rupa)? Will it be our hard lot to continue to practise self-deception by the lip-profession of loyal, active submission to Sree Rupa by busying ourselves in vain showy talk? Will not the Lord, Who ever talks in Simantadvēpa, give us the privilege of submissive listening? Will not the Divine Hero of Madhyadvēpa, the Divine Form-in-Himself, by manifesting to our view His Transcendental Figure, grant us the favour of remembering Him in our proper entities of the 'good I' by following in the foot-steps of Sree Prahlada? Will the Lord in His Figure of Man with the face of the Lion make us forget to follow Sree Vishnuswami? Shall we be unable to offer our devotions to the Divine Feet of the Lord, Who ever rests at Koladvēpa on Sree Sheshadeva,

by our active subservience to Sree Lakshmi Devi? The Most Merciful Supreme Lord Sree Gaurasundar has taught His servants, who follow exclusively the teaching of Sree Rupa, to offer their devotions to Sree Gosthahihari. Shall we be thwarted at all time from our sacred duty of serving Him by the grace of Sree Lakshmi Devi?

There are two elongated *Vakras*. Are we destined only to be obstructed from our goal by failing to realise our permanent residence in the realm of Goloka represented by the first of the *Vakras*? Will not the attracting hook of the second elongated *Vakra* descend on our shoulders and by the Grace of the Lord Who rides on Gaduda, make us realise the first Shloka of Krishna-Karnamrita, the beauty of the nail of the feet of Sree Radharani full of the highest beauty by relieving us from the mask of our attire of the lord of the queen of the measuring energy? It is only in course of our engagement in tending the Feet of the Supreme Lord in Ritadvēpa that the reverent worship practised by Prithu Maharaj will possess our hearts. Will it not then be possible for us to attain the Presence of Krishna in Jahnudvēpa by throwing ourselves on the protecting shelter of the feet of Akrura? Will the attainment of Krishna which results from tending His Feet, wor-

shipping. His Archa and singing His praises, ever remain the far off object of our endeavours? Will the servitude of the King of the Kapis at Modadrumadveepa and the friendship of the twelve cowboys* (Gopalas), depriving us of our subservience to the feet of King Bali by self-dedication at Antardveepa, impel us to worldly desires? Shall we be deprived for ever of dwelling on the bank of the pool that is located in the neighbourhood of the capital-seat of Yogamaya?

We have heard the message that only those persons who are not deceived by empiricists may easily attain unto Krishna. Shall we fail to understand the account of the union of Radha-Govinda of the writer of Jagannath-bhalla in the beauty of the circle of Sree Purushottamshetra? We have firmly realised that the subsidence of all worldly ills results automatically from the practice of the relationship of loving devotion to the Transcendental (Adhokshaja). Wherefore, are we to suppose that the service of the Beauti-

ful Shining Abode of the Absolute (Sree Dham) is different from the Nana of Hari the fringe of Whose Lotus Feet is ever served by the effulgence reflected from the myriad crest-jewels of the Veda? No, it is never so! We obtain from Vishnupuri, the tender shoot of 'ninefold devotion', the sprout of love of Madhabendrapuri and the ripe fruit of the Purpose-tree of the Lotus Feet of Sree Krishna-Chaitanya. It will never be possible for any of us to discover any other easier path, or any path at all, to the love of Krishna. Wherefore, may we attain to the hope of the intimate service of Godhead by receiving the third of the mantras, constituting the Teaching of Sree Krishna-Chaitanya, to our eternal good! I will not be 'big', but I will be 'good.' I shall then be able to realise the quenching of the 'great forest-fire of the worldly sojourn in the concerted chant of Krishna. Therefore, may the alleluiah of the sportive Divine Hero of Golden Hue (Suvarna-bihari), the rays of the resplendent sun of the Bhagabat be our support!

Body, Mind and Soul

The Harmonist employs the current vocabulary for conveying the message of transcendence. It is not for the first time that this is being done in India. The philosophy of the Vedanta, asserting the transcendental realisation of the Upanishada, supplied India with a ample specific vocabulary for discourses on transcendence. Not that the Vedanta always invented new terms for this purpose. We should rather say that it never uses a new word if there is already an old word which could be made to serve its purpose by means of proper definition. It added new words only when there were no old words due to absence of the experiences which the new words were to express.

The Vedanta also offers the interpretation of the facts of our common observation in the light of transcendental experience. It accepts all information about actual experience as experience. In this sense it is unreservedly receptive. It gives a full hearing to every person. It does not work up generalisations on the basis of this information. It cultures its transcendental experience by the indirect help of the mundane. It does not thereby admit that the two are on the same plane. It observes the

caution that is due to their difference of plane and tries to understand phenomenal occurrences for its own exclusively spiritual end. The phenomenal possesses value for the Vedanta as symbolising the spiritual, not positively but negatively.

The physical body is viewed by the Vedantist as a spiritual symbol. It symbolises to him the spiritual body. It is the convincing proof of the existence of the bodily principle in the Absolute even to those who have no such direct experience of the Absolute. The spiritual body is not like the physical body in any sense that is conceivable by the human mind. But there is nevertheless actual similarity which could be realised if it were possible to make due allowance for the difference of planes.

Once any person has been enabled to have a real glimpse of the transcendence, such a person is in the position to function symbolically on the spiritual plane by the proper use of the corresponding mundane conditions.

The physical body and mind possess the above correspondence with the spiritual body and mind of an individual. Neither the body nor the mind is identical with the personality of an

individual for the simple reason that the last stands to the former two in the relationship of their common proprietor. The physical body is subject to birth, growth, decay and death. The mind also undergoes growth and decay, if not birth and death. The mind does not remember whether it existed prior to the birth of the physical body with which it is inextricably bound up. There is also no method of knowing whether after the death of the physical body the mind continues to exist. The nature and the functions of the physical body and mind from birth to death are subjects of our common experience.

The Vedanta has a term by which it expresses the common nature of the physical body and mind. It is 'Jada'. 'Jada' conveys the idea of inertia. That which cannot move on its own initiative is 'Jada'. The physical body is moved by the mind. The mind is moved by the soul. The soul can move by his own initiative. The physical body and mind are, therefore, 'Jada' i.e. devoid of initiative.

The mind is rendered inert during sound sleep. This is indicated by the fact of forgetfulness. The mind does not remember whether it existed before the birth of the physical body. Therefore, it is even conceived to be a part of the physical body and its appearance as a self-conscious entity as being subsequent to the birth of the physical

body. The mind is, therefore, not constitutionally less inert than the physical body. It is a question which is not capable of solution as to whether it is the body which moves the mind, or vice versa. From the point of view of an individual's own experience the mind seems to possess greater control over the body than the body does on the mind. Those nations whose minds are not properly cultured are easily conquered by those who possess more cultured minds. Sparta preferred the culture of the body to that of the mind. This was the cause of her failure to attain even military greatness.

Athens tried to combine the culture of the body with that of the mind. Athens also failed to retain her greatness. Mental and bodily greatness are equally perishable, but they are interdependent. Mind should not be identified with the principle of animation or consciousness. Both the body and mind can exist without being conscious of their existence. Death is not merely suspended animation. It is the permanent loss or destruction of animation. The principle of animation is specifically connected with the physical activity of respiration. By artificial respiration the animation of a drowned man is capable of being restored. Mundane life is breath or prana.

Body and mind are proved to be 'jada'. Life or animation is also 'jada'.

The soul is chetana or self-conscious. Body and mind are made to act on the plane of consciousness by the initial energy of the soul. Or rather, they are supposed by the soul to be identical with his own entity by the contrivance of a higher power which is called 'Maya' or the 'limiting power' of the Absolute. The soul is made to identify himself with the body and mind, although these latter are foreign to him, by the working of the power of limitations, who provides the plane of their deluded activity as well as the delusion that leads the soul to suppose himself to be the physical body and mind. This is the conditioned state for the soul. He is put in fetters. He is doubly incarcerated in the physical body and mind by his own deluded consent.

But the physical body and mind have a plane of their own derived from the source that controls the activities of the limiting power. This latter principle is called Sambhu. Maya is the bower of Sambhu. The mind and body are products of Maya and Sambhu. Sambhu is described as the perversion of the Personality of the Absolute due to association with Maya 'even as pure milk is transformed into sour milk by the application of acid'.

The soul becomes subject to Maya by the abuse of his free initiative. The freedom of the soul is abused when he turns away from the willing service of

the Absolute. As soon as the soul ceases to render willing service to the Absolute he is seized with the unnatural desire for domination and surrenders himself to the power of Maya for gratifying the same.

In the natural position the soul serves the Absolute under the guidance of the Enlightening Spiritual Power of God. In his unnatural state the soul is subjected to the thralldom of Maya by his unnatural passion for domination.

There is a great lesson for the votaries of political freedom in the above exposition of the real state of man in the world. Political freedom does not mean in the fashionable political science of the modern world freedom to serve the Absolute. Political freedom is foolishly defined as freedom from the domination of 'foreign' nations. It is sometimes defined as the right of self-determination, or self-government. But as a matter of fact the state of political dependence is as much the result of self-determination as the state of political freedom. In neither is there any reference to the principle of the freedom of serving the Absolute which alone is the natural state for the soul of man irrespective of any earthly consideration. It is possible to use the physical body and mind in such a way that thereby one may be gradually freed from the perverse inclination of turning away from

the free service of the Absolute. This possibility of interaction is due to the fact that this phenomenal world, including the physical body and mind, is at its source the perverted reflection of the Realm of the Absolute. The spiritual body and mind of the soul are enabled to function even by the agencies of the physical body and mind as soon as the soul places himself under the guidance of the Enlightening Spiritual Power of God for the purpose of attaining to the transcendental service of the Absolute. The full re-establishment of the soul in his natural state of perfect freedom is brought about on the final withdrawal of his mortal casings in due course by means of the progressive practice of his quasi-spiritual service of the Absolute that is available by His special Grace even in the conditioned state. This is equally true of corporate as well as individual human activity.

It is also possible to indicate the divergence of any line of conduct individual or corporate, from the direction of the service of the Absolute by one who has realised the nature of His transcendental service. This kind of interpretation also necessarily extends to the use of words. The imports of terms as given in the ordinary lexicons, therefore, require to be changed in order to make them fit to express the transcendental experience. It requires the fullest serving co-operation of both reader and writer for attaining this highest desideratum.

Those readers who are willing to pursue further the subject of this short enquiry regarding the relation of the body and mind with the soul are referred to the *Brahma Samhita* chapter V with Thakur Bhaktivinoda's most illuminating commentary on the same published by the Gaudiya Math.

. The Mercy of the Acharyya.

Once a person is fortunate enough to be able to make up his mind to seek for the real truth, he begins to experience the insuperable difficulty of ascertaining any really adequate process of investigation of the same.

It was the purpose of Sree Krishna-Chaitanya by means of His teaching and conduct to enable all sincere seekers of the Absolute Truth to experience the necessity for finding the real spiritual guide, Acharyya or competent teacher of the quest of the Truth by precept and practice. This imparts to the narrative of the career of Sree Krishna-Chaitanya its unique character among the scriptures of the world. It supplies the only reasoned means of getting the clue to the transcendental method of the quest of the Absolute. The study of the career of Sree Krishna-Chaitanya is bound to impress upon the mind of every candid reader the necessity of seeking spiritual enlightenment from a living person. It has been accordingly contended by the writers of the career of Sree Krishna-Chaitanya that pre-disposition for the service of the Personality of the Absolute and by implication of the personalities of His servitors, is generated by expounding and listening to

the exposition of the career of the Supreme Lord in His Eternal Role of world-teacher.

The only obstacle in the way of realising the mercy of the real Acharyya is absence of the predisposition for the service of the Absolute and all His servants. The appearance of such predisposition naturally leads a person to seek the guidance of the Acharyya without reservation for the sole purpose of realising the service of the Absolute and His servants.

The mercy of the Acharyya is spontaneously displayed to all who are willing to accept the same. The Acharyya is the exclusive servant of the Absolute. His only function is to serve the Absolute and enable others to do the same. The Acharyya possesses the power of re-establishing the conditioned soul in his natural spiritual function of the service of the Absolute. The unreserved admission of the office of the Acharyya is the pre-condition for the realisation of his mercy.

The Acharyya is the living form and the living bestower of the service of the Absolute. The Acharyya is pleased to disclose his serving entity, in his uncovered recognisable form to the serving cognitive faculty of the

soul who is predisposed to the service of the Absolute. This revelation of his own transcendental serving entity is the operation of the power of mercy of the Acharyya in its unambiguous manifestation. The light of the real form of the Acharyya automatically endows the recipient of his mercy with the realised disposition for the service of the Absolute under the unconditional guidance of the Acharyya. In this manner there is a real beginning of the quest of the Absolute in and through the quest of His service.

There can be no higher 'good fortune' than the realisation of the mercy of the bona fide Acharyya. The characteristic quality of the Acharyya which is identical with his entity, in his ceaseless, unstinted, active mercy towards all souls.

The above propositions help to clear up the current misconception that the fallacy of *petitio principii* is involved in the fireless insistence of all the revealed scriptures (shastras) of this country (India) that it is necessary for one to listen from the lips of the Acharyya, with complete submission and offering of service, to the message of the shastras to be enabled to realise its transcendental truth. A person's assent to this fundamental condition of the true method of studying the shastras is not possible until he has received the previous mercy of the

Supreme Teacher Sree Krishna Chaitanya. The descent of Sree Krishna-Chaitanya, has made the saving knowledge of His career available to all persons of this mundane world through the written narratives of His Transcendental Activities.

Only the Acharyya can also expound the career of Sree Krishna-Chaitanya with any consistency. Sree Krishna-Chaitanya Himself followed the method of the Acharyya for preaching the service of the Truth. The method is as simple as it is convincing. No one is fit to preach the Truth who does not serve Him with all his faculties. Sree Krishna-Chaitanya preached the Truth because He Himself also served the Truth, as, in His Own words, "No one can teach the religion unless one practises the same". If a person who does not serve the Truth wants to pose as expounder of the career of Sree Krishna-Chaitanya, he will be forced to do so in the spirit of utter hostility to the teaching of the Supreme Lord. This method of exposition is bound to repel those who are not already prejudiced against the teaching of Sree Krishna-Chaitanya. The unambiguous and uncompromising support of the shastric method of exposition is the sum and substance of the career and personality of Sree Krishna-Chaitanya. This makes the task of expounding as well as listening to the true exposition

of His career possible only for those who bring to the performance a fully unprejudiced mind. In other words, it is only those persons who are able or willing to be able to realise the inadequacy of the empiric methods of quest of the Truth, who are in a position to profit by the study and exposition of the career of the Supreme Lord.

The mercy of Sree Krishna Chaitanya, therefore, represents the mercy of the Acharyya in its supreme perfection. The mercy of Sree Krishna-Chaitanya is the enabling condition for the realisation of the otherwise causeless mercy of the Acharyya. The mercy of the Supreme Lord is the cause of the causelessness of the mercy of the Acharyya.

Those who contend that in as much as Sree Krishna-Chaitanya is a historical person, he could not be the cause of the mercy of the series of the Acharyyas who made their appearance in India from a time long before His Advent, are hopelessly misguided by their empiric reservations. Sree Krishna-Chaitanya does not come under the jurisdiction of time even when He chooses to make His Appearance in this world, in any particular period of the world's history. The sun neither rises nor sets, although it is seen to do so everyday by the people of this world.

The bestowal of unstinted mercy is the specific function of the Acharyya.

He is the embodiment of Divine Mercy. The Acharyya never deceives those who do not want to be deceived *after* being enlightened. But there is hardly a single person in this world who does not want to be deceived *on principle*. Such a statement may appear to be extraordinarily pessimistic. But a very little reflection ought to demonstrate to all impartial thinkers its absolute truth.

The tendency to deliberate self-deception is the only obstacle to the willing acceptance of the proffered unambiguous mercy of the real Acharyya. This tendency is tantamount to constitutional aversion to the service of the Truth. The mercy of Sree Krishna-Chaitanya can alone remove the cause of this fatal but almost *universal* perversity.

The preachers of the Gaudiya mission, in pursuance of the method of Sree Krishna-Chaitanya, practise what they preach. This enables the preachers as well as their submissive open-minded audience to be acquainted with the true significance of the career of Sree Krishna-Chaitanya. If the preachers and their audience are not willing to deceive themselves *after* receiving enlightenment, they need not despair of finding the peace of their souls.

It is necessary for the possibility of such propaganda that a number of

persons must understand the necessity of dedicating themselves to propagating the knowledge of the career of Sree Krishna-Chaitanya by the right method. The organiser-in-chief of the Gaudiya Mission has been looking for such helpers. They are turning up at the right conjunctures. A large number of persons have already offered to the mission their whole-time services as preachers without remuneration *in any shape*. These preachers are the agents of the Acharyya, and their activities represent the operation of the Divine Mercy of Sree Krishna-Chaitanya.

The elected preachers are not all of them necessarily saints of the highest order. But all of them, as the fortunate recipients of the mercy of the Acharyya, have obtained the initial spiritual enlightenment and are on the path of real spiritual endeavour. They have every chance of realising the highest function of their souls if they do not give up the quest, in which they are engaged, by deliberately deviating from the guidance of the Acharyya.

Human life is both uncertain and of limited duration. It has got its duties and responsibilities on its own *shape*. These are apparently more or less ignored by the call for the exclusive service of the Absolute. But as these duties and responsibilities are the outcome of our present radical

misunderstanding of our real nature, we should have the sincerity of facing even the proposal for their absolute rejection in a spirit of sympathetic endeavour for appreciating the point of view of the proposer.

But Sree Krishna-Chaitanya does not call upon any person to renounce the duties and responsibilities of their present worldly positions. That is the proposal of the monists. Sree Krishna-Chaitanya calls upon everybody to serve Krishna by discoursing about Him in company and under proper guidance. The *rationale* of following this course is vindicated by His Own Illustrative Career. This is the great positive service to humanity of the preachers of the Gaudiya Mission. They have been enabled by the mercy of the Acharyya to dedicate themselves to its performance 'by renouncing all lesser duties. Such renunciation is not due to repugnance of the world, but to their love for the Absolute Truth and for the world. The preachers of the Gaudiya Mission fully believe in the dictum of Srimad Bhagabat that every duty is truly fulfilled only by 'devoting oneself to the exclusive service of Krishna, and that there is no other way of fulfilling *any* of the duties by which we find ourselves confronted in this world.'

Sree Krishna-Chaitanya is the Divine Embodiment of the highest

service of Krishna. Discourses about the career of Sree Krishna-Chaitanya supply the unambiguous clue to the service of the Transcendental Absolute Person. The preachers of the Gaudiya mission accordingly devote themselves

to discourses about the Career of Sree Krishna-Chaitanya as the only means available, within the present scope of our perverted intellects, for realising the transcendental service of Sree Krishna, the Absolute Person.

Race and Religion

(Continued from P. 232)

Varna afterwards came to acquire the significant meaning of 'colour.' As the white Aryans found themselves in the midst of an increasing proportion of the coloured peoples, they became more and more unwilling to recognise the eligibility of the latter for ranking as members of the higher varnas. This theory is by no means improbable and may even be the correct view.

Sree Madhvacharyya was an Aryan immigrant into South India. He was a Brahman, by caste. The Madhva Vaishnaba community founded by Sri Madhvacharyya now-a-days admits only caste-Brahmans into its social privileges. It would be hardly consistent, with history to characterise the Madhva community as Dravidian either by culture or by descent. The community

which was founded in South India by Sri Ramanujacharya, also an eminent member of the Brahmana caste, is altogether liberal in the matter of admission of non-Brahmins. But the regulation for the enforcement of purity and uniformity of social conduct are far more strict and elaborate in the community of the Sri-Vaishnavas founded by Sri Ramanujacharyya. The social policy of the community that follows Sri Krishna-Chaitanya is different from those of the Madhva as well as the Sree communities. Sri Chaitanya does not appreciate the exclusive preference for caste Brahmins that is found in the Madhva community. But neither does the Supreme Lord follow the dead rigidity of the present social practice of the Sree Sampradaya. Sri Chaitanya subordinates the principles

of both heredity as well as open initiation of all persons by the method of the Pancharatika Diksha, which prevail respectively in the Madhva and Sree Sampradayas to the actual appearance of the pure spiritual aptitude which seems to be governed by no earthly conditions.

Nevertheless Sri Chaitanya prefers the varnashrama organisation to any other form of social arrangement in as much as the latter is less amenable to be utilised for the spiritual purposes after the spiritual disposition actually manifests itself.

The varnashrama system appears to be most in consonance with the social habits of the Aryan race, but it is not identical with them. The chief difference lies in the fact that the Aryan race considers its social system to be an end in itself. This breeds the pride of

doubts that are being fostered by their present unchecked, materialistic speculations. The message of Sri Krishna Chaitanya may be universally welcomed at some future day, as it is calculated to provide a more extended outlook of the responsibilities of man that is provided by any of materialistic speculation.

The strength of Christianity lies in its dogmatic acceptance of the teachings of contemporary ethics. Sree Krishna Chaitanya does not teach us to be guided solely by the precepts of ethical science. This makes a radical difference between the system of Sree Krishna Chaitanya and the militant religions of Christianity, Islam and Buddhism, etc. But it also establishes a certain contact between Religion and modern Science, which is not supplied by any other existing creed.





His Majesty The Late King=Empetor
George V.

His Late Majesty King-Emperor George V.

We associate ourselves wholeheartedly with the expression of profound world-wide grief and deep sympathy for the bereaved Royal family on the demise of His Late Majesty King Emperor V. His Late Majesty was not only the successful and conscientious protector of the peace and order of this great country, but he was also the great Defender of the Faith of this ancient land. In His regime the Vaishnav religion in its unalloyed form has found scope for propagation throughout the world. The renowned Gaudiya Mission has carried the message of the pure Sanatan Dharma to England and Central Europe from its headquarters in London. The preachers of its permanent London centre were fortunate in securing the gracious sympathies of His Late Majesty and Her Majesty the Queen-Empress with the result that within a very short period the London Gaudiya Mission Society could begin to function being backed by the hearty response of British public opinion. The soul of

His Late Imperial Majesty has earned the unique Blessing of the Supreme Lord by offering his Royal protection to the propagation of the religion of Divine Love preached by Lord Chaitanya. The demise of His Late Majesty took place on 20th January 1936, which is dedicated to the Lord being the eleventh day of the lunar fortnight. These occurrences possess super-mundane significance for the eternal well-being of the soul of His Late Majesty.

We pray to the Supreme Lord that His Late Majesty King-Emperor George V may continue to find perennial solace in the unalloyed service of God in the Realm that is free from all discord.

We also offer our loyal and loving homage to His Most Gracious Majesty King-Emperor Edward VIII and pray to the Supreme Lord to bless His Majesty with a long and prosperous reign for upholding the cause of universal peace and harmony as vicegerent of God on this earth.

Sree Gopal Bhatta Goswami

The little information that has been handed down regarding the personal history of Sree Gopal Bhatta makes an overwhelming appeal to the reader and makes him vainly desire for greater knowledge of his activities.

Sree Gopal Bhatta is one of the 'six Goswamis who propagated the teaching of Sree Krishna Chaitanya from Vrindavana during the period which is roughly equivalent to the half century following 1515 A. C.

Gopal Bhatta was the son of Venkata Bhatta who had settled down at Sree-Rangam where Sree Chaitanya met him in 1433 (Saka) during His Pilgrimage in South India. The account of the meeting of Sree Chaitanya with Venkata Bhatta is supplied by the author of Sree Chaitanya-Charitamrita. Sree Chaitanya spent the four months of the rainy season at the house of Venkata Bhatta. Venkata Bhatta was a Vaishnava of the Ramanujiya communion and as such worshipped Sree Sree Lakshmi-Narayana. He became a worshipper of Sree Sree Radha-Krishna by the mercy of Sree Chaitanya.

The author of Sree Chaitanya-Charitamrita does not mention Gopal Bhatta in his account of the stay of Sree Chaitanya at Sree-Rangam. The

cause of this reticence is mentioned by the author of Bhakti-ratnakar. Sree Krishnadas Kaviraj Goswami was commanded by Sree Gopal Bhatta Goswami to write Sree Chaitanya-Charitamrita, but was forbidden to mention anything regarding Gopal Bhatta himself in his work.

Gopal Bhatta was the disciple of Sree Prabodhananda Saraswati who was his uncle and a Tridandi Sannyasi of the order of Sree Ramanuja. Sree Prabodhananda also adopted the worship of Sree Sree Radha-Govinda at the instance of Sree Chaitanya. The fact of Gopal Bhatta being the disciple of his uncle is mentioned in Sree Hari-bhaktibilas compiled by himself.

Sree Haribhaktibilas or the Gaudya canon bears as the name of its author that of Sree Gopal Bhatta Goswami. The author of Bhaktiratnakar, however informs us further that it was Sree Sanatana Goswami who compiled Sree Haribhaktibilas in the name of Sree Gopal Bhatta.

Sree Jeeva Goswami mentions in his Sat Sandarbha that his theses were based upon the materials that had been collected and partly put together by Sree Gopal Bhatta. The purpose of Sree Gopal Bhatta was to expound the

teaching of Sree Chaitanya by a comparative reference to those of the former Vaishnava Acharyyas of South India.

Sree Gopal Bhatta is also reported to be the author of *Satkriyasandipika* and a gloss of *Krishna-Karnamrita*.

He is identified by the author of *Gauraganoddesa-dipika* with Ananganjari or alternately with Gunamanan of Krishna-Leela. Sreenibas Acharyya and Gopinath Pujari were disciples of Gopal Bhatta Goswami.

The author of *Bhaktiratnakar* also supplies the information that Gopal was boy at the time of Sree Chaitanya's visit to his father's house and had the good fortune of constantly serving the Supreme Lord during His four months' residence with the family. Gopal experienced the over-whelming attraction of Sree Chaitanya but was dissuaded by Him to remain with his parents as long as they were alive. After the disappearance of his parents, Gopal joined Sree Rupa and Sanatana in Vrindavana. This fact was duly reported by Sree Rupa and Sanatana to Sree Chaitanya at Puri. The Supreme Lord thereupon wrote back His approval of the step taken by Gopal, and instructed Sree Rupa and Sanatana to treat him as their brother.

Sree Gopal Bhatta instituted the worship of Sree Radha-Ramana at Sree Vrindavana.

The above particulars bring before the reader the personality of Sree Gopal Bhatta in a veiled form. The characteristic quality of Sree Gopal Bhatta was his unparalleled humility. This, however, did not prevent him from undertaking and carrying out, in collaboration with Sree Rupa and Sanatana, the compilation of the Gaudiya canon and collecting the materials for laying the basis of the profound philosophical writings of Sree Jeeva Goswami.

The careful student of Sree Hari bhaktibilas is bound to be impressed with the range of scholarship as well as the immensity of the labour of its compiler. The task before the writer of Sree Haribhaktibilas was nothing less than that of substantiating the statement of Sree Rupa that nothing but the actual word of the Shastras can be evidence regarding the Absolute. Sree Gopal Bhatta set himself to bring together the widely scattered texts of the Shastras to form the authoritative basis of the rituals and practices of the Gaudiya Vaishnavas. In its external form Sree Haribhaktibilas is a collection of ancient texts on the worship of Vishnu.

Sree Haribhaktibilas lays stress upon the necessity of submission to the unconditional guidance of the real spiritual preceptor (Satguru). It also seeks to bring out in a prominent

manner the reference to Vishnu in the due performance of every act of worship. The ritualistic worship of the Archa of Vishnu is performed by the worship of the Name. On the realisation of the service of the Name the ritualistic worship of the Archa is lifted to the level of pure spiritual service.

No one is a pure Vaishnava till he has realised the service of the Name. The ritualistic worship of the Archa is prescribed for those who have attained the pre-condition of the pure devotee. This also indicates the relation of the modes of worship enjoined by the Vaishnava teachers, who preceded Sree Chaitanya, to the chant of the Name that was promulgated by Him. To bring out this continuity between the ancient and the latest dispensations by Shastric evidence was the purpose of Sree Gopal Bhatta's writings.

Those who opine that the teaching of Sree Chaitanya is different from the religion treated in the works of Six Vrindavana Goswami, commit the inevitable error of empiricism that the transcendental ministrations of the Acharyyas are of the nature of the blind speculations and superstitious practices of designing foolish barbarians. It is necessary to give up this hasty irrational assumption before a person need touch the records of the most perfect forms of the Divine Service handed down by the transcendentalists.

Ritualism is a thorny subject. It is sancted by the Veda and the practice of the Acharyyas. Those who are unwilling to admit the transcendental nature of Divine Service are necessarily unwilling to adopt any of the shastric methods for its performance. The most thorough-going Calvinist is no less idolatrous by the strict test of transcendental as well as human logic than the worshippers of actual stocks and stones. There can be no spiritual worship unless the doctrine of the descent of transcendence to the plane of the phenomenal is admitted in some form or other.

And no sooner are the reality and validity of the descent of the Word admitted without mental or physical reservations, ritualism can no longer be rejected without a serious hearing. What is true of ritualism is also true of the claim of the guru or the real spiritual preceptor. The person who has real access to transcendence is alone competent to expound the Shastras to those whose vision is limited to the phenomenal. The real meaning of such expositions can never be grasped by any person whose spiritual faculty continues to be dormant. It is necessary for all such persons to submit to be imparted the spiritual vision by the mercy of the guru. All this is interconnected and the admission of the doctrine of the descent of transcendence

necessarily implies all of these institutions.

The treatise on ritualistic worship attributed to Sree Gopal Bhatta is not opposed to the practice of the transcendental service of the Name. Ritualistic worship sanctioned by transcendentalists provides the most effective and speedy cure of the fell 'disease of this speculative age viz., the disease of the impersonal conception of the Absolute. The impersonalist has to unlearn the dogmas of spiritual nihilism by going through the unwinding process of the Pancharatrik regulations of worship and conduct. On the other hand those who follow the ritualistic method of worship by the mechanical method without seeking the unconditional living guidance of the descended transcendental preceptor are also reclaimed from committing the error of idolatry under the pretence of scriptural sanction by being taught the right procedure of performing an admitted preliminary function.

But, Pancharatrik worship is nevertheless only a preliminary process that is fulfilled by the realisation of the unalloyed spiritual function of the chanting of the Holy Name. Sree Gopal Bhatta Goswami, the greatest benefactor of the people of this age, has laid down the method by which both orthodox canon-ridden mechanical

Smartas as well as the 'free (?) worshippers (?) of the unknown and unknowable are enabled to be relieved of their respective forms of cultured ineligibilities for the transcendental service of the Name. Ritualistic worship has accordingly been retained in its due position in the system of the service of the Gaudiya mission under the unreserved guidance of the Acharyya. But Sree Chaitanya never permits His audience to suppose that any mechanical process is a means to the spiritual end. The chanting of the transcendental Name is all sufficient both as Means as well as End. But ritualistic worship under proper safeguards is of help to those who are disinclined by their previous evil habits from chanting the Name without confounding Him with ordinary mundane language or supposing Him to be a symbol of negation. It is for the Satguru to bestow on any person this purgatorial process of redemption. The unconditional guidance of the guru is essential for attaining the fitness for its due performance.

As author of the Satsandarbha, in its original form, Sree Gopal Bhatta occupies the position of the exponent of the comparative philosophy of transcendentalism perfected by Sree Jeeva. That the same writer could compile the Liturgy as well as the Philosophy of the transcendental

religion of Divine Love proves the living co-ordination of the different grades of the service of the Absolute that is available to all by the mercy of the real spiritual preceptor.

We must not conclude this account without referring once again to the humility of Sree Gopal Bhatta Goswami that made him instruct Sree Krishнадas Kaviraj Goswami to omit all reference to himself, excepting the bare mention of his name, in his standard account of the activities of the Supreme Lord, Sree Chaitanya Charitamrita. Those so-called historians, who do not care to make themselves acquainted with the transcendental subject matter of religious history, have necessarily to try to make the utmost capital out of their meagre knowledge of a few disconnected particulars open to the view of incompetent observers. Some of them have not hesitated to declare a cleavage of doctrine and practice between Sree Chaitanya and six Vrindavana Goswamis. They do not at any rate subscribe to the teaching of the six Goswamis that no one can learn the truth except by following the method of unconditional submissive listening to the Name Krishna from the lips of His real devotees. Even if the events of the Gaudiya Vaishnava Movement from its inception by Sree Chaitanya had been handed down in the form of

a written record after the most approved modern historical pattern, such a record would have failed to convey the least idea of the Real Truth although it might have secured the applause of all persons who are deliberately and meaninglessly concerned only about the chaff and utterly negligent the grain that alone really matters.

The true history of the descended activities of transcendence is identical with the Truth Whom His Own Activities can alone manifest to the world. It is one of the necessary disqualifications of the empiric historians that they suppose the disjointed knowledge of the events of this world as apprehended by their erring senses to be the only truth. It is this perversity of judgment that stands in their way and effectively prevents them from knowing the Real Truth. This is singular irony of fate.

Sree Gopal Bhatta Goswami was sincerely anxious for the deliverance of the worst types of the offenders against the Absolute Truth. It was for this reason that he did not allow any account of his activities to be published in a form which was at all likely to be misunderstood by the empiric historians who should be set down among the worst offenders against the Truth by their meaningless arrogance which makes them imagine that they can know the Truth without

submitting to the unconditional guidance of the real preceptor.

We may also notice in this connection that the narratives of the Activities of Sree Chaitanya penned by His genuine followers never condescend to gratify the unspiritual curiosity, or want of love for the real Truth, of the votaries of empiric history. To the futile labours of the empiric historians one may fittingly apply the Biblical censure, "Let the dead past bury its dead." If those historians can find no better object than to unearth the really dead from their graves for distracting the attention of the world by adding to the number of its futile pre-occupations with untruth, they should not deserve any hearing from the living.

There is no doubt a true history of past events is never rendered obsolete by age. Empiric historians should try to make their laborious researches serve the cause of this real history. Otherwise they are bound to add to the existing confusion by the wilful abuse of their undoubted potentialities for good.

But as the indispensable preliminary let them seriously ponder over the actual teaching of Sree Gopal Bhatta Goswami which should enable them to find the only method of approaching the Real Truth. There is such a thing as obstructive knowledge. The world is unhappily over-burdened with the legacy of this mischievous knowledge. It confines us to the narrow limits of this earthly existence and seeks to reconcile us to its gross limitations. Let us seek to penetrate beyond this apparent truth to the plane of the living unobscured Truth. Let us take to our heart the real significance of that pregnant utterance, in the light of the teaching of Sree Gopal Bhatta Goswami, "What shall it avail if we gain the whole world and lose our souls?" It is possible to make the real acquaintance of Sree Gopal Bhatta Goswami by trying to be acquainted with his teaching contained in his immortal living works. There is no shorter cut to the Real Truth for those who are at all seriously interested in His genuine service.

Round the Gaudiya Maths

Sri Yogapitha, Sridham Mayapur :

The Editor delivered a discourse on 21st January on the unalloyed service of Sri Sri Radha-Govinda. He explained the distinction between humble submission and spurious imitation of humility by quoting examples and also how the humble devotees are not deluded by Maya but the mechanical arrogant imitators always suffer corrective punishment at the hands of Maya.

• On the 23rd January Dr. Ranajit Kumar Bhattacharyya M. B. of town Nabadwip paid a visit to Sridham Mayapur to know the real facts regarding "Sridham". Editor talked to him for about three hours on the subject in the afternoon.

Midnapur :

On 17th Jan. Tridandiswami Bhakti Bhudeb Srauti Maharaj read and explained a chapter of Srimad Bhagabat at the house of Sj. Sashi Bhusan Ghora. The next day he explained by lantern slides the chain of preceptors, the distinctive feature of the Gaudiya Sampradaya, eligibility for chanting the Name of Krishna, the sublimity of the holy feet of Sri Gurudeva etc.

Burma

Tridandiswami Srimad Bhakti Sudhir Yachak Maharaj has been lecturing on the Teachings of Sri Krishna-Chaitanya Mahaprabhu in the towns of Upper Burma.

Sri Gaudiya Math Calcutta :

The famous author of the "Bengal Lancer", Major Francis Yeats Brown D.F.O., who is now in Calcutta as a guest at the Government House, paid a visit to the Gaudiya Math on the 30th January. He had a talk with Swami B. H. Bon about the difference between idolatry and worship of Archa-Bigraha. The Major was pleased to express his satisfaction at what he saw and heard.

Sri Madhya-Gaudiya Math, Dacca :

The annual celebrations of the Math commenced on the 28th January, with an elaborate programme of sankirtan and chanting of the Holy Name.

Sri Rupa Gaudiya Math, Allahabad :

On 28 January the anniversary of the advent of Sri Sri Vishnupriyadevi was observed in the Math when a large number of devotees from the town honoured the Mahaprasad. A pious lady Srijukta Bhabatara Devi, kindly offered the cost of the function.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Ra. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Valshnavism : Real & Apparent 0-4-0
5. What Gaudiya Math is doing ? 0-1-0
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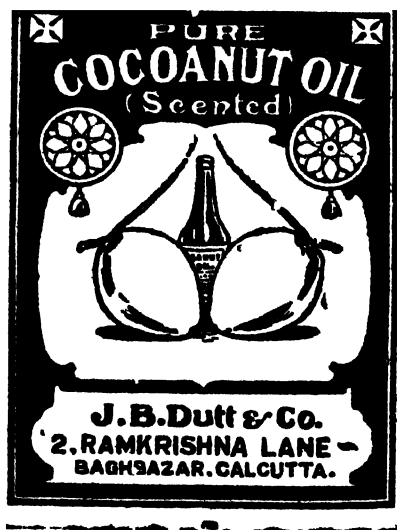
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CONTENTS

Subject	Page
1. Apotheosis and Psilanthropy	265
2. Sree Vyas Puja	269
3. Shree Vyasa-Puja Homage (By Aprakrita Bhaktisaranga) ...	277
4. Sri Vyasa Puja in London	289
5. Sree Vyas Puja Offering	290
6. Sree Vyas-Puja Homage (By Abhay Charan Das) ...	291
7. Sree Vyas-Puja Homage (By the members of the Sree Gaudiya Math, Patna)	299
8. Sri Sri Vyas-Puja Offerings	304
9. Sree Vyas Puja (By the members of Sree Sachchidananda Math, Cuttack)	308

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Apotheosis and Psilanthropy

THE animated energy has given us to know two different faculties: one is the cognitional merit of following the Truth lying in the objective existence, and the other is to show a similar feature of appreciation by imitating the external exposition of the object. So we find a marked difference between the acts of following the Truth and imitating to have followed the Truth. We need not point out the difference between the genuine activity and the pseudo-enterprise as regards dealing with the object. One is known as the Truth, and the other, the imitation of Truth which has mutual existence. Truth and non-truth should not be

classified in the same category. Hypocrisy and bona fide march have different goals.

When the observer, confined to the phenomenal plane, is found to seek for phenomenal objects, he thinks that his entity is but a composition of different elements of the universe, so that he is to associate with other things quite akin to his purposes in the phenomena. The apparent view of one's own entity drives him to follow the practices that are offered to his senses. The observer is now found to augment his sensuous activities with the association of variegated phenomenal objects. Though he understands the

real position is far off the apparent position of the objects, he finds facility to move in a deceptive way.

Such movements are found to be efficacious in his sojourn of life. When he handles the limited things, he finds their inadequacies and inefficacies in multifarious circumstances. If he is judicious enough to judge the discrepancies of the object, he is naturally inclined to seek for the Absolute Truth and the nature of the Absolute. He can make distinction now of the defective nature of the universe, as he is unable to solve the question of unending space and time which naturally come to his inspection by his cognitional power.

His empiricism, born of Nature's products, tells him that non-Absolute features are inherent in the limited objects of phenomena. So he is to restrict his activities within a defined area. He claims his subjective existence as area, i.e., he is confined to his ratiocination within the mundane horizon. Extension of his knowledge beyond worldly sphere is but imagination, and no truth is found in the object if he scrutinises the analytical side of the thing. His summing up of different variegated objects leads him to a common platform known as *tabula rasa* or void of all attributive reference of the objects. His anthropomorphic disposition carries him to the particular

chamber of managing the objectivity within the limitation and within the scope of his mental speculation. Here mind is targeted in his true entity. He does not find his way out of phenomenal range. So when he shows his cognitional activities to ascertain the background of phenomena, he fosters the idea of impersonalism or non-designative character of the object.

The designative character of the object should not come under the clutch of abortive inaccuracies of mental aberrations. The anthropomorphic character of the phenomenal observer confines himself in his experience. He is found too reluctant to go beyond the mundane limit, lest he should be puzzled by the conception of unending time and space, in other words, the all pervading reciprocity and eternity. They seem to him to have been located in a region quite unfit to be reached by dwarfish senses.

It is obvious that if we are to extend our knowledge to a region beyond phenomena, we need not curtail such transcendental region to 'have no eternal significance or plenary character because the observer cannot manage with his present decrepit senses to reach the transcendence and is naturally found to take recourse to anthropomorphic, zoomorphic or phytomorphic exploits. The hallucinative attribution of variegated aspects has got a short-lived career,

which is opposed to the all-pervading and eternal question that leads an observer to apotheosis or psilanthropy. When the said observer turns himself a wagger in the factory of mental speculation he is found to enter into the chamber of apotheosis or psilanthropy.

The apotheotic idea has been found to have its origin in the crippled sensuous activities of a deformed brain. This granular activity rejects the Absolute and is found to be showing his love to his fancied humour, which stands as a barrier to oppose the Absolute Truth or the Personality of the Fountainhead. The observer is misguided by the inadvertency which he has imbibed when passing through the scrutinising activity of the phenomenal objects. He is liable to stick to his whims and experiences and takes exception to the Personality of Godhead and His cogent powers.

A true observer need not be misapprehended by his loving affinity towards his impoverished experience when he comes in contact with the Absolute Truth Who has the special characteristic of harmony attended with the plenary position of knowledge and eternity. Alternate positions, inadequacies, discrepancies should not be stuck to his journey towards the Transcendence. The mundane relativities should not stand in his way. Neither his journey is to be impeded by the bitter

experience of the crippled range of his mental activities.

The Personality of the Absolute has a similarity with the position of a lamp placed in a corner of a chamber for the diffusion of light throughout the length and breadth of the room. We need not be puzzled that the position of the lamp should be shifted from unity to diversity. The emanated luminosity will naturally extend making a differentiative character from the very origin of the extended existence. So we need not consider the Transcendence to have lost all signifying transcendental qualities isolating ourselves from the variegated eternal difference between the Extender and the extended.

We need not explain that nescience is the cause of a deceptive idea of variety. Though our present mental cavity is ready to accommodate analogical exploitation, we must not anthropomorphise these frail ideas to the transcendence. Our comprehension will be plenary if we think that the transitory objective and subjective entities, transactions and associations are prevented from having an approach to the transcendence. This particular mentality can be counted as a particular phase of hallucination, apart from the real existence of the manifestive nature of the transcendence.

The character of the objective reference should not be restricted in

temporality but should be extended to eternity. • All-pervading extension cannot be accommodated in the fragmentary cognitional entity of the human soul, as the entities of such souls are infinitesimal absolutes.

The finitudinal reference in the transcendence should not have the fallible character of limitation observed here in this prison of universe. We need not be apothotic, neither we should prevent the advent of the Fountainhead suspending the hackneyed law of His particular potency which has created this undesirable prison of the universe.

We being victims of the prison here by abusing our true nature on coming in contact with the unusual demands of an unworthy beggar, cannot expect to tamper the Eternal Truth by instilling crippled ideas of this non absolute region into the Absolute Truth.

We have no power, neither we have any possession, of checking the authority of the Absolute by our non absolute endeavours. So we need not turn ourselves apothotic or psifanthropic entities instead of recognising our real eternal existence. We should have love for the Personality of the Transcendence. We should in no way perturb the Absolute variegated loving Nature of the Personal Authority of the Transcendence in any way to the objects of the transcendence. We need not manufacture by our fanciful activity the existence of the Personality of the Absolute by our non-absolute painting brush. On the other hand, we are to approach the Absolute Truth if we have got any appetite for His services, instead of engaging ourselves to lord it over the objects of this universe.



Sree Vyas Puja

A humble offering of worship to the Holy Divine Feet of Sree Guru Deva on the occasion of the Sixty-second anniversary of the Advent of His Divine Grace

*On Vishnupada Paremhansa Paribrajakacharya Sree Sreemad
Bhakti Siddhanta Saraswati (Goswami Maharaj).*

Most Affectionate Divine Master,

I have come to the Holy Feet of Your Divine Grace for making my humble offer of worship on this most precious occasion of the sixty second anniversary of the Advent of Your Divine Grace. May Your Divine Grace be pleased to bestow upon Your unworthy servant eligibility for performing Your worship by Your kind acceptance of this humble offering.

The Blunder

Most Affectionate Divine Master,

We commit the greatest blunder on the path of Your service when we suppose that it is possible to worship the Divine Master on our own terms. As for myself I have never yet been able to avoid this blunder, but on the contrary have always been busy in inventing schemes for having my own way in every activity under the pretence of serving Your Divine Grace by the resources of my restless, disloyal, ignorant mentality. None of those schemes have done me any good. They have on the contrary been dragging me away to an ever-increasing distance

from the Lotus Feet of my Divine Master. May Your Divine Grace be pleased to bestow upon Your unworthy servant the humble inclination of praying for being relieved of the vanity of supposing that any person can serve You by his unaided initiative. It is my only personal prayer on this day, when You have been pleased to infuse for the time the true spirit of Your service in all persons including confirmed egotists like myself who suppose that they are fit to serve You by the method by which people in this world usually serve their worldly masters.

The habit of mistaking this fatal vanity for the urging of the impulse of loving devotion, has been growing upon me and is pitilessly driving me away from the association of Your pure devotees whose service has been enjoined upon me by Your magnanimity as the method of attaining the eligibility for Your service ..

Necessity Of Submissive Listening

Your devotees have been telling me that my misfortune has been due to my deliberately neglecting to listen to

Your utterances in the proper manner viz., by the method of unreserved submission. It is for this reason that Your utterances have refused to disclose their enlightening dominating aspect to my 'conceited' approaches. But instead of seeking for the true explanation of my misfortune in my own suicidal perversity, I have been confirmed, by the offence of my challenging method of listening to Your words in the vanity of supposing that I understand their import better than Your associated counterparts.

My Prayer

It is now my firm conviction that all this time I have never served Your Divine Grace but only my own wrong vanity. But I am now fallen so utterly into the grip of my deliberate offensive conduct of unsubmissive hearing and speaking, that I am not ashamed to approach You in this momentous crisis of my spiritual life, with any truly submissive prayer for being relieved from the clutches of my fatal habit. I have been made dimly aware of the imperative and immediate necessity of offering such prayer by the sanctity of this holy function in consonance with the never-deasing admonitions of Your associated counterparts. I pray to them for the help of their interceding mercy on my behalf who am utterly devoid of the grace to frame in the genuine submissive spirit this prayer

for my deliverance from my own cultured perversity.

There have been days and even years long gone by, when I could often catch the passing glimpse of the transcendental perfection of the life of service of the pure devotees of the Gaudiya Math. Those glimpses guided me in those days, amidst the blinding gloom of the surrounding darkness, on the path that leads to the bright world of Your service. But it is many days since those glimpses have ceased to visit my heart. I have since been deluding myself by trying to imagine, that although I may have lost the consciousness of Your guidance, I am nevertheless more than ever faithful to its cherished memory. But I am being always reminded of the falsity of my wrong assumption by the fact that I am rapidly losing my faith in the transcendental life of Your servitor by such misplaced confidence in my own imaginary eligibility.

I pray at the Benign Feet of Your Divine Grace for being saved from this besetting self-deception. There is one hope yet left to me in the midst of every cause for utter despair, that the kindness of Your Divine Grace knows no bounds. This truth also impressed itself on my heart in those happy days of willing submission, that had been made possible by Your mercy. I have not, however, been able to shake

off so completely as my erstwhile submissive inclination for the service of your associated counter-parts. This my one remaining hope and the only surviving bond between me and the spiritual plane of Your servitors. This last hope has itself faded into the weakness of hypocritical arrogance by being deprived of the indispensable support of serving activity.

I feel that it is not in the fitness of things to refer in detail to such sad topics on this most auspicious anniversary of the Advent of Your Divine Grace, which has drawn this vast assemblage of devotees from all parts for making the priceless offering of their uncontaminated love to the Holy Feet of my Divine Master.

May your Divine Grace be pleased to grant my selfish prayer, which I cannot forego, however, shameless and uncalled for it really is, that Your Divine Grace might mercifully permit Your servitors to continue to employ me in their service of You. I am praying for a boon which I have cast away so often by my wilful disloyalty, and which I may most likely lose again by the same method. But it is the only boon for which I can pray with any semblance of sincerity on this unique occasion of the unreserved manifestation of Divine Mercy.

Prayer Without Love. . .

There was a time when I could not understand why the whole animate world did not turn up for offering their hearts' love to the Feet of Your Divine Grace on the occasion when You stand forth to accept the worship of every entity without reservation. I have grown wiser and sadder by experience. I now understand that it is never possible for a person to offer that which he does not possess, and which he does not pray to have. Would it have been proper for them to approach You on this most auspicious occasion for offering their loveless show of homage? It was their noble shame for their lacking in love for You that made them hold back from the attempt of needlessly disturbing the pure joy of the loving worship of Your devotees. May all those noble souls be preferred to my unworthy self in obtaining the boon of Your service, and may I be yet remembered at the end. There is no person who stands in greater need of Your mercy than myself.

What You Are. . .

Divine Master,

I am so utterly wanting in the inclination for Your transcendental service that I have never been able to obtain even the faintest glimmering of the knowledge of what You really are. I have, indeed, often tried to guess in the delirium of my vanity, Your likely connection with the Supreme

Lord. I cannot but submit the conclusion to which I have been led after many revisions of my deductions from Your words for being enabled to join in today's function as there is no other way of worshipping You than by trying to describe, however imperfectly, what You are.

Your Distinctive Teaching

The distinctive teaching of Your Divine Grace has always appeared to me to consist in its glorification of the Name, and specially in its exposition of the nature and function of the Transcendental Sound.

Your Connection With Sree

Krishna Chaitanya

The Supreme Lord Sree Krishna Chaitanya taught the world that the congregational chanting of the Name of Sree Sree Radha-Krishna constitutes the highest service of the Divinity. But there is no detailed, explicit exposition of the nature of the Transcendental Sound, Who is the vehicle of the Name, either in the Teaching of Sree Chaitanya and the Gaudiya Acharyyas who have followed him or in any of the scriptural works that have been given to the world before or since, until the present ministry of Your Divine Grace.

According to the prophecy of Srimad Bhagabat, the Supreme Lord makes His Appearance in the Kali Age with His *Anga*, *Upangas*, *Astras* and

Parshadas. The *Anga* of the Supreme Lord has been explained as the Power of the Transcendental Sound. This explanation exactly suits the description of the Form of Sree Krishna Chaitanya as *Kirttan-vigraha*, the Transcendental Sound as Power being the Body of the Lord Who is the Soul or Master of the Activity of the chant of His Own Holy Name

Sreea Thakur Bhaktivinode, whose interpretations of the teaching of Sree Krishna Chaitanya revolutionized the ideas on the subject that were current in the last generation, predicted that the spiritual society based on *Varma* and *Ashrama* would be re-established in the immediate future by a person endowed with the Divine Power. Now it is one of the fundamental principles of the Vedic path that the Transcendental Sound is identical with the form, qualities, activities, associates, environment and Personality of the Absolute. Your Divine Grace is the teacher par excellence of the nature of the Transcendental Sound Who is both the vehicle or body, as well as the Soul of the Name.

Your Teaching Is The Clue To

Your Personality

Your Divine Grace is for the same reason identical with the distinctive quality of Your teaching. I have, therefore, supposed that you are the Power Who is the Supreme Manifestive

ly of Kirttan-vigraha Sree Krishna Chaitanya. Your activity is best realised as the activity of the Enlightening Power of Transcendental Sound delivering with her own lips the Message of the Holy Name. It is the communication of the Name by the Name directly through His Own Eternal Associated Manifestive Power and not through the further indirect usual medium of the Acharyya.

The Shrauta Pantha

The significance of this surmise consists in the fact that the Vedas recognise the Transcendental Sound as the only vehicle of the manifestation of the Divinity to the eclipsed cognition of conditioned souls. They accordingly lay down the Shrauta Pantha or the path of submissive listening to the Transcendental Sound manifesting herself on the lips of the Acharyya, as the only path of approaching the Transcendental Divine Person.

The Line Of The Acharyyas

It has been the function of all pure devotees, who have walked on the Vedic path, to bring about the descent of the Absolute to the plane of our clouded cognition through the Manifestive Power of the descended Transcendental Sound. Through the lips of the Acharyya the Enlightening Power of Transcendental Sound has always revealed the Absolute through the Ages to those who have been inclined to

submit to receive the dominating help of the Power of the Word.

Connection Between Sree Krishna Chaitanya And Sree Vyas Deva

Sree Vyas Deva is the Divinely inspired exponent of this Shrauta pantha. All the Acharyyas, who follow Sree Vyas Deva, have been like Sree Vyas Deva the worshippers of the Enlightening Power of the Word (Saddha-Saraswati) Who alone can reveal the Absolute to the tiny cognition of the Absolute infinitesimal. Sree Vyas Deva is adequately and inclusively worshipped by the worship of Sree Krishna Chaitanya, the Chanter of His Own Divine Name Who is Himself the exclusive Object of worship of His Own Enlightening Power.

Nature Of Today's Function

These considerations also permit us to have a glimpse of the level of worship to which we find ourselves lifted on this most auspicious occasion. We are just now standing in the very presence of the Enlightening Power of the Word on the highest plane of her own loving service of the Divinity.

Present Day Attitude Towards Religion : Its Negative Side.

This is an outspoken Age. It has not scrupled to declaim against the current scriptural conceptions of God. The ancient shrines of worship have ceased to be the places of the devotions of the intelligentsia and also of the rank and

file of the people. This is the case all over the world.

This fatal apathy is the nemesis of the absence of living teaching of the Word of God. So-called moral teaching has usurped its place. The Personality of God and the implications of the scriptural personal conception have been ignored. It is considered to be superstitious to retain any actual reference to God in the affairs of man by the admission of His Personality.

The most vehement opposition is directed against the Name of God. Preachers of religion are hardly less anxious than lay men to divest the conception of God of His Name, Form, Quality, Activity and Servitorship, or, in other words, all those features that constitute the conception of the personality of the master in this world. The purpose of this unfeathering is to divest God of His connection with the concrete problems of life. He is to be conceived as the constitutional King of nowhere, in order that His prerogatives may be usurped by His disloyal servants who want to depose their Master by this indirect means.

There is only one step from this to the scientific denial of this ceremonial zero. This is what is happening before our eyes. Not an iota of the care of ceremonials, that is displayed in the affairs of eating and drinking, marrying and giving in marriage, is now-a-days

displayed in the worship of God. This simplicity and niggardliness of worship is practised on expert advice. These self-constituted experts recommend the mathematical exclusion of all living concrete contents from the mode of showing honour to God in as much as such behaviour would according to their notion be strictly in order towards the mathematical zero. This is the practice of the cultured people and of those who are rapidly imbibing the impersonal views of speculative atheism.

Its Positive Side: Man Worship.

This is the negative end of the show. There is a positive side. The worship of man has been substituted for the worship of God. This is in accordance with the democratic attitude that is found in the places of authority. The worshipper is taking his seat on the throne of God. The subject has become the sovereign also of the spiritual realm.

Fashionable impersonal theology is always telling its votaries that God has no form, no eyes, no ears, no nose, no hands and no feet. He is a zero symbolising the abstract principle of summation of the forms, eyes, ears, noses, hands and feet of the men and animals of this world. He has to act through these. Therefore, men and animals can alone be worshipped, as they are the only living concrete principle in God. God has no Entity of

own apart from that of His creatures.

This convenient doctrine of the absolute neutralization of God is worse than the grossest idolatry which at least allows God to have a form of His Own, although, profanely enough, it is supposed to be one of clay. The idolater, no less than the worshipper of abstract conception, is opposed to allowing God to have the least actual imitative.

Real Obstacle To Reform

These religious beliefs and practices are meeting with the doom that they so richly deserve. God has deserted the temples of His hypocritical worshippers who think that God can remain content with their hollow protestations of lip-submission and clamorous prayers for stultifying Himself by becoming the tool for gratifying their unchecked desire for domination. The hymns of praise, that have been concocted under the guise of religion by modern unbelievers for employing God in the service of humanity and for imploring God in the spirit of nihilistic resignation not to interfere with the affairs of man, have proved greater stumbling blocks in the way of the true reformation of religious belief than even the absurd profession of open disbelief in God.

Rising Demand For The Living Religion

But man is slowly feeling the necessity for being shown the way of the

worship of the true God, not as a formula or generalisation from observation, nor as a dead form of stone or clay of age-long and effete superstition, but as a Real Person with Whom everyone should be able to hold actual and constant communion in every affair of life.

True Worship

We are not assembled here today for worshipping any hero of this world, nor, on the other hand, for avoiding the necessity of worshipping the Living God. The Advent of Your Divine Grace has bridged the gulf between our grovelling insignificance and the Transcendental Personality of the Most High. This has been brought about by Your gracious utterances which are the actual body of the Living Truth. We have been enabled to regain our footing on the path of the scriptures by the Enlightening Power of the Divine Word. We have been enabled to recognise in Your Divine Grace the Entity as well as medium of Appearance of the Enlightening Power of the Word. It is a large claim on Your behalf, but not larger than the irreducible minimum requirement of the case by such evidence as we have.

We are enabled to perform the worship of Sree Vyas Deva by the Power of the Divine Word manifesting her appearance on the lips of Sree Vyas Deva. But the mediums cannot perform this function unless he shares the essence of

the manifesting entity by the only possible relationship viz, that of spiritual servitorship. Sree Vyas Deva is part and parcel of the personality of Enlightening Divine Power and as such the object of our worship, being the enabling means of worshipping Power herself and the Supreme Object of the direct worship of Divine Power

Redemptive Aspect Of Worship

The worship of Divine Power, in its negative or redemptive aspect, is the only method by which we can be relieved of the necessity of worshipping blind material energy, the shadowy deluding reflection of the Real Power.

We are not the possessors of power. All power belongs only to God. We are persons with individual predilections and are endowed with the cognitive initiative in an infinitesimal measure for the service of the Divinity in and through our service of His Enlightening Power. We are dissociated particles of the enlightening or directly serving face of the Personality of Divine Power. Our dissociation has been caused by the abuse of our initiative in preferring the service of the deluding face of power or material energy which promises domination in lieu of service. Our spiritual nature naturally seeks to be re-incorporated in the function of Divine Spiritual Power by the offer of subservient service. We can serve Your

Divine Grace only by ceasing to strive for domination over material power which can never respond to our cognitive approaches.

The Universal Aspect Of The Worship Of Sree Vyas Deva.

The worship of Sree Vyas Deva is properly performed by the method greeting the Appearance of the Divine Master. It is the greatest and the most distinctive scriptural institution that has once again been restored to humanity by the original creative Power of the Word of God of the unambiguous utterances of Your Divine Grace. The worship that is performed by the inmates of every spiritual institution loses its spiritual quality the moment it neglects the worship of the Word of God by submitting to the Enlightening Power of His Word. The Transcendental Sound makes His Appearance on the lips of His devotees as the Object of worship of Sree Guru Deva the medium of the Appearance of the Enlightening Divine Power of the Divine Sound to the receptive faculty of the soul of man. The function of Powers is like that of living light which enables us not only to see the Transcendental Form of the Absolute Person but also to offer Him the active homage of the faculties of our unalloyed souls by being incorporated in her service of the Divinity as her associated individualised rays.

absolute infinitesimals have no other way of approaching the Absolute except, by their permitted and incorporation in the service of the Supreme Spiritual Power on the latter's plane of service,

I have not hesitated to speak out and am now doing so, by availing the opportunity of this unique occasion in the hope

that Your Divine Grace may make these utterances into the means of my self-purification by Your causeless responsive mercy. I make my humble prostrated obeisance at the Holy Lotus Feet of Your Divine Grace.

Your Divine Grace's
humble servant,
Narayandas Adhikari.

Shree Vyasa-Puja Homage

(By Aprakrita Bhaktisāraṅga)

to Your Divine Grace, Glorious Vaishnavas, Ladies and Gentlemen,

My first word on this occasion must be to invoke the blessings of my Divine Master and to bow my head to this holy Gobinda-Panchami which concerns most vitally the well-being of my humble self and which rotates every year to bless me and the world reminding us of the Kingdom of fifth dimension (Brndaban), whenceforth the most delicious, melodious and rapturous strains of Gobinda's reed thrill the universe with joy chasing away phase after phase of relative realities and reveal the eternal reality of sweetness and love in the inmost heart of things.

Sixty-one years have just rolled on since the most auspicious and propitious Gobinda-Panchami broke in the chief centre of pilgrimage "Purusottam

Dham", when a chorus of joy went up from all creation. The sun, moon and stars, the sky, air, flowers and fruits were all filled with a new beauty and sweetness. The glad birds broke out into merry songs. The cows lowed with delight and the calves bleated with joy. The Brahmins chanted in a solemn voice hymns of the Vedas and the Vaishnavas held a congregational chanting of the Holy Name of Sree Krishna in the towerly temple of Jagannath.

The strong winds were hushed and the eddying ocean with her roaring wild waves glided merrily on. The immortal gods walking the sky rained flowers and the milk oozed forth from the gentle breasts of all the mothers on earth which first held the tender holy feet of my Divine Master in her arms

to rest'. For my Divine Master was born on this Gobinda-Panchami day at the Sanctum-sanctorum "Purushottam Dham", when the sun was fading away giving way to a strange light which had come forth from the Divine Holy Feet of my new born Baby-Master. I adore this August Day which dawned to greet this glad tidings of great joy.

The pseudo-Vaishnavas started up with horror and the genuine Vaishnavas felt a transcendental sweet effulgence glowing in their hearts. The Karmis and Gnanis who were couped up within the four walls of three dimensions, failed to catch a glimpse of, nay bear the dazzle of the all-bright luminosity of my Divine Master's Holy Feet which eternally shine brightly and brilliantly in that Spiritual Kingdom.

Some say that my Divine Master appeared to rid the earth of pseudo-Vaishnavas, under whose sinful burden the earth had groaned so long, as his soul-stirring logos is a homethrust and deadly weapon to do away with the evil ideas and wrong mentalities of the evil-minded. Some say that he manifested himself on earth to remove the gloom of ignorance prevailing everywhere by his spiritual lore which is a blissful source of divine deep wisdom dispelling the dirt of dormant souls. Others hold that the innermost purpose of his manifestation was to teach

mankind that love is the truth of all truths and the innermost being of the God-head is Love in a human form. But I know it for certain that he came to this world out of compassion for my humble self—the worst of the fallen souls of this world; as he delights in bringing, in blessings to the most wretched. The many trials I have been witness to on this journey of my life have led me to this firm conviction. I will consider to have lived my life well, if I can ignite my poor soul, dead and paralyzed though it may be, in an illuminous spark of the great Divine Soul my Divine Master.

My Divine Master—Saraswati Thakur—is the visualized symbol of the revealed transcendental sound—the Divine Saraswati—who first sprang in the shape of holy word (ॐ) from the holy lips of Narayan—the Primary Source of all transcendental authorities or means of obtaining divine knowledge. Narayan is the eye of eyes and the illuminator of sight and other sense organs. As the nave is the centre of the spokes of a wheel, so Narayan is the eternal core of all created beings including Brahma—the creator of this world—who first heard the holy words and realized their imports—the drops of truth forming the stream of the Divine Saraswati which flowed through the ears, hearts and lips of Narad and Vyas down to my Divine Master—the

reservoir of pure drinking water to quench our spiritual thirst.

Shrutee reveals herself through Vasa—the Divine Transparent Agent—to souls purified by the spiritual water of the Divine Saraswati who is the most beloved divine mediator between the Absolute transcendental Personality and the fallen souls. The bread of transcendental light emanating from the Absolute through Vyasji and his successors is thoroughly maintained and preserved unimpeded and unrefracted in my Divine Master.

The highest problem of existence a man has to solve in this world is to determine the relation between the individual soul and the universal soul. My Divine Master has never been weary in helping us to solve this great problem in consonance with scriptures and sacred traditions.

History will record and future generations will admit that my Divine Master—the President of Sree Viswa Vaishnava Rajsabha—without any invidious comparison with his brilliant predecessors, has fairly surpassed them all in his method of teaching the populace and specially the upper ten, principles of unalloyed devotion to Sree Krishna, which should be the only quest of the sages anxious to attain to the highest form of welfare possible for a human being. His Divine Grace Whose performances in inculcating the

profound truths of theism, have won for him the plaudits of the world, applies to his activities that seriousness of purpose and concentration that inevitably brings in success in all fields of spiritual endeavours.

It is interesting to recall at this auspicious moment how earnestly, how graciously, how compassionately and how emphatically he asserts that the slightest deviation from the Central Figure of Absolute Truth—Sree Krishna, will end in moral leprosy, social disruption and spiritual massacre. The prostitution of the mind by consorting it or attuning it to anything less than the Absolute Personality—Sree Krishna—is a great calamity, but unfortunately that is the end to which, people who do not look to the consequences of their acts, inevitably tend. Who is that Great Soul present on earth now-a-days to protect human beings from this serious downfall? My Divine Master.

The flame of his burning desire to render eternal welfare to all human beings can set on fire the refuse heaps of all evils in our heart and burn them to cinders; but our thirst for salvation and elevation serves as wet blanket to their combustion—a stubborn fact which makes our heart adamant and opposed to the interest of the Great Master whom we are to render eternal service. A servitor cannot possibly brook either actively or possibly, any transmigra-

tion on his Master either by himself or by others and when he does, he is no longer a servitor but has turned out a usurper of his master's throne to meet his ruin. Who is that cosmic Personality capable to shuffle off confusions in the domain of faith and adjust in perfect harmony? My Divine Master.

Gentlemen, our faith is built in His Divine Holy Feet and in order to keep up a spirit of inquisitiveness in all good souls, I must declare that he is ever ready to extend his loving embrace to all honest and sincere seekers of truth who want to go back to God and back to our eternal Home where he is eternally associated with the Supreme Lord—Sree Krishna Chaitanya—the embodiment of Divine Love and the

Saviour of this iron Age. Pray do not cry out in a quasi pessimistic vein—“Where is *Salguru*?” That is the counsel of weakness and despair. Please cast off this weakness and know the infinite power which is in you. Do you know that we are capable of bringing about the golden Age here too only if we care to respond to his divine call and grapple the demon of inertia. Let us stir ourselves a little, otherwise we shall lapse into an ignoble death lapse beyond the hopes of redemption. Let us be up and doing to attain everlasting welfare and give the lie to the accusation that we are dead-alive. Let us ignite our poor inert soul with a spark of that illuminous Great Soul my Divine Master.

Sri Vyasa Puja in London

(A lecture delivered by Dr. Sambidananda Das, M. A. Ph. D., (Lond.) on the occasion of the sixty-second anniversary of the Advent of The Acharyya.)

Sir Shadi Lal, Ladies and Gentleman,

I, on behalf of the Gaudiya Mission, heartily welcome you to this function of ours, which is very important for us as it is in celebration of the birth-day of our spiritual head Sri Gurudeva and is technically termed “Vyasa-Puja” or the worship of the great Vyasa. ‘Vyasa’ is a celebrated saint who is voluminous

writer and exponent of divine knowledge and spiritual experience. The authorship of the eighteen Puranas, the Mahabharata, and the classification of the Vedas have been attributed to Vyasa. Sri Chaitanyadeva, our Divine Teacher, celebrated the festival of Vyasa-Puja in the company of His followers at Sree Mayapur shortly before 1509 A.C.

Sri Vrindavanadasa Thakura, the authentic biographer of Sri Chaitanya, has also been called 'Vyasa' by the subsequent Gaudiya-Vaishnava writers. The meaning of Vyasa-Puja is homage to the great saint who produces and enables the production of all genuine literature on religion and thereby shed new light on matters relating to God. We are applying this term 'Vyasa-Puja' to the birth-day celebrations of the present-day saint whose life has ushered a new epoch in the religious literature and history of our day.

We know of two previous parallels when great writers and mighty preachers worked together and the seniors were succeeded by their juniors. Sri Kupa and Sanatana were succeeded by Sri Jiva, and Visvanatha by Baladeva. So in our own times Thakura Bhakti Vinoda was succeeded by Paramahansa Sri Bhakti Siddhanta Sarasvati Thakura, who is now the head of the revived Gaudiya Vaisnava communion. A benighted period of about 100 years beginning with the seventies of the 18th century brought about manifold abuses among the Gaudiya Vaisnavas, particularly in Bengal. The religion of Divine Love, promulgated by Sri Chaitanya, was almost abandoned by the aristocrats and educated public, and its literature was hardly read though it had one time been zealously professed by people of all ranks from Emperor

Pratapa Rudra of Orissa and Rajput princes and the ministers of the kings to the humblest poor. All that is best in the religious literature of Bengal is Gaudiya Vaisnavite. The general oppression of the country in this period served to augment the degradation of the so-called followers of Gaudiya Vaisnavism who seem to have lost even the externals of morality, asceticism, intellectual pre-eminence along with their devotional fervour which is the main characteristic of all the Gaudiya Vaisnava masters. The great Vaisnava Thakura Bhakti-Vinoda, the predecessor in the preceptorial line of our revered Sri Gurudeva whose birth-day we are celebrating this afternoon, was the first to take up the cause of unalloyed Gaudiya Vaisnavism after the long period of neglect. Thakura Bhakti Vinoda was the pioneer of the modern movement, and he is responsible for the happy change in the outlook of the public on Gaudiya Vaisnavism which he brought about by writing more than a hundred books on the subject in various languages by starting several religious magazines and also by taking up preaching tours from village to village. He succeeded in drawing the public attention to the true aspect of Gaudiya Vaisnavism.

Our Sri Gurudeva Sri Siddhanta Sarasvati Thakura made his appearance in this world on the 6th of February

1874 at Puri in Orissa when Sri Thakura Bhakti Vinoda was attempting a revival of the study of Gaudiya Vaisnavite devotional literature in the city of Lord Jagannath. From his birth Sri Siddhanta Sarasvati Thakura has been immersed in the absorbing influences of his predecessor's spiritual activities. He studied the Upanisads at the age of 12. In course of his study of the Mayavada literature he came in contact with the then head of Samkara's Govardhana Matha at Puri. Under his illustrious predecessor he thoroughly studied the transcendental philosophy of the Gaudiya school in comparison with those of Samkara, Ramanuja, Madhva and Nimbarka. He gathered the literature of the Visnusvami sect when he went to the south of India a few years later. He was perhaps the first Gaudiya to thoroughly study the Ramanujiya and Madhva literature and their history. He has demonstrated the continuity of Ramanujiya literature and practices with the Gaudiya in respect of the Tridanda order of Sanyasa, Pancharatrika Diksa etc., which he revived. He has always been the uncompromising champion of Vaisnava philosophy against anti-devotional Mayavadism. He visited the important places of the Madhvā, Ramanujiya and Visnusvami sects. He met the heads of the respective communities, discussed with them

the vital points of their history and literature and promoted comparative study as among the different Vaisnava orders. During his tour he made a penetrating search for the whereabouts and particulars of the oldest Visnusvami sect. In his external personality he is a living encyclopaedia of the history of the religious sects of India. His utterances are replete with references to his wide experience of present-day conditions of the Vaisnava world.

The keynote of Sri Siddhanta Sarasvati Thakura's life is a loving seriousness. His tall figure, thoughtful face and penetrating eyes never fail to impress the public to an attitude of reverential homage. Inner asceticism is communicative in him. He has been used to chanting the Name of Krishna with unfailing regularity and living interest ever since 1885 when he was only 11. Thakura Bhakti Vinoda taught him the unique philosophy of the Sada Sandarbha of Sri Jiva Gosvami. In the religion of Sri Chaitanya there is no real difference between stern ascetic devotees like Rupa, Sanatana and Raghunatha and a devotee who leads an outward family life like Ramananda Raya and Pundarikā. The latter were as much masters of their senses as the former and were equally free from the materialistic outlook of the world. Sri Siddhanta Sarasvati Thakura personally adopted

life of an ascetic. He was initiated by Thakura Bhakti Vinoda to accept the help of a truly religious person for his practical spiritual guidance. A great ascetic Vaisnava, Sri Gaura Kisorā, used to visit Sri Bhakti Vinoda. He was a true saint. Sri Sarasvatī Thakura was advised by Thakura Bhakti Vinoda to approach him with his prayer for being graced with initiation. Sri Gaura Kisorā had no intention of making any disciple. But he was persuaded to yield to Sri Sarasvatī Thakura's earnestness. Sri Gaura Kisorā has been Sri Sarasvatī Thakura's ideal ever since he was blessed with initiation. He inspired him with that light which he has been diffusing all over the world. For a full year after his initiation he remained in a spiritually overpowered state in consequence of the blissful shock of the new experience: the astounding revelation of actual communion with the personality of Godhead. His spiritual quest had been fully met by the grace of Sri Gaura Kisorā. Thus he writes, "Before I met my master I had not written anything about real religion. Up to that time my idea of religion was confined to books and to a great ethical life; but that sort of life was found imperfect when I came into touch with the practical side of things."

Now he began his absorbing devotional life practising severe asceticism. His

reputation as a very learned Vaishnava ascetic spread throughout Bengal, Puri and Vrindavana. Many advanced scholars came to him to study Vaisnava literature under him but he accepted only those who were sincerely anxious to lead a truly religious life. He settled at Sri Mayapura, the birthplace of Sri Chaitanya. During this time he began his famous commentary styled Anubhasya on Krishnadasa's Chaitanya Charitamrita where he explains the life and teaching of Sri Chaitanya in the light of the Upanisads, the Vedānta and other classical scriptures. In it he quotes from at least 208 works. It may be regarded as his most characteristic literary work. He also started publishing other Vaisnavite books. A few young men of devotional temperament felt the attraction of his personality and offered themselves for his service. Thakura Bhakti Vinoda and Sri Gaura Kisorā disappeared during 1914-15. He was already confronted with enormous difficulties. A great opposition party led by the hereditary preceptors raised their heads to defend their vested interests which had been jeopardized by the progress of the revivalist movement. It was at this time that a young man of extra-ordinary enthusiasm was picked up by him for being his chief agent in a new direction of propagandist activities. He was no other than the

present general secretary of the great Gaudiya Mission. The initiation of this young man in 1915 may be regarded as a turning point in the history of the movement.

Sri Bhakti Siddhanta Sarasvati Thakura's acceptance of Sanyas or the monastic life in 1918 marks the beginning of his intensive congregational activities. The speedy progress of his monastic mission immediately followed it. The Sri Chaitanya Matha at Sri Mayapura became the parent-institution of the mission. From there he revived the monastic life among the Vaisnavas, for the abandonment and abuse of monastic life in the benighted period had been one of the causes of the unpopularity of Gaudiya Vaisnavism. The underlying idea of the monastic revival seems to be that unless and until true Vaisnavism as practised by Sri Chaitanyadeva and the six Gosvamins could be presented in its unambiguous form, the public could not be expected to take a genuine interest in it. Gaudiya Vaisnavism particularly in Bengal had suffered a terrible degradation at the hands of the hereditary Gurus. His precept and practice have constituted an effective protest against the trade of the pseudo-Gurus. The writings of the Vaisnava masters set forth the shastric view that it is only the liberated soul who has mastered the senses, who is eligible to

become a spiritual Guru. Preceptorship is not a birth-right, but one that is an accompaniment of the self-realised state by reviving the itinerant system of preaching by ascetics, which Sri Chaitanya had accepted. His activities are being carried out through revived organisation of the Viswa Vaisnava Raja Sabha which was founded by Sri Rupa and Sri Sanatana in the 16th century. He began his first missionary tour with a band of his disciples in June 1918. He marched from town to town, from village to village delivering lectures, performing Kirtana, holding discourses. Next he started a monastery and a centre of preaching in Calcutta which is now a magnificent institution catering to multitudes of earnest enquirers. The success of his mission has been so rapid, so dramatic that it would not be possible to follow its course in a speech at the tea table. Almost every village of Bengal has come under its influence. He has established as many as 40 monasteries throughout India and Burma. It is no longer a local movement confined to Bengal but truly all-India movement counting its followers from the Punjab and Kashmir to Cape Comorin. The Mission sends out to towns and villages preachers who go out to the people with their dedicated lives and speak to them at public meetings, private discussions and individual interviews about the real

nature of true religion. At every centre the members take their religious training not from the mercenary or academic tutors but from persons who have sacrificed all prospects of worldly advancement for the sake of the propaganda. The Mission possesses six religious journals in various languages, one of which is a Bengali Daily. It is perhaps the only religious daily in the whole of India or Asia. These papers exclusively deal with spiritual matters. Besides it has more than 150 publications each of which has been edited several times. Another important feature of preaching is to educate the public in religious philosophy, the lives of the saints, the holy places etc., by scientific demonstration in the theistic exhibition. Its effect is wonderful. One day I heard a boy of nine or ten in a bus expressing his idea of Maya which had so deeply impressed his mind when he had visited the Gaudiya Matha theistic exhibition. It has numerous theological schools in addition to several Sanskrit academies and an English High School at its headquarters. The Mission's purpose is not merely to educate the public in religious matters but to insist that they should lead a practical religious life in the true sense of the term.

The striking note of the message of our saint is to cultivate purity of devotional activity which is characterised

by inner asceticism. It does not necessarily require one to leave human habitation and confine oneself to life within a cave but to employ all one's senses in the service of God, wherever one may find himself to be. The asceticism of the pure devotee means the complete withdrawal of oneself from the materialistic view of the world, realising God to be the only Enjoyer and everything else as subject to His enjoyment. Those who have any sensual attachment to any worldly thing either in a gross or subtle form are not serving souls or true ascetics, but worldlings. The Mission teaches people to employ all their possessions and senses in the service of God which is the only effective way of destroying our wrong attachment for earthly things. The members of the Mission employ all that modern science can give in disseminating the message of God in an effective way in the least possible time. They believe that the proper use of everything consists in its employment in the transcendental service of God.

Some friends of mine are anxious to know whether our saint supports the present anti-untouchability movement. There are two aspects—one is social and the other religious involving the question. Therefore the two aspects are inseparable in one's life yet we can separately deal with the latter aspect

for which our saint has been fighting in the present circumstances. Every one should be at liberty to choose his own social course but the religious aspect must not be wholly identified with the social aspect or be neglected for developing or appropriating social aspect. I cannot give his view either in the affirmative or in the negative. The contention seems to be this: that when the caste Hindus, or more precisely the Brahmanas are not either morally or spiritually better than the so-called untouchables, the latter must have equal rights with them to enter the temple. We certainly sympathise with them in their grievance. We would like to say that the temples must be inaccessible to either of them if the former claim entry to the temple on the grounds of their birth-right and not of true Brahmanahood, and if the latter demand entry on the grounds that they are not beneath their rivals in merit. The guiding principle of access to the temple should not be any social or political right or advantage but a spiritual qualification. If the caste Hindus are blameworthy for having abused the rights which they no longer possess, the claim of the so-called untouchables to enter the temple of God on the grounds that they are as good as the present Brahmanas is simply reactionary and is equally blameworthy. They must conduct

their quarrel outside the temple. Our most authoritative book Sri Bhagavata discussed the question possibly before the 5th century A. C. It distinctly says that it is not birth but merit which must decide one's Varna (not caste). If the merits of a Brahmana are to be found in one born of Sudra parents, he should be counted as a Brahmana (VII. II. 35). It is not accidental physical birth in a Brahmana family which necessarily makes one a Brahmana but the spiritual disposition of Brahmanahood which should be the criterion to decide whether one is a Brahmana or not. In other words acquired Brahmanahood should allow one to enter the temple. The prior work the Gita seems to have provided the author of the Bhagavata with this principle (IV 13) if we do not believe in the tradition that the author of these two books is one and the same. Sanatana Gosvami the famous first lawgiver of the Gaudiya community, who was also the minister of Bengal's king before he renounced the world under the spiritual influence of Sri Chaitanyadeva, argues that "as base metal may be turned into gold by a chemical process, so Diksa or initiation changes any man to a Brahmana (H. Bh. V. ii. 7). Earlier writers, the author of Manusamhita and Sridharasvami (Bhavartha Dipika X. 23. 39) say that the first birth of a man is from the

son of his mother, the next two births are Savitra and Daikṣa arising out of initiation. Our other Gaudiya Vaisnava master Sri Jiva Gosvami (or Durgama Sangamani) and Sri Santana Gosvami. (Bhagavatamṛta ii. 437) give us a ruling that every initiated man should be blessed with the sacred thread, which is the sign of Brahmanahood or the right to enter the temple. Sri Bhakti Siddhanta Sarasvati Thakura established this principle at a controversial meeting held at Midnapur, Bengal, in 1911. This famous lecture of his is known as 'Brahmana Vaisnava Taratanya Siddhanta.' He emphasises the necessity of introducing Dikṣa according to the Pañcharatra system to confer Brahmanahood and thus to revive the true spirit and object of the time-honoured Varnasrama institution. Padma Purana gives the name of Daiva or enlightened Varnasrama to this meritorious claim. My master launched out upon this gallant campaign in this regard in 1911 and has been successfully fighting to establish his enlightened Varnasrama. Thousands of his disciples born either in a Brahmana or non-Brahmana family are being given the sacred thread to worship in the temple at the time of their initiation. He has made spiritual worth the criterion as to whether one is eligible for Brahmanahood or not. Our Gita gives us the necessary quali-

ties which constitute Brahmanahood. Restraint of spirit and senses, mortification, purity, patience, uprightness, knowledge, discernment, and belief are the natural Brahmana-qualities (XVIII. 42). The works of Brahmana, knights, traffickers and serfs are determined by the moods from nature (ibid. 41). The ancient Gaudiya Vaisnava masters untiringly rebuke those who are likely to regard the Vaisnava devotee from the caste point of view. My master's first aim is to free his Vaisnava disciples from wrong caste prejudices. One of our 16th century scriptures warns us that those who display wrong caste prejudices against a Vaisnava devotee, must suffer hell at every birth. Our saint's view on Varnasrama institution may be thus summed up. He does not like to destroy our time-honoured Varnasrama institution which seems to be the aim of the present anti-untouchability movement, because it might result in an atheistic revolution in our Hindu community; but he widens the scope by throwing it open to all who attain Brahmanahood. I think, he is very reasonable. The distinction between the Brahmanas and the non-Brahmanas must continue. If the caste Hindus unreasonably identify our Varnasrama rights with the chance difference in birth, I am afraid, its destruction at the hands of the angry and persecuted untouchables is inevi-

table. 'My master is a true reformer and not a mere social revolutionary. He freely confers all the rights of a Brahmana on his disciples irrespective of the caste and race in which they happen to be born. I must warn you, ladies and gentlemen, that this conferment of Brahmanahood by Sri Sarasvati Thakura is not for any social advantage but only for spiritual right to worship God. On this point he was opposed by the hereditary Gurus and some orthodox Hindus. His introduction of these rights together with his principles of enlightened Varnasrama seem to have revolutionised the blind and orthodox ideas of the selfish among the Hindus. The selfish may call him a revolutionary, but he is not so. Sir Malcolm Hailey, the then Governor of U. P., rightly observed in course of his address in connection with the laying of the foundation-stone of the Allahabad branch of the Gaudiya Matha. "The attempt of great teachers to bring men back to the essentials of religious thoughts, have always appeared to their contemporaries to be revolutionary and disruptive. They are in the true sense constructive, because the real vitality must lie in its spirit. Let me conclude by wishing it success in an effort which teaches a high ideal of goodwill, so it cannot but secure the sympathy of all who would see greater peace and harmony in a troubled world (Leader 23.11.32)."

My master's contribution to the Bengali language and literature is immense. 'Our literature has been greatly enriched by his new and noble ideas. Now the whole spiritual substance of our ancient classical theistic literature is to be found in our simple and direct Bengali language. He has given an impetus to a creative literary force exclusively his own which is strikingly outstanding and independent in the contemporary history of our language. The quantity of Bengali literature which is the direct outcome of his inspiration is in itself a class of its own. To serve and love God in a state purged of worldliness is the message that seems to breathe throughout the writings of the Mission.

He began the work in 1918 with a handful of his young disciples contending with many obstacles and disadvantages. He had no money and had to face tremendous opposition from the hereditary Gurus and the Smartas who tried their utmost to suppress the movement. He has borne all difficulties; fought valiantly; and continued the movement with untiring energy and force. He is a great optimist. Disappointment has no place in his philosophy. His spiritual vision and sincerity have proved to be his true friend. To reform society and make it God-fearing on truly religious lines and to eradicate the evils that the hereditary

Gurus introduced into Vaisnavism are the guiding principles of his aim. His popularity may be judged from the simple fact that wherever the mission goes, there it establishes itself in a very short time by the support and at the earnest request of the people. Thus His Excellency Sir George Frederick Stanley, the then Governor of Madras, remarked when he laid the foundation-stone of the Madras branch of his monastery, "In spite of the very short time in which the mission has been established in Madras, it has obviously made great headway; it has attracted many influential men to its fold and succeeded in finding a permanent site on which to expand." The Mission claims the sympathy of both official and non-official leaders of the country from the Viceroy and provincial Governors of Bengal, Bombay, Madras, U. P., Burma and other provinces who visited the monasteries in their respective provinces and listened to our preachers, to Pandit Malavya, Sir P. C.

Raya and others. The Mission is equally proud of the active help of the Indian Ruling Houses and the most humble people of India. I cannot but mention the name of H. H. the Maharaja of Tripura State who is going to help the Mission in establishing a monastery and a temple in London. The members of the Mission live together in the monasteries irrespective of their caste and race in the true spirit of a serving brotherhood. Today the birthday of this holy saint is being celebrated in every Matha and many private houses throughout the length and breadth of India. We also in our humble way, pray for his long life and good health to continue his noble work for the spiritual well-being of mankind. We fervently wish him happy returns of this joyous day.

Let me thank you, ladies and gentlemen, for associating yourselves with me in celebrating the birthday of our Sri Gurudeva. I am really grateful to you all.



Sree Vyas Puja Offering

Adore adore ye all
 The happy day,
Blessed than heaven,
 Sweeter than May,
When He appeared at Puri
 The holy place,
My Lord and Master
 His Divine Grace.

Oh ! my Master
 The evangelic angel
Give us Thy light,
 Lit up Thy candle,
Struggle for existence
 A human race,
The only hope
 His Divine Grace.

Misled we are
 All going astray,
Save us Lord
 Our fervent pray,
Wonder Thy ways
 To turn our face
Adore Thy feet
 Your Divine Grace

Forgotten Krishna
 We fallen souls,

Paying most heavy
 The illusion's toll
Darkness around
 All untrace,
The only hope
 His Divine Grace

Message of service
 Thou hast brought,
A healthful life
 As Chaitanya wrought
Unknown to all
 It's full of grace,
That's your gift
 Your Divine Grace.

Absolute is sentient
 Thou hast proved,
Impersonal calamity
 Thou hast moved.
This gives us a life
 Anew and fresh,
Worship thy feet
 Your Divine Grace.

Had you not come
 Who had told,
The message of Krishna
 Forceful and bold.

That's your right
You have the mace.
Save me a fallen
Your Divine Grace.

The line of service
As drawn by you.

Is pleasing and healthy
Like morning dew.
The oldest of all
But in new-dress
Miracle done
Your Divine Grace.

Abhay Charan Das.

Sree Vyas Puja Homage

साक्षाद्वर्त्तिवेन समस्त शास्त्रै-
रुक्तस्थाभाभ्यत एव सद्भिः ।
किन्तु प्रमोदः प्रियम् तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥

Gentlemen,

On behalf of the members of the Bombay branch of The Gaudiya Math, let me welcome you all, because you have so kindly joined us to-night in our congregational offerings of Homage to the lotus-feet of the world-teacher Acharyadeva, who is the founder of this Gaudiya Mission and is the President Acharya of Sree Sree Viswa Vaishnab Raj-Shabha,—I mean my eternal Divine Master Paramahansa Parabrahmakacharya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj. • Sixty-two years ago, on this auspicious day—the Acharyadeva made his appearance by the call of Thakore

Bhakti-Vinode at Sree Kshetra Jagganathdham at Puri.

Gentlemen, the offerings of such a homage as has been arranged this evening to the Acharyadeva is not a sectarian concern, because when we speak of the fundamental principle of Gurudeva or Acharyadeva, we speak of something that is of universal application. There does not arise any question of discriminating my Guru from that of yours or of any one else's. There is only one Guru who appears in an infinity of forms to teach you, me and all others. The Guru or Acharyadeva, as we learn from the bona fide scriptures, delivers the message of the absolute world, I mean the transcendental abode of the Absolute Personality where everything non-differentially serves the Absolute Truth. We have heard so many times that महाजनो येन गतः

स फह्य but we have hardly tried to understand the real purport of this sloka and if we scrutiniously study this proposition we understand that महाजनः is one, and the royal road to the transcendental world is also one. In the *Katha Upanishada* it is said,

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ।

समित्पाणिः श्रान्त्रियं ब्रह्मनिष्ठम् ॥

Thus it has been enjoined herewith that in order to receive that transcendental knowledge one must approach the Guru. Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the Guru also cannot be two. The Acharyadeva to whom we have assembled to night to offer our humble homage, is not the Guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary He is the Jagatguru or the Guru of all of us, the only difference is that some obey Him wholeheartedly, while others do not obey Him directly.

In the *Bhagabatam* it is said—

आचार्य्यं मां विज्ञानोयान्नावमन्येत कर्हि चित् ।

न मत्त्येव बुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥

that is, the Acharya has been identified with Godhead Himself. He has nothing to do with the affairs of this mundane world. He does not descend here to meddle with the affairs of temporary necessities but for delivering the fallen and conditioned souls—the souls or

entities who have come here in the material world with a motive of enjoyment by the mind and the five organs of sense perception. He appears before us to reveal the light of the Vedas and to bestow upon us the blessings of full-fledged freedom after which we should hanker at every step of our life's journey.

The transcendental knowledge or the Vedas were first uttered by Godhead to Brahma the Creator of this particular universe. From Brahma the Knowledge descended to Narada, from Narada to Vyasdeva, from Vyasdeva to Madhwa and in this process of disciplic succession the transcendental knowledge is being transmitted by one disciple to another till it had reached Lord Gauranga or Sree Krishna-Chaitanya Who posed as the Disciple and Successor of Sree Ishvara Puri. The present Acharyadeva is the 10th disciplic representative from Sree Rupa Goswami, the original representative of this transcendental tradition in its fullness from Lord Chaitanya. The knowledge that we receive from Him has no difference from that imparted by Godhead Himself, and the succession of the Acharyas in the preceptorial line of Brahma. We adore this auspicious day as Sree Vyas-Puja Tithi because the Acharya is the living representative of Sree Sree Vyasdeva, the Divine compiler of the

Vedas, the Puranas, Geeta, Mahabharata and the Bhagbatam. One who interprets the Divine Sound or शब्दब्रह्म by his imperfect sense-perception cannot be a real spiritual Guru ; because in the absence of the empiricist's proper disciplinary training under the bona fide Acharya, the interpreter is sure to differ from Vyasdeva (as the Mayabans do) the prime authority of the Vedic Revelation, and, therefore, such irrelevant interpreter cannot be accepted as the Guru or Acharya howsoever he may be equipped with all the requirements of material knowledge. As it is said—

सम्प्रदायविहीना ये मन्त्रास्तेष्विफला मनाः ।

On the other hand one who has received the transcendental knowledge through the bona fide preceptor in the disciplic chain by aural reception and has sincere regard for the real Acharya must needs be enlightened with the revealed knowledge of Vedas which is permanently sealed to the cognitive approach of the empiricists. As it is said in *Shetasvatara Upanishada*,

यस्य देवे परमक्ति यथा देवे तथा गुरौ ।

तस्येते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

Gentlemen, our knowledge is so poor, our senses are so imperfect and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the

lotus-feet of Sree Vyasdeva or His bona fide representative. Every moment we are being deceived by the knowledge of our direct perception—they are all the creation or concoction of the mind which is always deceiving, changing and flickering. We cannot know anything of the transcendental region by means of our limited perverted method of observation and experiment. But all of us can find our eager ears for the aural reception of the transcendental sound transmitted from that region to this through the unadulterated medium of Sree Gurudeva or Sree Vyasdeva. Therefore gentlemen, we should surrender ourselves today to the feet of the representative of Sree Vyasdeva for the elimination of all our differences bred by our unsubmissive attitude. It is accordingly said in Sree Geeta,

तद्विद्धिप्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्तवदशिनः ॥

To receive the transcendental knowledge we must completely surrender ourselves to the real Acharya in a spirit of ardent enquiry and service. The actual performance of the service of the Absolute under the guidance of the Acharya is the only vehicle by which we can assimilate the transcendental knowledge. To-day's meeting for offering our humble services and homage to the feet of the Acharya-deva

will enable us to be favoured with the capacity of assimilating the transcendental knowledge so kindly transmitted by Him to all persons without distinction.

Gentlemen, we are more or less all proud of our past Indian civilisation, but we actually do not know the real nature of that civilisation. We cannot be proud of our past material civilisation which is now thousand times greater than in the days gone by. It is said that we are passing through the age of darkness, or the Kaliyuga. What is this darkness? The darkness cannot be due to backwardness in material knowledge, because we have now more of it than formerly. If not we ourselves, our neighbours at any rate have plenty of it, and, therefore we must conclude that the darkness of the present Age is not due to lack of material advancement, but that we have lost the clue to our spiritual advancement which is the prime necessity of human life and the criterion of the highest type of human civilisation. Throwing of bombs from aeroplanes is no advancement of civilisation from the primitive uncivilised way of dropping big stones on the heads of the enemies from the tops of the hills. Improvement of the art of killing our neighbours by inventing machine guns and by means of poisonous gases is certainly no advancement from primitive barbarism priding itself on its

art of killing by bows and arrows, nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilisation is very different from all these states, and, therefore, in the *Katha Upanisada* there is the emphatic call—

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

श्रुत्वा धारं निशिता दुरत्यया ।

दुर्गन्धस्तत् कवयो वदन्ति ॥

Thus while others were yet in the womb of historical oblivion—the sages of India had developed a different kind of civilisation which enables us to know ourselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent and non-destructible servants of the Absolute. But because we have against our better judgment chosen to completely identify ourselves with this present materialised existence, our sufferings have multiplied by subjection to the inexorable law of births and deaths, and consequent diseases and anxieties. These sufferings cannot be really mitigated by any provision of material happiness (?) because, matter and spirit are completely different elements. It is just as if you take an aquatic animal out of water and put it on the land supplying all manner of happiness possible on land. The deadly sufferings of the animal are

not capable of being relieved at all till it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness which is our birth-right, however much we may meddle with the affairs of the mundane things, unless and until we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilisation, this is the message of the Geeta, this is the message of the Bhagabatam, this is the message of the Vedas and the Puranas and this is the message of all the real Acharyas and of our present Acharya-adeva in the line of Lord Chaitanya.

Gentlemen, although it is imperfectly that we have been enabled by His Grace to understand the sublime messages of our Acharyadeva Om Vishnupada Paramahansa Paribrajakacharya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, yet we must admit that we have realised definitely that the Divine message from his holy lips is the congenial thing for the suffering humanity. All of us should hear him patiently. If we listen to the Transcendental Sound without unnecessary opposition, he will surely have mercy upon us. The Acharya's message is to take us back to our original home and back to God. Let me repeat, therefore, that we should

hear Him patiently, follow Him in the measure of our conviction and bow down at His lotus feet for releasing us of our present causeless unwillingness for serving the Absolute and all souls.

About this spiritual existence we learn from the Geeta that even after the destruction of the body, the Atma or the soul is not destroyed; he is always the same, always new and fresh; that fire cannot burn, water cannot dissolve, the air cannot dry up or the sword cannot kill him; that he is everlasting and eternal and this is also confirmed in the Bhagabatam by the sloka,

यस्यात्मबुद्धिः कुणापेन्निघातुके स्वधीःकलत्रादिषु

भोमहृद्यधीः ।

वत्तोर्यबुद्धिः सलिले न कहिं चिज्जनेष्वमित्रेषु स

एवगोखरः ॥

But unfortunately in these days we have all been turned foolish by neglecting our real comfort and have identified the material cage with ourselves. We have concentrated thereby all our energies for the meaningless up-keep of the material cage for its own sake, completely neglecting the captive soul within. The cage is for the undoing of the bird, and not the bird is for the cage. The poisoned shirt is for the death of the wearer who is never meant for wearing the coat. Let us, therefore, deeply ponder over the thing. All our activities are now turned towards the

upkeep of the cage and the most we do we try to give some food to the mind by arts and literature. But we do not know that this mind is also material in a more subtle form. This is stated in the Geeta—

“मूढिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥”

We have scarcely tried to give any food to the soul as distinct from the body and mind, and, therefore, we are all committing suicide in the proper sense of the term. The message of the Acharyadeva is to give us a warning halt to the procedure of such wrong activities. Let us, therefore, bow down at His lotus-feet for the unalloyed mercy and kindness He has bestowed upon us.

Gentlemen, do not for a moment think that my Gurudeva wants to put a complete brake to the modern civilisation, which is an impossible feat. But let us learn from Him the art of how to make the best use of a bad bargain and let us understand the importance of this human life which is fit for the highest development of true consciousness, and let us not neglect it. The best use of this rare human life should not be avoided. Says Srimad Bhagavatam—

“लब्ध्वा सुदुर्लभमिदं बहु सम्भ्रान्तो

मानुष्यमप्येदमनित्यमपीह धीरः ।

तूष्णीं ब्रूते न पतदनुभृत्यु यावत्-

निःश्रेयसाय विषयः खलु सर्वतः स्यात् ।

Let us not misuse it in the vain pursuit of material enjoyment, or, in other words, for the sake of only eating, sleeping, fearing and sensuous activities. The Acharyadeva's message is conveyed by the words of Sree Rupa Goswami—

अनासक्तस्य विषयान् ययार्हमुपयुञ्जतः ।

निर्व्वन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥

प्रापञ्चितया बुद्ध्या हरिसम्बन्धिवस्तुनः ।

मुमुक्षुभिः परित्यागो वैराग्यं फलं कथ्यते ॥

and the purport of these slokas can only be realised by fully developing the rational portion of our life and not, the animal portion. Let us try to understand from this transcendental source of knowledge as to what we are, what is this universe and what is God and what is our inter-relation, at the feet of the Acharyadeva.

The message of Lord Chaitanya is the message for the living entities and the message of the living world. Lord Chaitanya did not bother Himself for the upliftment of this dead-world which is suitably named as the *Martyaloka* or the world where everything is destined to be dead,—but He appeared before us 450 years before to tell us something of the transcendental universe where everything is permanent and everything is for the service of the Absolute. But recently Lord Chaitanya has been misrepresented by some designing persons and the highest philosophy of the

Lord has been misinterpreted to be the cult of the lowest type of society and we are glad to announce to-night that our Acharyadeva has with His usual kindness saved us from this horrible type of degradation, and, therefore, let us bow down at His lotus-feet with all humility.

Gentlemen, it has been like a mania for the cultured or the uncultured society of the present day to discredit the Personality of Godhead in His mere impersonal feature and to stultify the Personality of Godhead as having no cause, no form, no activity, no head, no leg, and no enjoyment. This has also been the pleasure of the modern scholars due to their sheer lack of proper guidance and true introspection in the spiritual realm. All these empiricists think alike, as if all the enjoyable things should be monopolised by the human society, or by a particular class only, the Impersonal Godhead being a mere order-supplier for their whimsical feats. We are happy that we have been relieved of this horrible type of malady by the mercy of His Divine Grace Pararmahansa Paribrajakacharya Bhakti Siddhanta Saraswati Goswami Maharaj, our eye-opener, our eternal father, our eternal preceptor and our eternal guide. Let us, therefore, bow down at His lotus-feet on this auspicious day.

Gentlemen, although we are like

ignorant children in the knowledge of the transcendence, still His Divine Grace my Gurudeva has kindled a small fire within us to dissipate the invincible darkness of the empirical knowledge and we are so much so on the safe side that no amount of philosophical argument of the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus-feet of His Divine Grace--and we are prepared to challenge the most erudite scholars of the Mayavada school on this vital issue that Personality of Godhead and His transcendental Sports in Goloka alone constitute the sublime information of the Vedas. There are explicit indications of this in the Chhandyogya Upanishada specially in the text—

श्यामाच्छवत् प्रपद्ये । शबलाच्छ्यामं प्रपद्ये ॥

and in the Rigveda Samhita —

तद्विष्णोः परमं पदं सदापश्यन्ति सुरयः ।

दिवीवचश्चुरातम् विष्णीर्यत् परमं पदम् ॥

This plain thing so vividly explained in the Geeta, which is the central lesson of the Vedas, is not understood, nay even suspected, by the most powerful scholars of the empiric schools. Herein lies the secret of the Shrauta Vani, the transcendental tradition, and herein lies the secret of Sree Vyasa Puja. We are glad to meditate on the transcendental Pastimes of the Absolute Godhead, we are

Proud to feel that we are His eternal servants which make us jubilant and dance with joy. All Glory to my Divine Master, for it is He Who has, out of His unceasing flow of mercy, stirred up within us such a movement of eternal existence. Let us bow down at His lotus-feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross worldly delusion—surely we would have remained for lives and ages in the darkness of helpless captivity. Had he had not appeared before us, we would not have been able to understand the eternal truth of the sublime teachings of Lord Chaitanya,—had He not appeared before us, we could not have been able to know the significance of the first sloka of Brahmasamhita,—

ईश्वरः परमः कृष्णः सच्चिदानन्द विग्रहः ।
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

Personally I have no hope to have any direct service for the coming eras of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore, let me with all my earnestness pray at the lotus-feet of my Divine Master to let me suffer the lot which I am destined to do for all my past misdoings, but to let me have this power of recollection that I am nothing but a tiny servant of the Almighty Absolute Godhead, realised through the unflinching mercy of my Divine Master. Let us, therefore, bow down at His lotus feet with all the humility at my command.

ABHAY CHARAN DAS,

For Members, Sree Gaudiya Math,
BOMBAY.

Sree Vyas-Puja Homage

At the Lotus-Foot of our Divine Master :—

Our most Affectionate and Revered
Divine Master,—

We the exceedingly fortunate but
humble and undeserving recipients
of your Divine Grace's causeless mercy
humbly crave your Divine Grace's
permission to approach your
Divine Grace with our most respectful
praises and innumerable prostrated
devotions on this your Divine Grace's
twenty-second birthday anniversary.
When we look back upon the days of
our gracelessness which we passed
before your Divine Grace made us your
children, the ugly films of ignorance, despair
and uncertainty march past our eyes,
leaving us smitten with a sense of
lingering dismay. We know that we
can lay no claim to any credit for our
having been able to seek refuge at
your Divine Grace's Lotus-Foot and,
what is more, receive it. On the other
hand, our unalloyed existences which
alone could possess any tendency to
run after your Divine Grace's favour
had been completely enveloped by the
enshrouding potency of Maya. On the
other, the fourfold pursuits of wealth,
fame, desire and liberation were
always illuding us with their attractive
promises. We knew not that we were
anything other than our material
encasements of mind and body. We,

therefore, understood not that our
summum bonum could be anything
other than in terms of the said encase-
ments i.e., either elevation or salvation.
The path of elevation allured us with
its seeming possibilities to augment our
well-being. But our experience proved
otherwise. We found it to be a veri-
table storehouse of all miseries. We
then turned to the path of salvation.
But we asked ourselves as to what
after all were we to gain by it? The
answers that we got were in the terms
of summations of all negations. The
path of salvation, therefore, proved to
be too inane and jejune to hold our
allegiance. What did we do then
again? What, except turning back
towards the path of elevation? We
were thus only a pendulum between
elevation and salvation. We had of
course heard of a third factor also called
God. But our conception of Him never
reached beyond the apothecotic or
psilanthropic range or the anthropomor-
phic, the zoomorphic, the phytomor-
phic, the hylozoic and the neuter
ranges. We thus, whether as elevation-
ists or as salvationists or even as
theists, were only dealing with pheno-
mena, either in the positive way of
embracing it for squeezing more and
more pleasure and comfort out of it or

in the negative way of non-cooperating with it altogether to achieve a cessation from all pains by elimination of the three positions of the observer, the observation and the observed, or in the theistic way of worshipping it in one or other shape or form. We never knew that the Supreme Lord Sri Krishna descends unto us through the mouth of the Sad-Guru in the form of Nama, enters into our hearts through the ears, and appearing on our tongue chastens and purifies our whole being by purging it of the inevitable temperament of our material existences to measure up everything in the scale of our personal temporal gain. You taught us, our Divine Master, that Nama is not like the mundane sound depending for its validity upon its being able to stand the test of our other senses. You taught us that we are not to challenge Nama. We are rather to open all the inlets of our body to receive Him as our only Benefactor in this Kali Age and experience Him by submission. He is a Thing to be experienced, not to be inferred by empiric reasoning. But of course, He cannot be experienced by our material senses but by the unalloyed existences of our souls. So long as we are not restored to our unalloyed existences, we need not think that we can experience Him. But the question is how to restore ourselves to our unalloyed existences first? You, our Divine

Master, taught us that the Holy Name alone has got the power of doing this gradually in proportion to our willingness to receive His Grace by the method of sincere service under the guidance of the Sad-Guru after receiving a proper knowledge of Him and the method of chanting Him from the holy lips of the Sad-Guru. You taught us how uttering of the Holy Name in any other way is only committing offence at His Lotus Feet and cannot be the giver of Divine Love. But the whole science of the chanting of the Holy Name as taught by you is so categorically different from any other thing of which we were aware that nothing but your own causeless mercy could have produced any predilection in us to lend our listening ears to your Transcendental Words through the medium of which you give us the knowledge of it. If, therefore, your Divine Grace has shown us the favour of making us your own as a result of any urge from inside of us, that urge itself was a result of your Divine Grace's causeless mercy. True, the 'shastras' say that by the accumulation of 'sukriti' in our past lives we are brought into contact with the Sad-Guru. But a proper knowledge of that fact even would have remained sealed to us if your Divine Grace would not have bestowed upon us the spiritual sense to understand it. We might or might not have plenty of 'sukriti' accumulated

to our credit. Perhaps we had. But our present condition, our Divine Master, is indeed deplorable. On this your sixty-second birthday we are impelled with a desire to present before you our homage, however humble it may be. But alas, we find we have not stored anything to pay it with. The paying of the homage is for the faithful. Are we quite sure that we are that? The answer is too painful to be given. The suffering in even attempting to give the answer is great. If we had not been faced with the compelling necessity to give the answer, we would have fain run far and far away to hide our shame. But we find that there is no alternative course to our appearing before you with downcast eyes in all the nakedness of our inadequacies. Where shall we go? The ears of our internal ego hear you saying. "Where shall you go? Even your inadequacies are not your own. Your spiritual assets are my gifts. Your inadequacies too are there because I have allowed them to remain there. You have surrendered everything unto me. What is there which is now yours? If you only do not forget this, you shall not think of hiding yourself from me. Even if you do think so, you will abandon the project in sheer despair that you will not be able to carry it out, for there is not a place in all the fourteen worlds where I may not follow you. Pay your

homage to me with the said 'despair and I will accept it with greater readiness than the offerings of the devoted and the faithful, for the low and the fallen attract my sympathy most'.

Our Divine Master, even the 'despair' you speak of is your own gift and come to very few. With this 'despair' we make our humble offering of homage to your Lotus Feet.

Our Divine Master, ever since your advent you have gathered and have been gathering round you strange exhibits for the unique show which you are conducting with the utmost care and solicitude. Those who witness this show from outside behold the lame and the blind, the maimed and the unmaimed, the ugly and the handsome, the weak and the stout, the fair and the healthy, the low-bred and the high-bred, the Brahmin and the Sudra, the male and the female, the young and the old, the Brahmachari and the Grihasta, the Banaprasthi and the Sanyasi, all being fed on the same kind of food, living the same kind of life, performing the same kind of duties, showing the same kind of deference to the words of one another, observing the same kind of discipline, practising the same kind of abstinence and talking the same kind of philosophy. Those who see from inside behold wonderful homogeneity in heterogeneity and heterogeneity in homogeneity, wonderful harmony in

discord and discord in harmony, wonderful discipline in indiscipline and indiscipline in discipline, wonderful devotion in non-devotional acts and non-devotion in devotional acts, wonderful dis-service in service and service in disservice, wonderful sincerity in insincerity and insincerity in sincerity, wonderful blindness in eye-sightedness and eye-sightedness in blindness, wonderful diseases in the healthy and health in the diseased. To the aspiring soul this show of living dolls whom you are pursing and guiding with great tenderness offers a unique field for spiritual education.

Your Divine Grace's show exists in the shape of 52 branches spread over the two continents of India and Europe, each branch being in charge of a person called the Math-Command. Each of these branches is a maypole furnishing to the *aspiring* soul possibilities of enacting the spiritual dance round it. There are some who having got detached from the main body of the fold engaged in the said dance are straying about. They know not that the wolves and the lions are all round them and could easily devour them, if it had not been for your Divine Grace's protecting hand following them wherever they go. Sometimes these exhibits come back to the fold. Sometimes to outwards appearances they do not. Whether in reality they can keep

out I doubt, although I hear that they have a free will which they are entitled not to part with. But these exhibits will be better advised not to keep out for long, but take their due place in the heirarchy of the servants of your Divine Grace.

It is, indeed, wonderful, how inspite of the inadequacies of your instruments, your Divine Grace is carrying out warfare against doubt and ignorance, uncertainty and nescience, egotism and worldliness with ever increasing successes. Before the triumphant march of your expositions of the doctrine of Divine Love, the seekers of dharma, artha, kama, moksha, fly for hiding their shame in loneliness. Whereas they are found talking at the top of their voice, of peace, rationalism, self-sacrifice and doing good to others so long as they understand peace to mean self-complacence, rationalism to mean seeking for the highest good in the very direction which is productive of all miseries, self-sacrifice to mean feeding of one's vanity, doing good to others to mean doing of temporary good at the cost of eternal good; the moment you offer them even a distant vision of real peace, real rationalism, real self-sacrifice and real doing of good to others, they beat a retreat. But you do not leave them our Divine Master even then. You send out your preachers to follow them in their own den.

Your constant endeavour has been to make them engage in a fight with you and your soldiers for that is the only method by which they can be enabled to appraise their pursuits at their proper worth. But they have been so oblivious of their own interest that they are trying to fly far and far away from you.

Our Divine Master, there is not a facility on earth which you are not giving to the fallen jivas to improve themselves. You are publishing one daily paper, five periodicals from your mission to reach out the gospel of truth to the most distant amongst them. You are incessantly travelling over the length and breadth of the country to meet them in their own provinces, districts, subdivisions and even houses to grant them the benefit of your holy association. You are sending preachers to many parts of the world to deliver the message of Divine Love through the medium of Sankirtan, lectures, discourses, reading and explaining of scriptures, lantern slides and exhibitions. You are publishing translations and commentaries of the *shastric* texts in languages easily understandable by the people. We are looking forward prayerfully to the day when you will have published your translations and commentaries of the eleven Upanishads, the five remaining Sandarbhas of Srila Jiva Goswami, the

Bhakti-Rasamrita-Sindhu of Srila Rupa Goswami and other important works.

Our Divine Master, your work of the most abiding character has been the restoration of the holy places connected with the sacred memory of the Supreme Lord, both in Brajamandal and Gaurmandal. Many of these places you have already restored and many you have undertaken to restore in great earnestness. You have imparted a dynamic energy to your preachers and workers to collect men and money for effectuating the same.

Our Divine Master, the above expresses but a meagre portion of the work you have taken up in hand. We are fully aware of your stupendous programme of conquering the whole world with the gospel of Divine Love. In these days of rank materialism to us little creatures the task seems to be impossible of fulfilment. But having been fortunate witnesses on many occasions of your making the impossible possible and having been assured of the innate purity and compelling force of your Gospel we doubt not that your programme will succeed.

We now again with great humility and in full consciousness of our imperfections and shortcomings offer herewith on this the sixty-second anniversary of your advent our homage to your Lotus Feet which, though humble and inadequate, seeks to, lie in the line

of your teaching. But we will not let this occasion go without submitting to your Divine Grace that our life at present is barren and desolate. The only silver lining in it is the feeble hope that some day your Divine Grace may be pleased to vouchsafe a particle of your causeless mercy to us. When, if ever, your Divine Grace will show

us the said mercy is known to your Divine Grace alone. We only hope and wait with a prayerful mind.

Dated the
11th February
1936.

We remain,
Your most humble and
obedient servants,
The members of the
Sree Gaudiya Math.
Bankipur-Patna.

Sri Sri Vyas-Puja Offerings

May it please Your Most Divine Grace,

We, the members of the teaching staff of the Thakur Bhakti Vinode Institute, Srce Mayapur, (Nadia), beg most humbly to approach Your Grace to be permitted to offer this humble tribute of our love and reverence to the Lotus Feet of the Great Acharya—the most illustrious Son of Sri Purusot-tamkshetra—the most beloved of Sri Krishna Chaitanya—and the universally beloved of all true seekers of the Truth, struggling and aspiring after the eternal welfare of their real selves.

We hail, therefore, with the greatest enthusiasm the Sri Govinda-Panchami—the day of Your highly auspicious Advent into this world merged in the threefold miseries engineered by Maya, the deluding energy of the Godhead for the rectification of the poor bound

souls—the torch-bearer of the Transcendental Message.

Thakur Bhakti Vinode Institute, as we understand, is an Institution unique of its kind brought into being by You, not with the object of giving an ordinary godless secular education at present eating into the very vitals of boyhood, youth and manhood as well, but to save mankind from the impending horrible catastrophe awaiting in store for them, by injecting in both the teachers and the taught that panacea of all evils in the Transcendental Teachings of Sri Krishna Chaitanya Mahaprabhu. Constituted as we are, our strong predilections for things mundane, the bane of our real good, are inherent in us; but the process of remedy undertaken by You to apply slowly and imperceptibly

upon the bound souls has been a wonder to us all.

Never before in the annals of the present age did an Acharya sow the seed of unalloyed devotion with so much perfection and broadcast the same in a manner Your Grace has been doing. Quite in the wake of the junctions of Sri Krishna Chaitanya You have been propagating His long-forgotten teachings throughout the length and breadth of the world and to its greatest and proudest nations. The far-reaching and penetrating effect of Your teaching has made even the savants of the West feel its electrified impulse and pause and ponder, and at last to realise that all the besetted and knotty problems of the world that, for want of solution, have been taxing to the core the intellectual genius, can only be solved in the teachings of Sri Krishna Chaitanya. Within a short period, two sincere and unbiassed souls have been attracted from among the most highly cultured and civilised people of Germany, to Your Lotus Feet for the service of Sri Krishna for their own eternal bliss. This is an augury of the future success of the preaching movement You have set on foot in the West. The conduct of these two devotees from the West in their full surrender to Your Lotus Feet has brought into prominence in the minds of the wester-

ners the doctrine of superiority of worship of a Vaishnava over that of Vishnu Himself.

From the scriptures we learn that the Sanatana Dharma will spread all over the world in the Kali Yuga from Sri Purusottamkshetra in Utkal. In Your movements we notice that this prophecy is being fulfilled to the letter in Your Advent there. Since the disappearance of Sriman Mahaprabhu from this world, His teachings have not only been misunderstood and misrepresented by His so-called followers but have been lent such a colouring in them that, instead of commanding the greatest respect, faith and admiration of the populace as the only genuine beatific desideratum of all sentient beings, they have been considered by the intelligentsia even, as trash and nuisance.

Vaishnavism, the acme of human culture, progress and achievement was alas! brought to such a deplorable and filthy level. As the greatest Acharya and Reformer of the Age, You have, as if by a magician's wand, brought about a veering round of the current of Vaishnavism from the hands of its pseudo-followers and have given it such a noble start for the upliftment of His followers that they are feeling the wave of impulse thereof in all Your movements. Conditioned as we are, we are mere broken flutes in Your

hands'; but You are such a masterhand that You can play well even on a broken fife. You are such an expert that even the 'most crooked and the most ferocious tendencies of our heart are changed by the grace of Your Lotus Feet.

Like Sriman Nityananda Prabhu to crush the atheistic heads and to distribute, irrespective of caste, creed or colour, the ambrosia of Krishna-Prema has been the mission of your Advent into this world. In Your preachings we realise with satisfaction that to produce the desired effect, these two things must run side by side. Like the owls unable to bear the light of the sun, the Pashandis (atheists) dare not come out in their true colour into the blazing light of Your teachings; but to escape detection and castigation they try to sneak away into the undesirable, unfrequented and unnoticeable quarters.

The hollow vaunt of empiricism and empiric egotism running rampant in our every nerve has so much eaten into the essence of our being that we are always tempted to put everything, even the Transcendental Reality not excepted, to the test of our intellectual and scientific laboratory and vainly attempt to measure the Lord of all our senses by means of the senses themselves. Alas! what a cheat and palpable deception to be involved into such a huge blunder! None other do

we find here who can point out to us the tremendous error the intelligentsia is labouring under. But it is only in You that we find one, who is not only teaching but radically convincing us by chapter and verse of the spiritual scriptures that no greater foolish idea can there be than to attempt to measure the Absolute by the inductive process. Both from the pulpit and the press You are trying to hammer upon the bewildered brains of humanity that the only way to God is to approach Him with full submission and allow the Transcendental Sounds into our ears from the lips of sadhus, to be fully regulated thereby to play with the tune—an idea that gives a deathblow to the boisterous effusions of all empiric thinkers and so-called theologians.

Your Grace has proved it an open secret to us that the key to the gateway of the spiritual realm—the realm of eternal bliss and peace—is held by the Acharya only, Who is no other than the Absolute in a different garb; and as such, we find in You a pilot to guide us through the ocean of life to that spiritual realm for the realisation of the true aims of our transitory but covetable human existence. To come in touch with You is to feel that Your mercy is the only thing needed by us for our eternal goal.

Your Divine Grace, how exalted You are! how Supreme You are!

and how the lowliest of the low we are and what a tremendous gulf intervenes between You and us to aspire, to achieve a little bit of Your service! Qualities and predilections we have none—abilities are nil—hearts polluted with the vile impurities of the world—hence quite unfit places for Your Lotus Feet. Still, Your unbounded and causeless mercy for the fallen and forlorn souls invokes in us a faint ray of hope to achieve our best if we can make ourselves susceptible to Your spiritual message. Birth after birth we are drowning in the whirlpools of the fourteen worlds with all the miseries antecedent thereto, bereft of the least chance of the sight of a true Redeemer; but this time we feel that fortune has smiled upon us and we hope to reach Your Lotus Feet to find out a way out of the troublous situation.

Our Divine Master, in these cycles of birth and death, goaded by our sensuous passions, we are forced to run after the phantasmagoria, as elevationists and salvationists, deriving not a little of the actual summum bonum human existence. Slaves to our passions we have passed through these cycles dragging our long-drawn existence in the end to the abysmal hell.

The transcendental words from Your lips, by giving a jerk, have made us halt, pause and ponder; they are electrifying us through every nerve to make us feel the compunction of our souls to go back to God and our eternal Home. By a chance coincidence of events we have been inconceivably drifted along not only to this Sridham, the birthsite of Sriman Mahaprabhu but also into touch with the hallowed Gaudiya organisation and more particularly into touch with Your Lotus Feet in the way of our seeking service in this Institute.

Your Divine Grace, we are poor in heart and language—we are bound jivas—we do not know how to give expressions to our love and reverence to the Lotus Feet of the Sublime. May Your desire to uplift us from the mire of nescience and worldliness fructify, and may our geocentric speculations, hovering within the space of three dimensions, cease through Your Grace, to allow us to have a vision of that Transcendental Realm where the watchword is only "harmony."

We beg to remain,
 Thakur Our Divine Master,
 Bhaktivinode Institute Your most unworthy and
 Sree Mayapur, affectionate servants.
 12th February, 1936. The Head Master & Staff

Sree Vyas Puja

Most Affectionate Divine Master,

On this most auspicious day of the 62nd anniversary of the Advent of Your Divine Grace, the humblest of your servants are privileged to cherish the hope of being granted, by your special mercy, the unique opportunity of being made eligible for the worship of the Most Beautiful Lotus Feet of Your Divine Grace. The constant service of the Divine Feet of the Most Benign Associated Counterwhole of the Supreme Lord Sree Krishna-Chaitanya is the only natural function of all unalloyed infinitesimal absolutes. You are the eternal object of worship of our unalloyed entities in every birth.

The Special And Unique Quality Of The Utterances Of His Divine Grace

You are the Enlightening Power of the Word, the Supreme Lord Sree Krishna-Chaitanya. You have been mercifully pleased to disclose, for our complete assurance, the greatest of all holy Mysteries viz., that the Enlightening Power of the Word is the Manifestive Form of the Most Magnanimous All-love Sree Krishna-Chaitanya. In this Iron Age of irreclaimable disbelief of the Personality of the Absolute, the Acme of Divine Magnanimity, the Supreme Lord Sree Krishna-Chaitanya, was pleased to manifest His Descent

to the plane of our clouded vision 449 years ago, in the company of His Anga, Upaṅgas, Astras and Parshadas. The Enlightening Power of the Word, the Divine Promulgator of His Own Chant, is verily His Anga or His Own Body. May we be enabled to understand and cherish the rarest of all good fortunes in being granted this great opportunity of directly approaching the Power of Divine Magnanimity, the Holy Feet of Your Divine Grace. May you be pleased to bestow on us Your loving service on this all-holy anniversary of the Advent of Your Divine Grace. May the Enlightening Power of the Word, speaking with Her Own Divine Lips, implant in our hearts the seed of the inclination for the loving service of Sree Krishna-Chaitanya in His Eternal Role of the Chanter of the Word for tasting the magnanimity of your loving service.

Morphology Of The Transcendental Sound

The morphology and ontology of the Word possess an undivided transcendental unity which is not perceivable by our crippled senses. The words of the Scriptures, uttered by the pure devotees, are identical with the Entity of the Absolute Whom they describe. The Sound is also the Manifestive Body of the Word or Name of Sree Krishna-

Chaitanya. It is not possible for the infinitesimal absolute to approach the Absolute Infinity except through the Enlightening Potency of the Transcendental Sound. Those who do not view Your Divine Grace as the Power of the Name of Sree Krishna-Chaitanya, see only Your deluding face.

The Special Mission Of His Divine Grace

Your Divine Grace is the Power that binds all entities to the Feet of the Supreme Lord, Sree Krishna-Chaitanya, the United Body of the Divine Couple. Your Divine Grace have been eternally manifesting Your appearance on the lips of Your unalloyed servitors of all ages. You have been pleased to manifest Your full visible appearance, and have been speaking with your own lips, to the fortunate people of our generation, so that all persons may learn from Power Herself that the service of the Power of the Divine Name of Sree Krishna-Chaitanya is the only method of approaching the Ontology of the United Absolute, Sree Sree Radha-Krishna.

The Relationship Of His Divine Grace To • Sree Krishna-Chaitanya

The Activity of chanting the Name of Krishna, is the distinctive function of Sree Krishna-Chaitanya. You are Counter-whole of this Activity, are directly worshipping today the manifestive Power of this Eternal Function of Sree Krishna-Chaitanya,

in worshipping the Holy Feet of Your Divine Grace. Your worship is the only method of worship that reaches the Supreme Lord. Your Divine Grace is the Best-beloved of the Divine Pair.

The Relation Of His Divine Grace To The Former Acharyyas

All the former Acharyyas have been devout worshippers of the Most Adorable Power of the Word. The function of those Acharyyas had been to bring about the Descent of the Word by their worship of the Power of the Divine Sound.

The Significance Of The Advent Of His Divine Grace

We have been lifted by the causeless and boundless mercy of Your Divine Grace so close to Your Divine Feet, that we are feeling utterly overwhelmed by the sense of the astounding greatness of our own good fortune, and have no leisure even to give our attention to the unique significance of the Advent of the Power of the unparalleled Mercy of the Divine Pair. This has been the ecstatic experience of all those fortunate persons, all over the world, to whose fully opened receptive faculties the words of your Divine Grace have been delivered through your causeless mercy. It has indeed, suddenly fructified all the theistic endeavours of the long ages of

spiritual India. There is no language which is adequate to convey even a dim conception of the great significance of the resplendent Dawning of this Divine fulfilment of the best hopes and aspirations of all animation. How may the deceptive embellishment of bankrupt mundane rhetoric greet the Advent of Divine Power expressive of the Only Object of all true adorative praise viz., the United Personality of the Divine Pair? It is open to Your Divine Grace to manifest Your descent even in these imperfect utterances, by imparting to them the transparent truth of Your Divine Presence by Your merciful acceptance, so that no one listening to them may mistake them as the exaggerations of designing adulation.

It was not a moment too soon that the Most Merciful Enlightening Power of the Word of Sree Krishna-Chaitanya manifested Her Appearance, two and sixty years ago, at the Holy City of Sree Sree Jagannath Deva in this blessed land of Utkal. There has never been any age when the gift of human speech had been so thoroughly, so shamelessly abused for pandering to the abominable lusts of miserable humanity. The countless shelves of our innumerable libraries were groaning under the crushing burden of the carefully preserved utterances of stupefying falsehoods against the Divine Couple.

This consummation had been the terrible nemesis of the profane arrogance of insignificant humanity in its senseless attempt to dominate the Supreme Object of all worship, by refusal to serve the Enlightening Divine Power, forgetful of the subordinate character of the spiritual function of the absolute infinitesimals. This great folly and offence had been allowed to run their suicidal course without the protest of a single dissenting voice from the serried ranks of the heroes of a universal conceited linguistic rebellion of non-absolutes against the Power of God. Humanity was in imminent danger of being crushed to eternal death under the terrible burden of its deadly literary heritage, when the Most Auspicious Descent of the Power of the Word of God, to the view of sorely afflicted man, was brought about by the prayers of the Saviour—Acharyya of the Age, Om Vishnupada Sri Bhaktivinode.

The Divine Mission Of The Acharyya

The Divine Mission of the Acharyya the Saviour-Teacher of the eternal function of our souls, consists in this that he re-establishes fallen souls in their forgotten service of the Divinity. This is effected by the incorporation of all willing souls in his own distinctive service. The Acharyya is not thwarted by the contrivances of the deluding power. He makes the activities of the

deluding power directly serve the purposes of the Enlightening Potency Who is Plenary Spiritual Power. The Acharyya is sent into this realm of deluding power at the most critical junctures of the history of the world for re-establishing the reign of the spiritual Power. The Spiritual power working through the Acharyya thereupon demolishes the contemporary atheistical systems by the restoration and development of the scriptural institutions. The Acharyya carries out this Mission as the chosen agent of Power.

The Divine Sound

The Acharyyas have ever been the mediums of the Descent of the Word to this world. The Word eternally manifests and establishes His Absolute Supremacy by His full Power. The Word, the Power of the Word and the chosen medium for the Descent of the Word in the embrace of His Own Power, are the only transcendental verities to be found in this world. They are the bases as well as the substance of all scriptural institutions, doctrines and practices that have manifested themselves in the world. The Enlightening Power of the Word manifests Herself as those institutions. No mundane entity changed into spiritual substance, but the dormant souls of those entities are enabled to function by the Power of

mercy of the Word. The Divine Power manifests Herself also in the movements of the materials casings of awakened souls by making the physical body and material mind helpful in carrying out the Purpose of God. The Power of the Word is the basis and life of the spiritual function of all awakened souls and of the resultant quasi-spiritual activities of their material body and mind, as well as of the rituals of our temples.

Identity Of The Acharyya With His Teaching

Each Acharyya serves the Enlightening Power of the Word (the Transcendental Divine Sound or Shabda Brahma) in the specific manner that corresponds to his individuality. His function manifests that particular aspect of the full undivided function of power which constitutes the whole of his individual personality as part and parcel of the same. The distinctive teaching of each Acharyya expresses itself in the revived spiritual energy of the corresponding aspect of the scriptural institutions, and this is illustrated by every detail of his activities.

The Purpose Of The Descent of Sree Krishna-Chaitanya.

It is not possible for the deluded, conditioned soul, with his tiny perverted faculties, to realise the transcendental personality of the Acharyya as medium of the descent of the power of Divine

Mercy. The Supreme Lord Sree Krishna-Chaitanya came down into this world in the Role of His power for making it possible for conditioned souls to recognise the transcendental nature of the agents of His power. The supreme Lord did not supersede by His Descent the functions of the agents of His power. He made His Appearance in the company of His power and all the agents of His power and fulfilled the Great purpose of the descents of the agents of his Power by himself performing the concerted chant of His Own Name in the company of His power and Her agents. The supreme excellence of the worship of the Divine Word by His Own Enlightening Power, as constituting the living kernel of scriptural service, was demonstrated beyond the possibility of misunderstanding by the chant of the Name by Sree Krishna-Chaitanya in the company of His eternal servitors of all grades. This Purpose of the Advent of the Supreme Lord in course of its fulfilment is bringing about the revival of the scriptural ideals of life all over the world.

**The Teaching of His Divine Grace Is
Identical With The Purpose Of
Sree Krishna-Chaitanya.**

The teaching of Your Divine Grace is, indeed, the essence of all scriptural institutions, past, present, and future, of this world, in as much as Your Divine

Grace is the power of the Word embodying the full meaning of the teaching and practice of Sree Krishna-Chaitanya and of all the Acharyyas for making the dispensations of all ages and countries realise for all time, in its unequivocal tangible form, the supporting guidance of the Enlightening Power of the Word.

**Om Visnupada Srila Gaura-Kissore Das
Babaji Maharaj.**

No worship is acceptable to the Acharyya except in the line of the Acharyyas who bring about the Appearance of the Word in this world. We crave the special blessing of Srila Gaurkissore Das Babaji Maharaj for being enabled by his mercy to offer our humble worship to the Holy Lotus Feet of Your Divine Grace by the only method that is acceptable to You. We also pray for the enabling grace of all the Divine Teachers, constituting the eternal preceptorial line, who are the inseparable eternal associates of the Benign Power of All-love.

May Your Divine Grace be pleased to accept our humble prostrated submission to the Holy Lotus Feet of Your Divine Grace on this most auspicious tithi of the 62nd anniversary of Your Advent.

Your Divine Grace's humble servants,
Sree Sachchidananda Math, "
Cuttack, Orissa.

12-2-1936.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya	Ra. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed.	0-4-0
3. Nambhajan—By Bon Maharaj	0-4-0
4. Vaishnavism: Real & Apparent	0-4-0
5. What Gaudiya Math is doing?	0-1-0
6. The Bhagabat: Its Philosophy, Ethics and theology—By Thakur Bhakti-Vinode	0-4-0
7. The Erotic Principle and Un-alloyed Devotion—By Prof. N. K. Sanyal M. A.	0-4-0
8. Rai Ramananda	0-8-0
9. Shree Brahma Samhita (Fifth Chapter)	2-8-0
10. Relative Worlds	0-6-0
11. A Few words on Vedanta	0-8-0

SANSKRIT WORKS IN BENGALI CHARACTER

12. Bhakti Rasamrita Sindhu	0-8-0
13. Sri Harinamamrita Vyakaran	2-0-0
14. Padma Puran	6-0-0
15. Gaur Krishnodaya	0-12-0
16. Ishopanishad	0-4-0

TRANSLATIONS & COMMENTARIES

17. Bhagabat Geeta—Commentary by Baladev Vidyabhusan & Translation 3rd Edition	2-0-0
18. Bhagabat Geeta—Commentary by Viswanath Chakraverty & Translation 3rd Ed.	2-0-0
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CONTENTS

Subject		Page
1. Editor's Response to Sree Vyas-Puja Addresses	313
2. Thakur Hāridas	320
3. The Teaching of Srimad Bhagabat : The March Towards Braja	326
4. Society-Community-Math	329
5. Psilanthropism and Transcendental Vision	333
6. An Adress of Welcome	354
7. The Gaudiya Mission	836

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Editor's Response to Sree Vyas-Puja Addresses

(Translated from the original Bengali)

In today's great gathering of such a large number of enlightened persons, a good deal has already been said by more than one speaker. The audience have been listening to their addresses for a long time. I have not much to say of my own. Previous speakers have elucidated what I have to say. Many of them have spoken in the English language. For this reason it has become necessary for me to address you in Bengali. The Bengali language, such as I can command, is not easy. It do not know whether it will be intelligible to all.

Before I proceed to say anything of

my own, I have to offer an explanation for myself as to why I have been listening to all these words of praise without the least hesitation.

I do not possess much knowledge of any language. I have, however, been able to gather from the words of praise, that have been so abundantly and so kindly addressed to me by my masters, that those words demonstrate my ineligibilities. On behalf of myself the only explanation I have to offer is this that if I had said anything about myself I should have been responsible for the same. But I am relieved of all responsibility as the

words of the order of my masters have been spoken by other mouths.

As regards my part of the conduct, to which I have also alluded, it might have been open to the criticism of other persons if it had proceeded from myself. But it is not so. It is the doing of my Master. And it is for this simple reason that I have been under the obligation to display such behaviour without stopping to consider whether it might be disliked by other persons.

We have heard it said that the plant comes out of the seed, and that it cannot grow otherwise. The seed is born from the tree and the tree grows from the seed, turn by turn. If we adopt the view that no seed should grow from the tree, the forward movement of growth is stopped and its continuous flow is destroyed. I have, therefore, to practise to sit at these assemblies in the garb of a wise person and to listen to words of praise relying on the dictum that the command of the Master is above all questioning. If, however, I am thereby led to suppose that it is a good thing to listen to one's own praise, my worthlessness is published to all the world in a glaring manner by such silly thinking.

I am obliged to accept this honour in order that the current of the Word of God may not be obstructed and its perennial flow may not cease. Our

judgment in this matter is different from that of persons who listen to their praises for pampering their arrogance by such audiencing.

We should listen to nothing else but the praises of the Divine Master. I have to conduct myself, with all humility, in any manner that the order of my masters may at any moment consider it to be needful for me. I am not prepared to take the responsibility upon myself for any inconveniences that may result from such conduct.

I have heard from my Divine Master that one should audience the Word of God by being infinitely humbler than a blade of grass. Whoever chants the Word is no other than the Lotus Feet of the Divine Master. Audiencing the chanted Word is the disciplic function. The Word is mirrored in the heart by the only method of audiencing the chant of the Divine Master. Therefore, I am eligible to listen to these words of praise by the disciplic method. There is a great necessity to learn by the method of listening how one should approach God and His devotees with humility, in what manner one must sing their praises and honour them.

Today I have found much that everyone should note most carefully. There has been an opportunity of learning how one should honour other persons being himself unhonoured, how one should sing the praises of God and His

devotees by silencing the hostile clamours of all kinds of indolence.

Singing the praises of the devotees of God is, indeed, the one thing needful. My revered masters have taught us to praise God and His devotees by their praises directed to myself. By praising the non-devotees both the offerers and the recipients of such praise are put to difficulties. My reverend masters are endeavouring to purify my heart by teaching me to be humble. They are saying to me, 'We possess the priceless quality of honouring other persons. We are offering you all this honour that you may, by similarly honouring all persons of this world, be enabled to be constantly engaged in the service of God and His devotees who can be perfectly served only by those who are inspired with such burning love'.

God and His devotees are worshipped by chanting their praises. It enables us to learn the language of *Bandana* or worship by the method of praise. We have also heard the following words which were spoken by our former masters, 'I am incomparably more vile than insects bred in ordure and infinitely more wicked than *Jagai* and *Malhai*'.

It is only when we have occasion to listen to the praises of the Supreme Object of all praise from the Master and they react on our hearts, that we may learn about our utter worthlessness. Their profound humility and

obedience teach us that it is never possible to approach God and His devotees except by such humble submission.

If we learn to be arrogant, we would surely be deprived of the service of God and His devotees for good.

"There are persons who do not worship His devotees while worshipping God. Verily they are arrogant persons and not worshippers of God".

If the same devotion with which we worship God is not aroused in our hearts to the feet of His devotees, we are rendered perfectly worthless, and will have lived in vain.

I am extremely unfit and encompassed with all the evils. But an immense number of God's devotees have mercifully appeared for my good who am so completely engulfed in evil. Many of them have gathered at this place for subduing my irrepressible arrogance. All of them are instructing me about the highest service of God. May we be ever ready to brush away from our hearts, by the rough application of hundreds of thousands of pointed broomsticks, the wicked design of being honoured above other persons by the devotees of God. God will be merciful to us and we shall be blessed with the gift of devotion to His Divine Feet the very day that we are delivered from the evil desire of seeking advantages and honours from others. A person is

relieved from all ineligibilities by being imparted fitness for the service of God. Women, *Shudras* and the rest are condemnable and contemptible in the eyes of the world for their evil deeds. Even such persons are enabled to attain the eternal good by noting the model disposition of the devotees of God, who honour all persons without being honoured, and by following their conduct and teaching. Let us remember the text already quoted,

"There are those who worship God but do not worship His devotees. Verily such persons are arrogant sinners. They are *not* worshippers of God".

If we become arrogant after having adopted the path of devotion, if we worship only God and disregard the worship of His devotees, we would be put to manifold difficulties for our offence at the feet of the servants of God: we would be overtaken by the greatest of all misfortunes by being afflicted with apathy for the principle of devotion itself.

Human life is not intended for gathering evil. It is meant solely for the attainment of the supreme good. Why do I forget it? Why do I forget that I am the meanest and least of all entities? The ambition to lord it over others, to be great, to be elevationist or salvationist, is brought about when we allow ourselves to fall a victim

to the temptations of the deluding energy of God. Such ambition is petty and useless. If there is any use in curbing one's hankering for becoming great in the eyes of the world, if there is any use in gaining one's real health, it is imperative to accept the line of thought of the *Vaishnavas*.

Those who are fit possess abundant power of devotion. They are strong. I have not gained so much strength. Being puffed up with the false idea of the same, I should not apply myself to find out the shortcomings of the *Vaishnavas*, or to condemn the service of Lord *Vishnu* or to seek to establish my own point of view by neglecting the method by which I may be enabled to serve the Lord and His devotees. No language can describe the havoc that is wrought in human life by such arrogance. I make this submission with all humility, taking hold of your feet, 'May you kindly refrain from imitating the conduct of the *Vaishnavas*. May you always follow their line of thought'. There is no relationship for us other than with the devotees of *Vishnu*. Relationship with other persons can only aggravate the desire for sensuous gratification.

Many a year have now passed over me one by one. I at last realise that there is no other help for me than the mercy of the holy feet of the *Vaishnavas*. Every one of my acts is fit to be

attacked. I pray to those, who look upon me, that if they consider that it is allowable for me to follow the conduct and the teachings of the *Vaishnavas*, they would no longer maintain that attitude. They will kindly impart to me the needful strength and fitness to communicate their power to those who are stupid and ignorant and devoid of all strength.

One who serves Lord *Hari* counts himself as the least of all entities. One is lifted to the higher order of the *Vaishnavas* when one can feel himself the least of all. One can then speak the message of the highest devotion of Lord *Hari*.

"The best of all persons deems himself to be less than all others".

It is necessary for the best to scrutinise one's ineligibility. Why should a person be anxious to pry into the defects of others when he does not seek to scrutinise his own conduct? Is this the disposition of the *Vaishnava*? On the other hand, even those, who are low in the scale of service, may attain the higher level. Let us remember the texts :

"Not to speak of persons who listen to and remember with care the instructions of the spiritual scriptures, even those who live by sin, viz., women, *Mudras*, *Hunas*, *Savaras* and the birds of the air, can know God and prevail over His deluding power if they follow

the conduct of the devoted servants of the Lord who covers the worlds by His wonderful strides".

"The acts and expressions of the *Vaishnavas* cannot be understood even by the wise."

The devotees are attached to the Lord Who pervades the worlds with His wonderful strides. Let us not be misled by the apparent sight. Many a person have been liable to mistake the pebble for the pearl, the snake for the rope, evil for good by falling a victim to delusion by their reliance on apparent sight. It is only when a person allows himself to fall into the clutches of self-delusion that one's senses show their eagerness for supplying the wants incidental to the phenomenal world by supposing himself to be an inhabitant of the same. We should consider well how we are to be delivered from being thus exploited by the deluding energy. It will never bring us relief if we adopt the lordly mentality for supplying our present inadequacies and for avoiding what certain hasty observers have been pleased to dub as 'the slave mentality' of the devotees of God. Such modes of thinking accelerate our march towards the Inferno by plunging us into the course of sensuous indulgences.

If we disregard or ignore the devotees of God for elevating ourselves, we would thereby be cast into the

prison of three dimensions and spin towards inflation instead of contraction. 'I will be good; I will be cured of my disease'; 'I will have real well-being': this is the proper kind of judgment. But it is not at all laudable to entertain the contrary thoughts, 'I will be great, I will gratify my malice by stopping the course of the whole world.' It is by no means proper to set up one's superiority against the worshipfulness of God's devotees. The path of audiencing the Transcendental Word has been rendered devious by the malinterpretation of the text '*Aham Brahmasmi*.' I have listened to the true interpretation of the text at the lotus feet of my Divine Master. It is to this effect, 'It is our eternal duty to chant constantly the Name of *Hari* by being infinitely more truly humble than the smallest blade of grass, more truly forbearing than even the proverbially patient tree, by honouring others without being honoured.'

We find assembled here today many really great souls. What persuasive courtesy, what humility do they possess! How great is the benefit, how great the good that we may have by listening to their words! We have it from the '*Talavakar Upanishad*' that those who aspire to be masters of the devotees, who are the masters of God Himself, are, indeed, most culpably arrogant. *Srimad Bhagabat* signifi-

cantly declares, 'Let those who profess to know God brag of their knowledge, but let me have nothing to do with such fellows. This is all I have got to say in this matter.'

Not one among the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God's devotees leads to Inferno. It is harmful to follow any worldly path. To follow the devotees of God is the only path that leads to one's real good. Whatever method is followed by the devotees is worthy of being cherished with the utmost love and reverence.

Holding the blade of straw between my teeth I pray time and again for this only boon that I may be a particle of dust at the lotus feet of the most revered *Sree Rupa Goswami Prabhu*. Let there be birth after birth for us that we may walk in the path of the followers of *Sree Rupa* by being the particles of dust of the lotus feet of the devotees of God. The root of it all is humility or the due realisation of one's own ineligibility. If the conviction of our unfitness for the service of God is revealed to us either automatically or by the instruction of other persons, we are only then in a position to behold the beauty of the lotus feet of God's devotees. In all the talks of the average people of

this world the idea that is uppermost is how to promote the gratification of one's senses. If we happen to be obsessed with the idea that it is the path of religion, we would be prevented for good from becoming truly religious.

All persons are accustomed to worship the Beautiful Feet of God. But the conception that God is to supply our comforts and conveniences in lieu of worship is worthy of a shop-keeper. That we are to receive some other things in exchange of our worship is not the trend of thought of the devotees of God. If one seeks to follow such a course, one will never understand the nature of the service of *Krishna*. God is full of the highest well-being. It is no proof of one's goodness of judgment to pray to God for the gratification of one's senses instead of the highest good. It should be the duty of all persons to follow the line of thought that seeks to find out how *Krishna* is to be served.

"I have not spared any method for carrying out the bad dictates of the lusts of the flesh. But they have had no pity upon me, nor have they produced in me any compunction or satiety. Wherefore, Lord of the *Yadus*, having only now gained the balance of my judgment, after finally giving up the abject thralldom of the sensuous appetites, I have come to Thee, Who

art the Refuge from all fear. May Thou be pleased to employ me in Thy service." Oh my Lord, I pray to Thee for employing me in Thy service. I will no more serve dogs and horses, iron and gold, men and gods. I have courted my own destruction by engaging in their service. Thy service, O Lord, is the only means of being delivered from this dire misfortune. But it is a far cry to seek to obtain Thy service without serving those who have dedicated themselves to Thy service. The service of Thy devotees is productive of greater good than any other method.

We do not find God in this world. The devotees, who serve God, out of their mercy show themselves to us. We should follow their conduct and teaching. It is the only path to our well-being. Due to our meagre education and small experience, to most of us the ideas and ways of thinking of the devotees of God appear to be unedifying 'slave mentality'. Let us not indulge in such profane ravings under the urge of mental aberration. On the contrary, our line of thought should be, 'Let the censorious people calumniate us to their hearts' content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessive drinking of the strong wine of the tasty liquid mellow of Lord *Hari*.'

We will roll in the dust sanctified by the tread of the feet of God's devotees. We will not make any disciples. We have not made any disciples, nor will we ever make any. Because unless we cease to do so, we shall be misled

along the wrong tracks by the sinister insinuations of those who are constitutionally averse to the service of God. All of you are the order of my masters. May you have mercy upon me, remembering that I am your disciple.

Thakur Haridas

(By Pyari Mohan Brahmachary)

Nearly thirty years prior to the Advent of Lord *Chaitanya*, there appeared in the rural village of *Budhan*, in the district of *Jessore*, a really devout soul named *Thakur Haridas*. Though he descended into a *Muhammedan* family, he came to be regarded as a saint by all the *Hindus* of that time; for was he not a great genuine *Hindu* devotee, and for that named *Thakur Haridas*? *Thakur Haridas* from his boyhood used to chant the Name of God and felt ecstasy in this. He left his home in his early life and took shelter in a solitary place in the village of *Benapole*, in the district of *Jessore*. There he made a small cottage to live in and regularly chanted three lakhs of the Name everyday by begging alms for his daily worship at the doors of the caste-*Brahmins* for the eternal benefit of the latter.

The neighbouring villagers, having a real saint in their midst, were attracted

to come to him to pay their respects and to love him from the very core of their hearts. But this rare honour shown to a *Muhammedan* excited the jealousy of *Ramchandra Khan* who was the powerful *Brahmin* land-lord of the place. Having secretly laid a deep plot to ruin his character out of malice, *Ramchandra Khan* sent a youthful harlot to lure *Haridas* from the path of righteousness. That bad woman, at the request of *Ramchandra Khan*, attempted her nefarious inroads for three consecutive nights upon *Thakur Haridas* to thwart him from his religious path, but all her attempts were of no avail.

It provided her with the opportunity of patiently listening to the chanting of the Holy Name of God from the pious lips of a true devotee for three consecutive nights, which thoroughly changed her mind. She became penitent for her past sins, fell prostrate at the holy feet of *Thakur Haridas* and

begged to be forgiven for her grave offence against *Thakur*. She prayed in all humility for the mercy of *Thakur Haridas* to enable her to chant the Name of *Hari* in the manner of *Thakur Haridas*. She ceased to be a libertine and lived a holy life thenceforward. *Thakur Haridas* advised her to give away all her ill-gotten properties to the *Brahmins* and to take *Hari Nama*, with which she was initiated, three lakhs of times every day. She began to serve the sacred Basil and to honour *Mahaprasad* on the plane of her resuscitated spiritual life.

After this *Thakur Haridas* wended his way to *Chandpur*, in the district of *Hooghly*, and stayed at the house of *Balaram Acharyya* who was a disciple of *Thakur Haridas* and followed the cult of *Bhakti* earnestly, who requested him to stay in his house and accept the alms of *Mahaprasad* from him.

One day at the request of *Balaram Acharyya*, who was their family priest, *Thakur Haridas* went to the court of *Hiranya* and *Gobardhan*, the renowned princely *Zamindars* of the place. *Hiranya* and *Gobardhan* gave him a cordial reception. Many learned *Brahmin Pundits* who were assembled there talked highly of *Thakur Haridas* and his devotional aptitude. The two *Zamindars* were delighted to hear the encomiums showered upon the great saint. The learned assembly naturally

launched into discussions about the chanting of the Holy Name of *Hari* and expressed the view that the real effect of the chanting of the Name purges the chanter from all sins. But a few were of opinion that liberation and not freedom from sins was the real effect of *Sri Hari Nama*.

Thakur Haridas did not agree with them. He said that the chanting of the Holy Name gives rise to loving aptitude for the Divine Feet of *Sree Krishna*. It is *Namabhas* (i.e. chanting without the knowledge of relationship) that purges out all sins and liberates the chanter from the bondage of *Maya*. Just as the twilight heralding the approach of the morning removes the fear of thieves, dacoits and hob-goblins from the heart of a traveller, so the sins vanish even before the appearance of the Sun of *Sudha Nama*. The sun's function is not only to remove darkness and expose the objects of the world to the view of people but also to manifest himself by his own light to the great joy of all beings. So emancipation can be attained through the twilight of *Hari Nama*. The true devotee never desires to get this freedom even when it is offered to him by God. Although it is coveted by the salvationists, the devotees ignore it on the ground that such hankering for one's personal amelioration is quite inconsistent with the unalloyed service

of God. Service is the only active loving bond between *Krishna* and His devotees as the Recipient and offerer of service. *Jiva*-souls are eternal servants of *Krishna*. They live by His service and their pure essence is opposed to anything short of unalloyed loving service.

There was in the assembly an uncultured caste-Brahmin who took exception to *Thakur Haridas*'s statements and, with an angry voice, shouted his dissent to the assembly. 'Learned Audience! I do not advocate the theory of *Haridas*. How is it possible to attain salvation through the mere twilight of *Harinam*, which thousands of exploitations of *Brahma-jnan* fail to achieve?'

Thakur Haridas tried his best to make him understand. But unfortunately that *Brahmin* was the last person to accede to his exhortation. On the contrary the fellow tried to lower *Thakur Haridas* in the estimation of that learned gathering by his vituperations. At the end the learned assembly rebuked the wicked *Brahmin* and censured him for dishonouring the great saint. The whole assembly thereupon fell prostrate at the feet of *Thakur Haridas* and begged pardon for their offence in listening to such blasphemies. *Thakur Haridas* took pity on the poor ignorant *Brahmin* and deplored the unhappy incident due to

his unpleasant talks, and expressed deep sorrow for his own offences against the Holy Name, for which he had occasion to hear those blasphemies against the Holy Name.

Though *Thakur Haridas* personally took no offence, yet that *Brahmin* fell a victim to leprosy as a merciful result of the offence done to his feet and in consequence his fingers and toes were disfigured. From this we learn that offence against God is pardoned by Him, but offence against His devotees is never pardoned by Godhead Who never tolerates blasphemy against His devotees.

Thakur Haridas, agreeably to the wishes of *Balaram Acharyya*, now moved to *Pulia* near *Santipur* where he met *Advaita Acharyya*. The latter arranged a lonely cave for *Haridas* for his intimate personal worship. They used to hold mutual daily talks about *Krishna*. *Haridas* used to take food at the house of *Advaita Acharyya* at the request of the latter. But *Thakur Haridas* with all humility implored *Advaita Acharyya* to be more careful about his social rank and position as there were many high class *Brahmins* who might take exception to his unusual conduct towards himself. *Advaita Acharyya* paid no heed to his fears but acted in accordance with the injunctions of the *Shastras*. He knew fully well that feeding a *sadhu* like

Thakur Haridas outweighed the spiritual efficacy of feeding lakhs of *Brahmins*. So *Advaita Acharyya* treated *Thakur Haridas* every day to *Mahaprasad* thereby honouring the manes.

Once on a 'moon-lit night *Maya Devi* herself, in the guise of a bewitching maid, appeared before *Thakur Haridas* for the purpose of alluring him from the service of *Krishna*. She left no stone unturned to seduce him, but to no purpose. At last she disclosed herself in her real form and expressed her surprise at the constancy of *Thakur Haridas* when she found that all her amorous blandishments, to which even sages like *Brahma* tell a victim, had been of as little avail as crying in the wilderness. She implored the forgiveness of *Thakur Haridas* and prayed to be initiated with that highest Divine Love accruing from *Nama Samkirtan*.

The underlying principle of this victory over temptation is this, that *Thakur Haridas* did never see the external feature of the temptress. It is the seeming feature which always deludes us, and leads us to a wrong notion. *Thakur Haridas* was in a position to see that 'all souls are eternally connected with the Oversoul, that the Oversoul is the eternal Master of the proper selves of all entities and that all souls are in their proper entities eternal

servitors of Godhead. No sooner we choose to disown our real entities as servitors of Godhead than *Maya Devi* puts two sorts of coverings on us which make us forget our real entity. *Maya Devi* is the deluding energy of Godhead and acts as jailer to punish all perverse souls by providing them with the conditions for indulging their non-devotional aptitude. As *Thakur Haridas* was constantly engaged in chanting *Harinam*, *Maya Devi* could possibly do no harm to him rather it was she who surrendered herself to him for being enabled to serve the Absolute on His Own superior plane.

When *Haridas*, who came of a *Muhammedan* family, began to take *harinam* three lakhs of times a day, it roused malice in the heart of the local *Kazi* who, out of jealousy, brought it to the notice of the then Nawab of Bengal. Thereupon the Nawab summoned him to his presence and asked him as to why he had been an apostate from the religion in which he had been born. *Thakur* said that God is One without a second and individual souls are the agents of His Will. He had taken to chanting the Holy Name of God being inspired by Him. But the *Kazi* pretended not to be satisfied with this argument of *Thakur Haridas* and requested the Nawab to punish him. The Nawab made all efforts to dissuade *Thakur Haridas*, but to no purpose.

When *Thakur Haridas* remained obdurate saying that he would never part with the Name even if his limbs were cut to pieces and life departed from his body, the Nawab ordered his men to flog him to death by parading him round twentytwo markets till he breathed his last. Every spectator, who happened to pass the horrible sight, could not but take pity on him and entreat his punishers to refrain from their most inhuman atrocity, but their adamant hearts did not melt even a bit. All the while this tragedy was going on, *Thakur Haridas* remained in ecstasy and could not perceive even the slightest pain under castigation which no mortal being could endure.

The body that enwraps the conditioned soul is made of flesh. But the fettered soul supposes that it is his soul that undergoes birth and death, pain and pleasure, and so on. But a devotee's body that serves *Krishna* is not constituted of the five mundane elements. His body, mind and soul are transcendental. He never undergoes birth, and death like mortals. The external human frame of a devotee who has realised his spiritual body and that of a non-devotee though similar is not also the same, because a devotee who has dedicated his body to the service of Godhead is thereby relieved of the necessity or fitness of being engaged in sensuous exploitation. The

defective judgment of a fallen soul cannot understand this distinction between the bodily activities of self-realised souls and the apparently similar activities of souls in the grip of *Maya*. But *Thakur Haridas*, being of the category of the plenary servitors of the Absolute, is never liable to fall under the power of *Maya* and had no body of flesh.

Lord *Krishna* says in the *Geeta* :—
“The foolish disparage My eternal human Form. They do not know the fact that My Name, Form, Attributes and Pastimes are one and the Same with Me.”

Thakur Haridas far from blaming his punishers, prayed to *Krishna* for their deliverance. After having flogged him mercilessly in twentytwo markets when they found that *Thakur Haridas* still remained alive, they besought him to die to save themselves from the capital punishment in the hands of the Nawab, for failing to kill him to which *Thakur Haridas* agreed and pretended to be dead. Instead of giving a burial to his seemingly dead body, for in that case he would go to heaven according to the Quoran as interpreted by the *Kazi*, they threw his body into the river Ganges. *Thakur Haridas* thus reached the village of *Fulia* and, having regained his senses, he resumed his loud chanting of *Sri Harinama*.

Another wonderful incident happened at that place. The cave in which he used to live was inhabited by a huge

venomous python whose virus poisoned the atmosphere, so, much so that none dared to approach the cave. The people reported this matter to *Thakur Haridas* and requested him forthwith to quit the place. Thereupon *Thakur* expressed his willingness to leave the place if it continued to be infested by the serpent. No sooner had he said so, the python itself left the place for good to the great astonishment of the onlookers.

Some designing men of the locality wanted to prove that loud *Samkirtana* was not sanctioned by the scriptures. But *Thakur Haridas*, by citing appropriate texts from the scriptures, proved its validity. He used to chant the Name loudly. Loud chanting is more beneficial than silent recitation, for it blesses both him that chants and him that hears. Hence the scriptures contain such high eulogy of loud chanting. Loud chanting not only does eternal good to human beings, but also to lower animals and even to the vegetable kingdom.

Thakur Haridas is an eternal associate of Lord *Chaitanya*. It is written in the *Gaura-Ganoddeshā Dipikā* that he is the same as *Brahma*. Lord *Gaurāṅga* appeared in this world when *Thakur Haridas* was at *Santipur* with *Adwaita Acharyya*. When long afterwards Lord *Gaurāṅga* returned from His pilgrimage to *Gaya*, *Thakur Haridas*

joined His banner as one of His prominent followers. Lord *Chaitanya* wanted to disseminate the Gospel of Divine Love right and left throughout the length and breadth of the country. *Thakur Haridas* and *Prābhū Nityānanda* were employed as the first of His public preachers at *Nabadwip*. They were commanded to chant *Harinam* from door to door exhorting all the citizens to join the same. *Thakur Haridas* played the part of *Namacharyya* or teacher of the chant of the Holy Name in *Mahāprabhu's* Deeds. He subsequently accompanied *Sree Chaitanya* to *Puri* and resided at *Siddha-Bakul* where he used to chant the Name three lakhs of times a day.

When at last *Thakur Haridas* expressed his desire to depart from this mundane world prior to the Disappearance of Lord *Chaitanya*, he was granted his wish by the Supreme Lord. With his eyes fixed on His beautiful Face—his breast being pressed by His holy feet and tongue engaged in chanting His Holy Name, *Thakur Haridas* withdrew himself from the view of the people of this world amidst loud *Samkirtana* of the Name of *Hari*. His transcendental body was carried in procession to the sea-beach and laid in the *samadhi* by the Hands of *Sree Chaitanya*, where thousands of pilgrims daily flock to this day for offering their homage to the superior *Acharyya* of this Iron Age.

The March Towards Braja

Srimad Bhagabat treats of two distinct topics viz., the phenomenal world and the Lord of the world or the Ultimate Truth.

Those individual souls or *jeevas* who are incorporated with this phenomenal world are busily preoccupied with the worship of Nature. Such engagement is not natural to the plane of the proper entity of the *jeeva*. On that plane the *jeeva* is eternally associated with the Absolute, Whose Personality is unceasing blissful cognition, by the relationship of harmonious reciprocity. The relationship between the *jeeva* and the phenomenal world is temporary and apparent.

The *jeeva*, captivated by the passing knowledge of the objects of his deluding cognition, is apt to forget his relationship with the Ultimate Entity. This aptitude, which is elicited in the *jeeva* by active relationship with the world, tends to make him mistake the shadow as substance, thus giving rise to the state of *vivarta* or the state of misleading knowledge of the shadow. By the gradual subsidence of deluding knowledge the *jeeva's* impression of the Truth acquires strength and prominence. Apparent

knowledge has real existence in the phenomenal world. But there is no deluding cognition in the supermundane realm of the Absolute. The atmosphere of this phenomenal world is polluted by the triple conditions of perverted cognition, absence of permanence and subversion of joy, whereby the prevalence of the three *gunas* is realised as the distinguishing characteristic of the phenomenal world. The three *gunas* do not possess permanence of manifestation. Neither are they true objects of knowledge, nor promotive of unceasing joy. The *Suris* or *Brahmanas* occupy the highest position among *jeevas* who are engrossed in this phenomenal world. Their superior position is liable to be contaminated by the operation of two related *gunas* of a discordant nature. Heterogeneous difference or discord owes its origin to the lordship of the many, that characterises the phenomenal world. The *jeeva* can get rid of his fallacious knowledge of the phenomenal world by approaching and serving undiverting Knowledge. There is no other way. The process of forgetfulness that overtakes the *jeeva* is checked only by recollection of the Absolute. Other

wise temporary apparent knowledge giving rise to the concept of numerical difference prevents one's true apprehension of the reality.

The Ultimate Entity, the object of unclouded cognition, is not subject to deprivation of the 'possession' of full Knowledge, eternal Existence and unceasing Joy. The objects of apparent cognition are subject to all ineligibilities. The aptitude for exploiting seeming objects is the outcome of the desire of lording it over them through *avartā* misconceived as true knowledge. *Māyā* lures *jeeva* actuated by such bad ambition to be violently thrown off the proper direction of their activities by being allowed to dissociate themselves from the service of non-dualistic knowledge. This ultimately reduces the *jeeva* to the state of utter despair. It is not, therefore, commendable for the *jeeva* to set out on the wild-goose chase of plurality by allowing his mind to harbour doubts regarding the truth of the Autocratic Ultimate Entity.

Empiricism and rebellious inclination for challenging the autocracy of the Absolute, by leading the *jeeva* to target the reality to narrowness and littleness, cause his apostasy from his supreme eternal function. Thereupon he engages in the service of lust, anger and the other appetites of the flesh by supposing it to be in one's interest to carry out their dictates, under the false impres-

sion that they are one's kindred and masters. The experience of limited time, that causes a person to voyage athwart the impermanent world, puts him into yoke to fruitive activity (*karma*). Thereupon begins the move up and down from the nadir of the condition of a frail reed to the zenith of that of an inhabitant of the realm of *Brahma*, progenitor of the material world. The sense of right and wrong pulls the worldly sojourner to two opposite directions, making him regard himself as non-soul and the plaything of fate.

It becomes the primary duty of all persons located in the phenomenal world to betake themselves to that mode of living which is in conformity with the requirements of their growing age and natural tastes, under the compelling urge of the three *gunas*. The triple miseries thereupon make their appearance through forgetfulness of the realm of the Absolute and overvaluation of the gratification of natural tastes of the different stages of life. By listening to discourses about Godhead, by unadulterated audiencing of the same rendered effective by the method of recapitulating the heard transcendence, the memory of one's eternal existence is revived. Aversion to such discourse is the cause of one's worldly sojourn. It is of the highest importance to follow the lead of the

true science of Ontology. It is solely due to one's lack of interest in the ontology of the object of spiritual quest that one is incapacitated from realising the wholesomeness of the activity of the chant of transcendence. Aversion to transcendence, by generating the state of ignorance or forgetfulness of the Absolute, persuades the soul to welcome the state of ignorance by supposing the same to be the state of wisdom. The seeker of the highest object of knowledge, by manifesting his single-hearted devotion to the same, offers the opportunity of his collaboration to *jeevas* fallen into the clutches of self-forgetfulness, the condition of all empiric thinkers, which lead them to suppose untruth to be truth and *vice versa*. The eternal well-being of *jeevas* accrues from the proper culture of collaboration with the chanters of transcendence. The promoters of the true well-being of all conditioned souls discourse to them about the path of well-being instead of praising the path of sensuous enjoyment which leads to the diametrically opposite direction. The worldly sojourn can be destroyed by the redeeming influence of such association. The intoxication of worldly power subsides completely on the realisation of the utter futility of all empiric thought. The capacity for the impulse of securing gold, woman and fame goes hand in hand with the

exhilaration of the possession of worldly power. The indulgence of such capacity should not be designated as in conformity with the proper nature of one's self.

The joy that manifests itself in unalloyed cognition is not the joy of the flesh. Those, who follow the path of sensuous gratification, obtain the fleeting joys of the flesh. Those, who seek for well-being, betake themselves to the service of *Hari*. The inclination for worldly enjoyment is destroyed by the power of association with those who follow the path of well-being. The activity for the promotion of material prosperity results from approving experience of the false glories of association with the votaries of transitory worldly pleasures. If it be asked why all this provision of desire for worldly sojourn, aspiration for lordship and immersion in the lathomless depths of ignorance? The *Shastras* reply that the provision is a corollary of the truth that the liking for the eternal realm can be aroused in only the fortunate few by association with those who follow the path of well-being. *Sadhus*, who are firmly established on the path of eternal well-being, out of their constitutional sympathy for the sufferings of others, provide the opportunity of their company by the method of the chant of transcendence also to those who do not feel any liking

for their eternal well-being, in order to persuade them to follow the path of service. One's hope of discarding all evil association is intensified by listening to the chant of transcendence. Being powerfully agitated by strong hope, the longing for undertaking the pilgrimage to Braja the Land of the Pastimes of the Absolute, shows a growing activity. Whereupon, the desires for enjoyment and abnegation, in the shapes of Putana and other enemies of the Absolute, abandon the person who turns his face towards His service.

Intoxication, greed, anger and lust are exiled beyond the bounding ocean of the world by the appearance of

detachment from the futilities of mundane existence. The *jeeva*, aroused to the plane of unalloyed cognition, not only beholds the Divine Form of Plenary Existence, Cognition and Bliss in the Lover's Figure focussing the deliciousness of all perfectly relishing drinks of the thirsty soul, but also realises his own proper self in the serving aptitude. The Absolute is the Possessor of the Form of Eternal Plenary Existence, Cognition and Bliss. The realisation of one's self as an ingredient in the service of His Form establishes one's eternal responsive contact with the Personality of the Absolute.

Society-Community-Math

(By E. G. Schulze)

(1) Social life is made possible either by a mutual reasonable general adjustment of differences accruing from the conflict of interests uphold by the individuals incorporated into the respective society or by a voluntary or enforced submission to special laws and rules established by a minority or majority of people. But as soon as an individual, a group of people within the national social compound or a nation amidst other nations is agitated by special extreme interests, the laws

and rules are violated and liable to be upset. Therefore is the social system based on a latent balance of selfish interests and is not likely to supply the platform for a general peaceful living together of individuals, groups or nations. It is a seemingly stable system of organised selfish interests which is established by the necessities of certainty of life and interests at a special time and may be broken down or revolutionised if it stands in the way of the extensive and progressive

brute-force of special interests. Those who are tired of this kind of association, or better isolated dissociation, take refuge in the so-called religious community.

(2) A so-called religious community differs from the ordinary social system in this that it presupposes the goodwill of the individual to allow his brute-force to be sublimated and transformed into a permanent endeavour to shape the own life according to rules and laws which,—either accepted as dictations of a higher authority than the general human consent or as promoting the eschatological benefit of the individual,—are followed enthusiastically and make the individual and communal move be pointed towards a training-place or hot-house for religious sentiments and selfish ethical (?) meritorious (?) interests. To “serve” (?) others becomes the vehicle to attain personal religious benefit— as the egoistic brute force is regulated and the religious interest stimulated—and to get reward at the same time for—*eccē paradoxon* (see how “paradox.”) cultivating selfish interest in rewards. To associate with such a community means to give up some so much liked habits and interests, to do also some work. Why? Is thought to be meritorious? The principle of a religious community is based on a form of sublimated selfishness covered under

the mask of “love” for one’s “God, brother” and even for “God”. But is it possible at all to call an attitude of expecting reward for some pseudo renunciation of some selfish interests by the name of “Love”? Practically everything is done on payment. Even religions, that contain some hint at the implicit truth of the nature of the spiritual Subject, objects and their relation, follow this method of ethical and emotional materialism in their practices. We are expecting material profit and are strengthened in this tendency by the injunctions of the Scriptures of these religions. The individual is even ready to undergo certain kinds of punishment ordained by the head of the institution or his representatives if he has been trespassing theological or communal restrictions—the only motive being fear of punishment after death or in course of the further life in the form of disease and all kinds of decay, and last not least, the hope for reward by getting access to higher planes (i.e. those more congenial to his present temperament) than that on which he is enjoying or suffering now. Strictly regulated routine life and work is the characteristic of the religious community, automatism of attitude and inclination, the purpose of all training. As a matter of fact this kind of association is a hot-house for religious sentimenta-

lity and neuroses. The individual freedom has been curtailed for an non-absolute purpose and the movements have become automatical. Man becomes a machine, functioning very properly like a bull running if only sufficiently trained by whips and pulling the cart in expectation of food at the terminus.

But also this kind of association cannot satisfy the longing of the soul for the living-together with true servants of God. And by the Grace of God we may chance to hear from devotees about the true spiritual association, the Math.

(3) In the religious community man, whose nature proper is that of an infinitesimal absolute, has become dependent on non-absolute factors. His true functions are curtailed by secondary heterogeneous agents. The only explanation for these facts is the ignorance of the true function between the Absolute Subject and the absolute objects. If the knowledge is really acquired or the supposition agreed to that we are in our proper essence spirit, not matter or mind, then it becomes immediately unreasonable to follow the dictations of non-spiritual agents. Why should we submit to their dictations? Why should I believe in the authority of a man erring like myself only because he holds a special position in the so-called religious community? Why should

I glorify the "meritorious" endeavours of pydocrites who make God a supplier of their so-called temporary 'merits' in cash? Is it really rational to accept the command to repeat prayers to God as a form of punishment for certain trespasses?

The Math is the spiritual association of those who serve or pray to be allowed to serve in surrendering mood under the Spiritual Absolute Agent and as such it is distinctly different from all sorts of so-called religious communities. Its structure is in the form of a pyramid the augmentation of which is established by new cells which have no other inclination than to be the lowest ingredients of the whole. The entelechia or the moving motive is the longing for being accepted as proper ingredients, fostered by the realised or heard eternal spiritual inclination of the spiritual object towards the Absolute Subject. Any one who introspects into the life of the Math will find the opposite of any automatisms and artificial growth. No "serving" attitude under the garb of selfish interests is producing a so-called "serving" attitude in the neophyte, but every one is trying to regard himself as the most unworthy and unfit member, is avoiding to accept services from others under all circumstances, but striving after any form of service leaving aside all hierarchical considerations. That such an association of devotees can exist at all—facing

the variegatedness of types—is to be explained by the fact that they incite each other by the conduct of submitting unconditionally to the will of the Spiritual Absolute Agent in the explicit knowledge or implicit faith that He alone knows one or the other to serve the Supreme Lord in such and such a way which may be quite intelligible to the objective person himself. Criticism is meant for regulating the non-absolute tendencies and agencies. It is not meant for the spirit itself. The Subject is the Spiritual Absolute Himself full dependence on whom means full independence from all non-absolute influences of the mental or physical plane. Punishment as in the religious community is without question, because it is intelligible to every one that to withdraw oneself from the inner prompting to serve means dependence on and slavery to the non-absolute. A perfect system of service can be built up on the basis on intended, implicit or explicit love for the service of the Absolute without any expectation of return-service at present or at the eschatological future, this service taking place on the absolute plane, symbolised on the mundane plane by an analogical process. Such an association does not take place on the mundane sphere, though it seems to be like that. That we have still the fortune to see in an analogical way such an association is

due to the fact that it is really spiritual and absolute and supported in its seeming mundane aspect by the analogy again. The spirituality is not to be understood but in the practical gradual advancement of unconditioned surrendering service; otherwise the spirituality would be exposed to the operation of distorting human mentality. The process seems to be quite irrational for him who stands at the gate and wants to have a peep into the inner aspect, or is only numerically enclosed in the exoteric plane for his future benefit. It is to be realised by the causeless Mercy of the Transcendental Divine Master who is the medium who makes the opaque act and fact transparent by directing the attitude of the individual who is willing to serve in this way through the agency of the Transcendental Sound. By listening and chanting in words, actions and deeds, the relative plane is transcended and the Math understood as permanent association of the spiritual loving serving attitude, as the association of the Devotees, whose temper has been described by the Supreme Lord Himself. My own never accept the different forms of salvation; e.g., attainment of My realm, attainment of dwelling near Me, even the favour of becoming one with Myself; all of which privileges I offer them unreservedly. They covet nothing but My Service."

Psilanthropism and Transcendental Vision.

Those who are given to chase the fleeting pleasures that are yielded by the contact of their senses with the sounds, smells, colours, heat and cold, and the sweet and bitter tastes of this world, are duped by the seeming features of things. These objects of sense perception in reciprocal co-operation with the senses prevent our access to the real objective aspect of things. In lieu of it they bind us to an essentially impermanent, ignorant and tantalizing existence by providing unlimited scope for such suicidal exercise of our senses. We have become so habituated to leading this kind of life that we are apt to display our apathy to any serious proposals for a thoroughgoing re-examination of our position for ascertaining and helping to remove the cause of the insecurity and unsatisfactory character of our present existence.

Transcendental objects possessing the full initiative to relieve us from the necessity of leading this unsatisfactory life by removing its material and efficient causes often make their appearance to the view of mundane observers. Such objects should not be supposed to be similar to the familiar objects of our sense-perception notwithstanding the fact that they

possess the initiative to come in the likeness of such objects within the scope of our sense perception. Those who, by ignoring their transcendental character, persist in dealing with them as ordinary objects of sense-perception deprive themselves of the chance of making their real acquaintance by such obstructive tactics.

It is not possible to make the acquaintance of transcendence so long as we choose to stick to the inadequacies and errors of our present sense activities. By paying mere lip-service to transcendental objects without ceasing from non-transcendental activities, contact with transcendence is not established. This is what the psilanthropists have been doing all over the world with little profit to themselves or their neighbours.

If we really desire to make the acquaintance of the objective reality we must agree to give up our mental and physical activities and submit to receive in their place our real subjective function at the hands of the descended transcendental objects. It implies complete surrender of the spiritual self to the superior unerring guidance of the transcendental objects for the due performance of our transcendental activity on the

supermundane 'plane of indivisible' of all objects, transcendental as well as non-transcendental.

Once we are thus enabled to find our true function, we are relieved of all further necessity of exercising our meaningless mental and physical activities. The revived transcendental function of our real entities thenceforward makes our mental and physical activities an incorporated part of itself. Our minds and bodies are thus lifted to the plane of transcendence by our own consent in the shape of the activity of self-surrender to transcendental guidance which has power to subdue their obstructive nature. They no longer prevent our access to the reality. They are now the helping agency for bringing about our eternal serving association with the ontological truth

This restoration of spiritual vision does not abolish the distinction between transcendence and non-transcendence. To the transcendental vision of the self-surrendered soul the non-transcendence is no longer obstructive of the view of the real aspect of objects. The non-transcendence is perceived in its true objective character of an obstructive principle binding the vision of misguided souls but possessing no power of obstructing the view of the transcendental observer. The obstructive principle is now viewed in its true relation to the Absolute, and as such, is helpful for the realisation of the principle of relationship in all its fullness.

An Address of Welcome

[To his holiness Tridandi Swami Srimad Bhakti Hriday Bon Maharaj, Preacher-in-Charge of the London Gaudiya Math, on the occasion of his first visit to Thakur Bhaktivinoda Institute, Sree Mayapur, on Feb. 13, 1936, after his return from his sojourn in England.]

Your Holiness, .

It is an auspicious moment to us to have you this afternoon in our midst when we feel proud and exalted to accord you our heartiest welcome on the occasion of your first visit to this Institute after your return from a preaching mission in the West.

With a jubilant heart we { fully

remember the two occasions when you along with your other colleagues were blessed by His Divine Grace Srila Prabhupad before you left India on your voyage to Europe. We also remember how you were electrified with the hallowed dust of our Divine Master to carry aloft, under His guidance, the banner of Transcendental Message in a

land saturated with materialism, empiricism, and other "isms" of the kind.

The idea of broadcasting the Transcendental Sounds to every creek and corner of the world originated with *Sree Krishna-Chaitanya* Himself and thenceforward handed down to the line of spiritual preceptors. But in course of time a dead-lock came over it, until it was earnestly taken up by *Srila Thakur Bhaktivinode* and handed over to our Divine Master to materialise it into actual practice.

Srila Thakur Bhaktivinode predicted that a day may come in the future when the East and West will meet together in the congregational chanting of the Names of *Sree Hari* with *Mridanga* and *Karatala* and embrace one another as brothers. To a certain extent, through the Grace of *Srila Prabhupada*, the prediction has been translated into reality with your pioneering in the movement set on foot by our Divine Master.

It was a dream to us all to think that the choice of selecting a preacher for the West to educate and convince the Westerners with the teachings of *Srinan Mahaprabhu* would fall on a juvenile not over 30 years even at the time. And it is a greater dream to us to find in black and white that you have played the part more ably than could be dreamt of.

We notice with great satisfaction

and joy the crowning success of your propaganda in the West (1) in the establishment of the London Gaudiya Mission Society with no less a personage than the Marquess of Zetland, the present Secretary of State for India in Council, as its President, (2) in the bringing to the Lotus Feet of *Srila Prabhupada* two disciples from Berlin the centre of high Philosophical and Metaphysical Culture in the continent, and (3) in the prospective construction of a *Vishnu* Temple in London at the instance of the *Maharaja* of *Tipperah*.

The idea of installing the *Adhokshaja Sree Vighraha* in a land steeped with the obnoxious materialism is, we all know, to fight against heavy odds and to translate it into a reality looks like something of building a castle in the air. That, through the Grace of our Divine Master you have been able to secure the co-operation of the aristocracy and the gentry of that land in the matter shows what a yeoman's service you have rendered to the cause of His Divine Grace.

In your movements in the land of luxury and bustle and association with its proud aristocracy, you have not forgotten to extend the scope of beneficence of the Institute by associating in its service the London 'Gaudiya' Mission which has been pleased to allot gold and silver medals for attracting the best students to the

Institute in order to implant in their tender minds transcendental aspirations.

By dint of your efforts and submission to the Lotus Feet of our Divine Master you have belied our expectations of your age and have solidly proved, the Grace of the Divine Master permitting, what a miracle can be wrought even by a youngster in an unknown land against heavy odds and tremendous opposite thought-currents.

May the mission of our Divine Master in the West fructify and bring eternal triumph and glory for the Supreme Lord! May the success of the cause encourage the elected of the Master more and more to push their

advance into every nook and corner of the continent to knock at every heart and may the commission of hoisting the banner of Transcendental Message that has been accomplished through your work on with full success, smashing and trampling down the two human foes of elevationism and salvationism.

Your Holiness, we are poor and humble, poor in heart and tongue too. We have this much confidence that you love us, and that is all that can embolden us to approach you with this humble address of welcome in the hope that by honouring the servant of the Divine Master we may obtain the Mercy of the Supreme Lord.

The Gaudiya Mission.

Sridham Mayapur,

The Vyasa Puja was celebrated on the 12th February in Sribas Angan. The Editor established two institutions, Thakur Bhaktivinode Research Institute and Daiba Varnashrama Sangha, on this day. The Vyas Puja addresses have been published in the 12th and 13th issues. The Editor's reply to the addresses appears in the present number. **Parikrama ;**

The circumambulation of Sridham Nabadwip lit. nine islands (of devotion), commenced on the 28th February concluding on the 7th March. Pilgrims from all parts of India joined the function. Devotional scriptures were explained and discourse and lectures were given by learned preachers on a regular daily programme,

Advent celebration :

On the 8th March the Anniversary of the Advent of the Supreme Lord was solemnly observed with fasting and

Harikatha. In the afternoon at 2.30 p.m. the annual meeting of Sri Nabadwipdham Pracharini Sabha was held in the House of Mahaprabhu.

Rangoon :

Tridandiswami B. S. Giri Maharaj, on behalf of the Editor, opened a Gaudiya Math office at 23, Brooking Street, Rangoon under the kind patronage of the Education Minister Mr. Bamaw Seth Bhirjidas, Seth Joykissendas, Seth Harilal, Seth Narayan das, Rai Bahadur Kshetra Mohan Basu, etc.

Sree Gaudiya Math Calcutta :

On the 14th March Bratachari S. J. Gurusadoy Dutt, I.C.S., came to the Math and heard a discourse from Editor on "The Teachings of Sriman Mahaprabhu and Vaishnavism".

Patna Gaudiya Math :

Tridandiswami B. H. Bon Maharaj delivered a lecture on 'Hinduism' on the 12th March before a large gathering at Gardanibagh Thakurbari,

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CONTENTS

Subject.			Page
1. Sadhu-Sanga (Association with pure devotees)	337
2. Sub specie aeternitatis (Spiritual View,)	343
3. Self-dedication	352
4. The Gaudiya Mission	359

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Sadhu-Sanga

(Association with pure devotees.)

Sad-sanga or association with *sadhus* is a very good thing, indeed the only thing which can lead us to freedom from all troublous situations. Our present borrowed affinities with the perishable and changeable things of the world including our own physical and subtle bodies are the root-causes of our miseries. Whereas our aim is not only to secure the objects of our happinesses but also that these objects should last for ever, the transactions which we have chosen for the purpose are just those which we know beyond all doubt to be perishable. Association with the *sadhus* makes us free from this anomalous posi-

tion. It delivers us from the thralldom of shaky situations. It creates in us a passionate desire for concerning ourselves with the Unchangeable and the Imperishable. It establishes us in our eternal relationship with the Absolute.

Srimad Bhagwat says that—

सतां प्रसङ्गान्मम वीर्य्ये संविदो
भवन्ति हृत्कण्ठे रसायनाः कथाः ।
तज्जोषणादाश्च पवर्गवर्त्मनि
श्रद्धारतिमैकितनुकमिष्यति ॥

(Skandha III Adh. 24, Sl. 25)

association with the *sadhus* dispels all nescience.

मवापवर्गो ममतो यदा मवेज्जनस्य तदा च्युत

सत्समागमः ;

सत्सङ्गो यदि तदेव सद्गतौ परावरेणे त्वयि

जायते रतिः ॥

(Skandha X. Adh. 51. Sl. 53)

When the time for the deliverance of the *jiva*-soul from the whirlpool of *samsar* comes, then he is brought into contact with the *sadhus*. So pray let us at least once in life make a serious effort to acquaint ourselves with the distinction between *satsanga* and *asatsanga*. Let us emancipate ourselves from the clutches of our perverted wisdom which makes us look upon 'asat' as 'sat' and 'sat' as 'asat'. Our real good depends upon it.

'Sat' has its existence in eternal time. It never ceases to be. It is free from all kinds of imperfections and incompleteness. It admits of no shifting positions. The phenomenal entities are not 'sat'. No, not even the mind. Because they are all changeable and impermanent. They are all 'asat'. A *sadin* is not he who beguiles us into believing those very 'asats' as 'sats'—who abets us to busy ourselves in meddling with those very 'asats' as the ultimate objects of our transactions. A *sadhu* has everything to do with 'sat', but not with anything else. This is stated in the opening sloka of *Srimad Bhagwat*, जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नः स्वराद तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः । तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धा ना स्थेन सदा निरस्तकुङ्कं सत्यं परं धीमहि ॥

(Skandha 1, Adh. 1. Sl. 1)

The word '*dhi man*' in the said sloka is plural. Sree Vyasa Deva says, "Let us all meditate". He calls upon everyone who can understand his language to come and join him in the meditation. But the object of Sree Vyasa Deva's meditation is not 'asat' but 'Sat'—'Satyam'. And in order to prevent any misunderstanding about the true meaning of the word '*satya*' used in the Sloka, Sree Vyasa Deva elucidates it further by describing it as the Ultimate or Transcendental Truth.

सत्यं परं—परं नो अपरं

He does not call upon anyone to meditate on anything of this world which is all mundane or *apara*. Srikrishna has described His '*apara prakriti*' in another Sloka.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीथ मे भिन्ना प्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

(Gita, Adh. 7. Sl. 4 + 5)

'*Satyam Param*' is free from all liability to '*vivarta*'. There is no possibility of any deception in '*Satyam Param*' at any time and under any circumstances. सदा निरस्तकुङ्कं, All inadvertence is silenced in '*Satyam Param*'. धाम्ना स्थेन, by the Absolute's Own 'Support'—the Substratum—which is not anything different from the Absolute Himself. *dhamna* also means 'light'. The gloom or the darkness of ignorance has no

place there. The knowledge Absolute is Himself. That '*Satya*' is very different from the ephemeral things of this world made of the three qualities of *Satwa*, *Rāja*, *Tama* and subject to the limitations of time and space. The pleasure and pain experienced in this world arise merely out of an interplay of the aforesaid qualities and are transitory.

मात्रास्पेशास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

Gita Chapter II. Sl. 14

They are, therefore, all '*asat*'. Sri Krishna said to Arjuna,

नामावो विद्यते मतः

Gita Chapter II. Sl. 15.

—that which is truth never ceases to be. Srimad Bhagwat has compared those people who treat the transactions appearing on the planes of the mental and physical existences as—

यस्यात्म बुद्धिः कुण्पे त्रिधातुके स्वधोः

कलत्रादिषु भौमे इज्यधोः—

'*satya*', with '*asses* (the most foolish) even amongst the most foolish of all quadrupeds viz., cows (*gokhara*). The wise say that it is foolish to run after sensual pleasures which, in lieu of the little temporary relief that they give us, rob us of the only thing that is our all in all, namely, the loving service of the Lord on the Lord's own plane—the plane of Transcendence. Further, our engagements to alleviate the mental and physical sufferings of the people by the means and processes

which are the offsprings of the triple or textured existence itself also entail nothing but trouble and worry. It is like trying to straighten the tail of a dog. We should understand that it is of the very essence of one's borrowed affinities with the mental and physical world to suffer from the three kinds of afflictions, '*adhyatmic*', '*adhibhautic*' and '*adhidairvic*'. All endeavours to relieve humanity of those afflictions in the very direction of the said affinities only tend to accentuate and promote them. Knowing, therefore, full well the evil wrought to humanity by such enterprises, the *sadhus* keep themselves a thousand miles away from countenancing or supporting them or encouraging any person to meditate upon them. The *sadhu's* spiritual eyes are not on the surface—the afflictions appearing on the material plane. His eyes are on the soul. He grieves not at the objective fact, that one man is suffering from leprosy, or that another is hungry. He grieves at the very wrong use made by the soul of his free will in electing to turn his back to the Transcendental Truth (*Satyam param*) and engaging himself in meddling with the shadowy region of the "*apara Prakriti*". He grieves at it, because it is this which is responsible for his affinities with the material world.

देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्वधियो

मनुष्याः ।

एकोऽहमन्योऽयमिति भ्रमे ग दुरन्तपारे नमसि
भ्रमन्ति ॥

(Srimad Bhagwat Sk. XI.

Adh. 23, Sl 49.)

And he wants to cut asunder those affinities by inducing the jiva-soul to turn his face towards '*atyam Param*', not his back, and turn his back towards *Mega*. His nerves do not get so highly strung over an ailing heifer as that he must needs take its life in order to give it a so-called relief from its sufferings. He does not get busy to observe a 21 days' fast or to take a vow to starve himself to death in order to bring about a so-called unity between two different communities. He leaves those works to be done by such good men as are fitted for them. Those works have certainly their own use within the region limited by time and space for giving temporary reliefs. Virtue is certainly better than vice. Rather than a man should be vicious, he must be taught to be virtuous. But a *sadhu* is the Manifestive Potency of the Supreme Lord Himself. He manifests the Plane of Transcendence to the jiva soul who is willing to shake off his apathy or antipathy towards that Plane. He himself meditates upon, and invites us to join him in his meditation of the *Satyam Param*. He does not pose to stand in his own independent right to do good to us. In fact he has no independent existence at all. He represents the

'*Ashraya Vighraha*' of the Supreme Lord Himself. He is as such a blessing to us without his own seeking. His longing is to serve the Lord. His engagement is to serve the Lord. And his teaching is, "Serve the Lord, the *Satyam Param*, which alone is the remedy of all our evils". He knows that *kama*, *krodha*, *lobha*, *moha*, *mada*, and *masarsarja* are the six enemies of all sentient beings and that all our education, all our charity, all our scientific progress, all our political freedom and all our altruism cannot free us from their evil clutches. What is the good of making a nation physically or mentally strong if it is only to prove to one country on the part of another as Italy is proving to Abyssinia? What is the good of making improvement in the domain of science if it is to sweep away thousands and thousands of human lives by means of a single bomb surcharged with poisonous gases? What is the good of turning out highly educated men from our universities if they are only to exploit the weak and the ignorant? What is the good of putting food into the mouth of the hungry if it is to make them stronger and stronger ever and ever more for oppressing the poor and the lowly? No Government can be a blessing to its people if it is not to protect, uphold and glorify the '*sadhu*'s. No education has a value which does not inculcate its

recipients to respect and pay proper regard to the 'sadhus'. No scientific invention can be of any benefit to the society which does not lend itself to be used as a tool in the hand of the 'sadhus' for the propagation of their message to the world and for gathering people to their fold. No charity is worth the name if it is not for financing the project of the 'sadhus' to advance the cause of the eternal good of humanity. It is the 'sadhus' alone who are in touch with *Satyam Param*, who are the bulworks against compromising *Satyam Param* in any way, who are capable and willing to bring us face to face with *Satyam Param*. So the shifting positions do not represent the truth. We have all our life experienced untruth as truth. We have, therefore, mistaken 'asadhu' for 'sadhu'. This body was not before it came out of the womb of its mother. It will not be after death. At the age of 16 it is not what it was at the age of 5. At the age of 50 it is not what it was at the age of 16. Our experience of five years is not the same as our experience of 16 years, and our experience of 16 years is not the same as our experience of 60 years. The Truth Absolute was before everything else came to be. He would remain when everything else would cease to exist. *Parameshwara* is 'Satyam Param', the Truth as He is, not a thing of mental conception. *Parameshwara*

should not be supposed to submit Himself to be reduced to any shape or form which the whims of different human minds might wish to reduce Him to. Meditation is not possible unless we are blessed with a sight of Him as He is. Therefore, the meditation talked of in the first Sloka of *Srimad Bhagwat*, which is really an index to all that follows in that book, is not a mere affair of imagination or speculation. Let us not engage ourselves in a mere mimicry of meditation. We, in our present bound state, do not know anything about the affairs of the transcendental region. *Parameshwara* is *Adhokshaja*, i.e., He has reserved to Himself the right of not being exposed to the senses.

We should not look for a possibility of comprehending *Parameshwara* by means of our crippled senses and puppy brains. The Vedas say so.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैव वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते
ननु स्वात्म ॥

But *Parameshwara* has His eternal servitors. If we try to understand those servitors sincerely we can understand something about *Parameshwara*. Sree Krishna says this to Arjun in *Srimad Bhagawat Gita*—

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

Gita Chapter 9. St : 29

The *bhaktas* are in Me and I am in My *bhaktas*. Sreemad Bhagwat also says the same thing.

जनस्य कृष्णाद्विमुखस्य देवादधर्मशीलस्य सुदुःखिनस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनाई नस्य ॥

Skandha III Adh 5, Sl. 3.

The servitors of the Supreme Lord roam about amongst us to deliver us from the terrible afflictions of births and rebirths. It is they alone who by their causeless mercy can make it possible for us to meditate upon the Supreme Lord. They can do this by imparting to us the true knowledge about the Name, Form, Attributes Pastimes and Paraphernalia of the Supreme God-head through the medium of Transcendental Sound. We can then begin the process of meditation by engaging ourselves in the '*kirtana*' of the said Name, Form,

Attributes, Pastimes and Paraphernalia with a purely serving attitude. The only true form of meditation available to us in the present age is '*kirtana*'. When we sit down to meditate upon anything, our thoughts

have a strong and swift tendency to run far and far away from their original object.

But when we are talking upon any subject our whole attention is concentrated on it. Let us, therefore, listen to the Transcendental Words (*Shabda Brahma*) of the *sadhus*, so that we can do '*kirtana*'. Let us again understand that *kirtana* would be a mere mockery of the thing of that name, a mere fakement, unless it has reference only to *Satyam Param*, a proper knowledge of Whom we must acquire from the *sadhu*. We must do *shraavan* before we start *kirtana*. We must reject all pseudo-*sadhus* and lend our listening ears to the words proceeding from one whose entity ('*Satva*') is established in Bishuddha *Satva* (the unmixed manifestive essence).

मत्त्वं विशुद्धं वसुदेव शब्दितं

यदायते तत्र पुमानपाबुतः । °

सत्त्वे च तस्मिन् मगवान् वासुदेवो

ह्यधोक्षजौ मे मनसा विश्रीयते ॥

Sripad Bhagwat Skandha IV.

Adh. III, Sl. 23.

Sub specie aeternitatis

(*Spiritual View*)

By E. G. Schulze

Man is in the habit of viewing life and its problems from the human point of view. In the history of religion we find that man has been struggling hard to attain, regain and preserve his human autonomy, i. e., the liberty to conduct the individual and social life according to 'principles' he arrived at in the course of the exercise of his rational, emotional and intuitive faculties. Any method of conduct suggested to him is liable to be approved by his enjoying temper, if an extension and intensification of his conscious or subconscious life may be expected from following the respective method. The progress of the individual and social life is seen in the emancipation from any obstacle dating from inner or outward influences and dictations. The so-called development of the modern culture is confined to a gradual elimination of the theocentrical i. e., ontological "obstructions" for the benefit of the anthropocentrical i. e., psychological position of man. The hierarchy of values is established accordingly. Religion is admitted as one of the factors for the cultural advancement only under the condition that the

function of man in its realm is promoted or at least unrestricted. Religion is considered to be a psychological factor. So-called theologians are maintaining the point that religion is the "maximum of work done by man".

According to the degree of intensity, with which some work is performed, it is to be located nearer to or further from religion. Any whole-hearted action is liable to be considered as religious. If we keep these facts in mind we are not surprised to read in the book of one of the most prominent Catholic writers of present Germany that he calls "capitalism also a kind of religion." If we take the trouble to go through the standard works of comparative study of religion we find the following 8 very instructive definitions of what "religion" is, quoted from different authors: (1) linguistic disease, (2) divinisation of natural forces, (3) totemism, (4) astral cult, (5) veneration of the dead, (6) animism, (7) necromancerism and (8) cult of the principle of vitality. Anybody who is likely to suppose that religion is concerned with the ontological i. e., non-psychological Subject and respective objects, is misencouraged in his belief which is said

to date from mere credulity and confused thought. If we ask the humanists on what axioms their system is based we find from their replies that eudaimonisms and pragmatism are at the root : that everything is good and true that promotes our enjoyment. Any supposition in the garb of truth is accepted as favourable to the course even if it is a mere fiction, if it promotes life-force. We do "as if" it were. One

the western atheistic philosophers, who felt his autonomy obstructed by the theological data, suggested the method of the camel-bird. Even if there were transcendental i.e., ontological facts we should do as if there were none, otherwise we would become dependent on super-human factors and lose our autonomy. We act "as if" religion contains truth whenever vitality is stimulated, we behave "as if" it is a fiction if vitality is restricted. The modern humanist has been trying to accommodate himself in the world of birth, development, decay and death and has agreed that his mind cannot transcend the relative plane. His consciousness has been quieted and automatically he is in the habit of classifying all ontological facts under the psychological relative category by the process of generalising his own limited experience. Here and there some so-called prophets stood up against this type of humanism—tried

to make people change their outlook but their motives could be explained by the method of psycho-analysis so excellently that only illiterate and credulous people could believe the soundness of their proposals. It surely, irreligion in the name of religion that is misencouraging so much the latent seeker after the religious truth. But due to the repetitive and automatic mode of our conduct we forget to extend the doctrine of "as if" to the positive side. Let us virtual think the object of religion and the point at subject as existing in the ontological category and, bracketing our own view, let us try to see everything inclusive of ourselves from the "as if" ontological point of view. It is dialectical method as valid as the method of blindly following the method of viewing things as circumstances have made us see them. Man being proud of and anxious for the maintenance of his autonomy has been misled by his enjoying temper to overlook the fact that he takes his bondage to, i. e., dependence on, circumstances and relations which condition own and foreign experiences, as freedom. As long as man is intoxicated by the so-called enthusiasms for his own autonomy i. e., slavery to the relative knowledge acquired through the sensuous experience and mental analysis and synthesis of this experience made by him or his

fellow-man, he is not fit to revise the pitiable condition. If doubt, scepticism and pessimisms as to the plane of direct personal or foreign perception begin to overcompensate the narcotic enthusiasms, the keyhole to the proper solution of the problem seems within a few inches of man's inquisitive groping fingers: intellectually the chance is given to discard all relativity, deception and autonomy and to seek for the dependence on the Divine Autocrat. But immersed in life at the mento-emotional level, being in the *habit* of thinking based on *habits* of thoughts and not on any immediate consideration of facts, he is content to fit into the framework

his environment and conditions without question. Our opinion is entirely based on family-tradition, on fear of or desire for change, class-prejudice, on fear of want and poverty, and so on. The personal desire i. e., our respective characteristic inclination presents to us good and adequate reasons for our cherished opinions. It is not philosophy which makes man, but man who makes philosophy. And as far as psychological so-called religion is concerned, it is also true that man paints himself in his deities. The search for God prompted by our dissatisfaction with life proceeds along the line of "oughtnesses" our repetitive and automatic mode of thinking and moving is following. We are accustomed to expect all

meetings on our plane i. e., everything inclusive the religious Subject God should stand at our disposition to fill up our wants. Man has been able to some extent to control or to protect himself against the forces of nature, but as his uncertainties have become only subtler and subtler and at the same time more poignant, he continues to appeal to divine aid. Fear must arise from the perception of anything except Godhead and our relation with Him. If human life is full of change and uncertainty, we are likely to take shelter at the dialectical opposite of changelessness and everlasting security. We arrive at the conception of an entity entirely different from any mundane agency and go on striving at and being enthusiastic for the union with or merging into the substratum of that very entity. Doubts may arise at times if this entity is really substantial and not only imaginative and fictively transcendental; but as any deviation from the firm belief in its real existence is realised as painful re-establishment of the forgotten uncertainty, we are too ready to be hypnotised by the psychological methods which are stored up in the vast body of secondary religious injunctions. We are trying to accept one of the conventional orthodoxies of our environment or allow ourselves to be held by a view and new idea which promotes sublimation or transmutation of the difficulty

into any "useful" activity towards the respective picture of one of the many painted drop-scenes preventing the challenging insincere activity of the inquisitor to make Infinite Reality serve his finite purposes. The History of semi-Religions offers the dramatic vain breaking of the seeking attitude through the encrusted forms established by the mind's function to set real spiritual truth, acts and facts in moulds which need to be broken from time to time, as truth loses its vitality by that process. But these human breaking actions cannot pierce through the opaque obstructions. It is from the left for stage-machinery, i.e., by the deluding potency of the Supreme Lord, that the infinity of variable drop-scenes is dropped or raised. An infinity of charming drop-scenes is ready to satisfy the enjoying physical, mental or emotional temper of man for a longer or shorter period. The impatient spectators may rush towards the stage and tear the curtain they are tired to see, they may pull down one drop-scene after the other, and after a shorter or longer period they are tired again. Their enthusiasms end in pessimisms. They therefore prefer to close the light in the hall and to drop the iron curtain to attain to a plane void of any designative characters, which is inducing them to follow special psychological trainings in order to accommodate their

inner condition to this voidness by a process of mental absorption. They are then enjoying a kind of pseudo-peace consisting in temporary elimination of the principle of vitality.

All the time we have been in the hall busy with introspection into our and others' psychological structure and the enjoyment of drop-scenes and even of the iron curtain. We are confined to the hall of mundane i. e., perishable ingredients. But God is constantly attracting us. We realise it in the form of an echo by the impulsive desire to get out from the hall, but we find that the door and walls are firm and unshakable. Then again and again we hear a voice: the door is open though it seems to be closed; it is open for every one who is sincerely submitting to the Truth Who out from unknown Mercy has made Himself present in the hall to tell us the method to be followed for our eternal good. He tells us: "Come to Me. I am recruiting from you all those who want to serve the Truth instead of enjoying material and mental objects." And a move is started in the hall pro and contro the Messenger of Divine Pure Love for God. Many defying Him as a false ecstatic prophet, few only assembling at His Feet. All fanatics of human autonomy revolt against Him Who seems for their eye to be like themselves. But the disciples of the Divine Master go towards all directions of the

give, this hall for punishment of all those who posed themselves as spectators, and they display in humility and submission to the Divine Absolute Master the true spiritual attitude, seemingly moving on the same plane as the spectator. The drop-scenes and curtain are going to be dropped finally for the vision of those who have implicit faith in Him. And from behind the screen a voice is heard addressing all

one of them : "Listen ! *Listen* who has ears to *listen* ! You want to *see* the Truth ? *Listen* first ! Your eyes, ears, noses, mouths, tongues and skins and your analysing and synthesising mind are in an enjoying mood. You are accustomed to look on all objects as objects of your individual or collective enjoyment. You would not hesitate to make the Subject your object, if it came to your vision now. But the Truth does not expose Himself in your challenging mood, He is beyond the grasp of your senses. You are measuring everything. You are ready to measure the Absolute like the measurable things of this world. But I tell you that self-effulgent principles are not to be measured by human senses. Listen with submissive ears, and your eyes will be directed by transcendental sounds to view things from the proper point of view. Transcendental sounds seem to be mundane sounds for mundane ears ; but they have the power of

revealing themselves to you as transcendental sounds through the medium of your spiritual ears, if you listen with self-surrendering attitude. The Transcendental Sound will teach you how to see things sub specie aeternitate, i. e., from the Absolute View. There are many pseudo-teachers who incite you to strive after gross and sublime forms of enjoyment and renunciation as mask for enjoyment. But the Divine Absolute Master has come to tell you that the only relation which can exist between your soul and the Absolute is that of spiritual service. This world is but the perverted and reverted reflection of the true world of the Absolute." We have to acquire an entirely new knowledge, for we still see everything upside down. The Divine Master is not concerned with the so-called altruisms of this world that promote only the enjoying human to per. Man alone has the equipments to follow the Message of Divine Loving Service. Divine Master is mixing with man seemingly on the same platform devoting all his time for the only purpose of recruiting from them the true devotees. All other people we have to consider as non-devotees, i. e., atheistical offenders, who by enjoying actions and inclinations bereave the Lord of what is only and alone His. The devotees alone are serving the Lord in the proper manner. Through their grace and help we have

to approach Him. Whatever we undertake—everything depends on the Divine Will, on the Grace of the Divine Master and the helping hand of the devotees. He is the only Means. Everything which does not point at Him, which is not done by submission to His Divine Will, is but a failure. He alone is wise. He does not look at the things of this world as the objects of his enjoyment. Let us scrutinise into the *Acar* and *Pracar* of the so-called gurus and we will cease to have any regard for them. The True Preceptor is directing all our activity to the service of the Absolute. He is teaching us how to make the best use of our time. Let us use our time! Let us try to have a peep into the transcendence under the Guidance of Him Who is nothing less than the Absolute and Who is whole-timely devoted to the service of the Absolute. Externality offers only the mundane side of things. If we penetrate into them we shall find that transcendence is very near to us. We are now in the habit of posing ourselves as lord, as actor, seer, spectator, doer, etc. Having turned our back to God and His Realm and having gone out for our enjoyment we, i. e., pure spiritual self, have been enshrined by body and mind and are now in a dormant condition. Mind is playing the rôle of the initiating soul. But body and mind cannot have any real initia-

tive. Mind is factum, principle of inertia as much as gross matter, and has no initiative which belongs only to the soul. The soul identifies herself with the mind and enjoys the world objects through the medium of the senses. If the only relation between soul and God is that of devoted service, then it is a rational conclusion to say that the soul given to enjoyment through the medium of the senses in subtler or grosser form is unable to grasp anything which lies beyond the realm of the limited human senses. The act of posing ourselves as lord and actor, inspector and enjoyer, is an act of nescience. If we aim at objects we are in this attitude actuated by ignorance *avidya*, that power of God whose function is to dupe us and which will dupe us as long as we are not prepared to submit to Him. The world seems to be our object, meant to serve us, because we are put into this hall of time and space. But sub specie aeternitatis every stress has to be given on the fact that we are meant to *serve*. Our eternal inherent disposition is to serve Him. But our whole attention has been misdirected. Instead of adjusting ourselves to the primary manifestation of the Absolute manifest to us in the Absolute Person of the Divine Master and His Associates, we are directing our attention towards the diverted reflection of Vaikuntha. If we shall be enabled to

as us as servitors, we shall have a different view, not lording it over the uttering side of the seemingly manifestive things of this shadowy realm. As long as we are continuing to move in this plane, we are likely to go astray. But He is attracting us. Krishna is the only Enjoyer and Supreme Attracting Lord. He is our only respt. Only by the strength of His attraction our attention and outlook will be directed from the external side of things to the true substantive Reality underlying and giving them as perversions thereof—though shadowy—existence. How long shall we be able to enjoy or rather suffer the drop-scenes of this world? Pessimism is our end—relative pessimism. But we require our eternal home, which is remaining, which is not liable to transformation. We are looking forward for everything that is promising us happiness. But we don't find a permanent home with permanent relations, on a plane of impermanence. Our present view in day-time is to transcendental view, as dreams in the night are to the conscious state. This world and all relations we may possibly have here are miserable, impermanent and averse to the service of the Absolute. But eternal blissful knowledge is the character of the Spiritual Body of the Lord Who is the Real Absolute Form of permanence, undisturbed peace and bliss and progressive full cognition. Pleroma, i. e., ful-

ness, is in Him. We as absolute infinitesimal proper souls should know no other relation than that of unconditional service without the expectation of any rewards in return as pseudo-religions want to make us believe. Man wanted to be emancipated from the jurisdiction of the Absolute, and he came under the clutches of the non-Absolute imagining this state as Autonomy. Maya—the deluding aspect of the Supreme Lord—has been deceiving us as the proper punishment for our unserving temperament. The soul belongs to the spiritual world. She was never created as the creationists hold who think that soul is created in the moment of conception by an extra-ordinary act of creation by God (according to the Catholic authentic dogma). Soul is in her true position the eternal servant of Krishna, the Attractor Who attracts the attracted. He attracts spirit, not matter. The relative plane supplies the platform for the action of the law of *karma*; but *karma* does not operate on spirit. But the idea of spirit is nothing. Loving spiritual service is everything. Mental speculation is merely crippling the truth. By an intellectual study we increase only the infertile store of combustible straw in our brain. Mental activity leads to the iron screen only. But we have a spiritual body and mind. They are the objects, God, as Subject.

is dealing with. Mental experience can permeate only three dimensional planes. The Absolute category is extra zoetical, *i.e.* beyond the range of human senses. Therefore all hasty conclusions as to the nature of God and our relation with Him will lead us only to a negative impersonalistic pantheistic view by eliminating from mundane manifestiveness all designative characters. But the spiritual variegatedness by far superexcels the variegatedness of the shadowy world of unwholesomenesses and impermanence. We are meant for the service of the Absolute. We revolted against this fact and have been disconnected, dislocated. However great the attracting power of the objects of the things of this world may be, the dissatisfaction of man with his present condition indicates the instinctive longing of his soul for the re-establishment of his eternal tie with the Absolute. We shall fail to understand any proposal coming from the side of the Absolute Agent, if we try to follow the empirical method of interpreting the Truth in the light of our limited experience. There are distinctive differences in the goal and method of the different religions, which distinctions should not be neglected. We find extended, limited and highest conceptions of God and the serving attitude by studying the history of religion with an open mind. Why should we be satisfied with anything less than the

Full Scope if we can attain to the full scope of service by the Grace of the Absolute Master? "LISTEN!" Transcendental Sound is identical with the Transcendental Substance. He will direct us, if we submit to Him unconditionally, to see us as servitors in the proper manner. Dependence on matter or mind is not autonomy at all. Freedom from them in full dependence on the Absolute is the autonomic character of man he has to strive after in the association of the devotees. Idea is nothing. Intellectualism is nothing. On the psychological plane it does not matter much what method we are following, what apothotic or anthropomorphic goal we may be pointing at—all these attempts lead merely to non-God. If Religion would be a mere psychological fact and process, we can pray to any concocted figure or non-figure of Godhead. The result will be always negative. But why should we at all talk about the beauty, form and activities of the daughter of a sterile woman? If God would be nothing but a psychological "as if" fiction,—and hidden behind all liberalisms stands the idea that there is no truth in religion at all. Only to avoid the final despair the liberal hypocrites keep these "as if" fictions,—it would be really better to go to the playground for football in order to intensify our brute force.

Non-religion is better than irreligion, for the latter makes us pose as servitors of the Absolute while we are only enjoyers and obstructs the coming in contact with true devotees.

But religion proper is an *ontological* relation. The Name of God is no mere notion, the Transcendental Sound no mere mundane sound, if He comes from the lips of the Absolute Spiritual Master. The Transcendental Sound can take the initiative and reveal Himself to us as identical with the Person, Form, Attributes and Activities of the Supreme Lord. By submissive listening to the words coming from the lips of the Absolute Person we may expect that our enjoying temperament may be corrected and we be enabled to see things *sub specie aeternitatis*. Serving attitude in the close association of the devotees can alone help us towards the realisation of the ontological, non-psychological plane of the service of the

Absolute. We shall then find that the life we have been leading till now was a pseudo-life only. When the love towards the Absolute will be the natural outflow of our spiritual heart, we shall realise unrestricted, continuous and progressive flow of spiritual loving service. How is it possible that we are still busy with the intensification and extensions of our enjoying attitude—with strengthening our brute force? We can have full confidence and faith in the Divine Absolute Preceptor Who will direct us by the Transcendental Sound in accordance to the degree of our submissive surrendering attitude. What have we to do? *Listen, listen and again listen!* Listen to the Authentic Truth not dating from relative sources, removing the fingers of autonomic pride from our ears, which is a perfectly rational method to gain the spiritual view in the activity of service.



Self-dedication

(Tīrthāṇḍiswami B. P. Tirtha Maharaj's talk to Father P. Johans,
S. J., and Mr Olivier Lacombe, at the Calcutta Gaudiya
Math, on 26-3-36, 10-11 a. m.),

The true conception of Godhead and His religion is given in the second *śloka* of the *Srīmad Bhagabata*. It says that God is one without a second ; He is the Absolute Truth ; so His religion is one without a second and this religion is free from any mundane defect. This religion of *Srīmad Bhagabata* is established by the Supreme Lord Himself. Human knowledge and reasoning is limited, and so human intellect cannot comprehend the true aspect of Godhead unless and until He reveals Himself. He reveals Himself by manifesting His Descent to the plane of our present ignorance.

The Supreme Lord made His Appearance in 1486 A. C. in order to teach the people by Precept and Example how to approach Godhead, how to acquire a true conception of the Ultimate Reality in order to serve Him in the best possible manner. In this world among the philosophers of the East and the West there are two processes of approach to Godhead. One is inductive or the ascending process which relies upon sense experience, and the body of inferences gathered by this process con-

stitutes the system of empiric knowledge. One who proceeds towards the Ultimate Reality by this process at last reaches a goal which is impersonal Brahman. Brahman is Greater than this universe. He is free from all designative features. This is the highest conception of the Truth according to the impersonalist school. They proceed from this side towards the Ultimate Reality, which, according to them, is the summation of all negations. Now, there is another process which is called the descending process which consists in the absolute surrender of one's pragmatic self and everything belonging to the mundane atmosphere to the Initiative of the Supreme Lord. Then the Supreme Lord, out of His infinite Mercy, reveals Himself to the surrenderer who has dedicated his everything. This is called *śrauta pāṭha* or revelation to the aural reception. The Word, Logos or Transcendental Sound reveals Himself as the Transcendental Personality of the Supreme Lord to a self-realised soul through his ear, and this Transcendental Sound comes down in an apostolic succession of reciters and

hearers of the same. One who is in proper touch with the apostolic order or the *Guru* is in a position to receive the Truth. In the scriptures the following example is cited by way of analogy. It has a mundane reference to facilitate our understanding the purport. If we wish to see the sun we need not focus on it the man-made lights of the world for the purpose. It will not enable us to see the distant sun. The sun is a self-effulgent thing. We see the sun only when it emits its light to our unobstructed retina and by its own light. In order to see the rising sun, it is also necessary that we should turn towards the east, not towards the south, west or north, but towards the east and east only, and keep our eyes open for the light of the sun to come in contact with our retina. Just in the same way we are receptive, if we are sincere seekers of the Truth and if we have an attitude of service or active submission, we may come in touch with the Absolute Truth when He chooses to take the initiative to come within the range of our vision. This is known as *śhaṭīṅgarga*, while south, west and north represent *karma*, *yoga* and *jñāna mārgas* respectively.

One who is willing to have a glimpse of the Absolute Truth, is required to be earnest and then submissive. He should surrender himself entirely. In the last and most impor-

tant *śloka* of the *Gita*, "*Sārva-dharmam paritayya*, etc.," the Supreme Lord says to *Arjuna*, "you are to surrender your anything and everything, your all, to the Supreme Lord, and He will reveal Himself to you." So we find that the Absolute Truth reveals Himself to one who has dedicated his all. "Give all to the Lord and get all from Him," is the essence of Lord Chaitanya's Teachings.

Lord Chaitanya has taught us that he, whom God favours is enabled to realise Him through His Own Power or *Srīe Gurudevā*, the Transparent or Manifesting Medium. Lord Chaitanya has also taught us to beware of false prophets. All non-serving entities are pseudo-*gurus* through whom one cannot see the Truth. The *Guru* is not opaque. The real *Guru*, the World Teacher, is the manifesting 'Other Self' of Godhead. In the form of the *Guru* Godhead appears in this world in order to teach the people Who God is, what *jīva* is, what *māya* is and their inter-relationship. *Guru* is God in the form of His Own best servant. The serving aspect of Godhead is *Gurudevā*, the Counter-Whole of His enjoying aspect. The Enjoyer Godhead enjoys the Enjoyed Godhead.

We can approach the Supreme Lord as His servants. Godhead is a Person. The Supreme Lord *Srīe Krishna*-Chaitanya has taught us that we can

also approach Godhead as the servants of His friends and parents and as maids of His consorts. These four relations are characterised respectively by *dasya* (servitorial), *sakhya* (friendly), *batsalya* (paternal) and *madhura* (amorous) mellow tastes (*rasa*). In the *sakhya* (friendly) *rasa* we can play freely with Him in an atmosphere of equality where we can love Him as our equal. We can fight with Him and climb His shoulders just as friends Sridam, Sudam and others of Brindavana did. This is the conception of Friend-hood of Godhead. The next higher is Son-hood. We can approach the Supreme Lord by serving Parental mood. In that case the Supreme Lord is served as the Divine Child and we become the associated counterparts of His parents Nanda and Yasoda. The highest, the most perfect, the most sublime, the most intimate relationship with Godhead (Sree Krishna) is that of Consort-hood. In that respect the Supreme Lord appears before us in His Own Specific Form that has an inconceivable likeness to the form of the male human figure in budding youth as at the age of 15. The unalloyed spiritual entities of *jivas* might be enabled to approach Him as the counterparts of His consorts, the *gopees*. We can love Godhead as the Master, Friend, Child, and Beloved Consort of His Divine Counter-Whole. These four different relationships have

been pervertedly reflected in this mundane world. Here also we have the relationships of servant and master, friend and friend, son and parents, husband and wife, but these relationships are the unwholesome perverted reflections of the reality. In the Kingdom of God these relationships point to God and are exercised on the plane of eternal existence, unclouded cognition and unceasing joy. So Lord Chaitanya has taught us to love Godhead in one of these four different ways. He has taught us that the only means of attaining these relationships is *Nama Samkirtan*, the chanting of the Holy Name of the Supreme Lord in the company of His pure devotees. *Nama Samkirtan* is the means as also the end itself. The mundane atmosphere accommodates earth, water, fire and air. The mundane atmosphere has the attribute of sound. In this world every transaction is conducted by means of sound which is the only medium to communicate our ideas and thoughts. But this sound by concealing the truth of the thing or person denoted by the sound brings chaotic rupture into the world. This is the greatest defect of the mundane sound. Take for instance the sound 'water.' The sound 'water' is not identical with the thing itself. Lord Chaitanya has taught us that there is a spiritual atmosphere of which the mundane atmosphere is the per-

verted shadow. The living sounds of that transcendental atmosphere are identical with the things which they express. Speaker, hearer and talk, observer, observed and observation have abiding positions of relativity as distinct from the passing experience of this phenomenal world.

In a straight angle there is no denying angularity. There is no angularity of vision on the transcendental plane. That plane is the plane of pure and unalloyed existence of every individual soul. In this mundane world all existence is subject to birth, changing existence and death, the triple qualities of the power of limitation. But on the plane of unalloyed existence or *suddha sattva*, the soul has eyes which constantly visualise the Absolute Truth and every sense responds to the Initiative of the Absolute Truth. There is no defect in the angle of vision. There is no obstructive limitation or measurement there.

The sound of the transcendental atmosphere is the Holy Name identical with Godhead. Unless and until we elevate ourselves from this mundane plane of triple qualities,—of three dimensions of length, breadth and thickness—which is this plane of measurement, it is impossible for us to comprehend the Holy Name or Godhead. So Lord Chaitanya has taught us that we are to transcend time and space. We are

individual souls. We are part and parcel of the Over-Soul. Our abode is not this mundane plane but the eternal Abode of God. We eternally co-exist with Him in the spiritual plane. We should not identify ourselves with the mundane entities born of flesh and blood. To the question "Who am I?" Lord Chaitanya replied, "You are not a product of Nature; you were not born nor will you die. You are eternal." In the 2nd chapter of the Gita also we find that fire cannot burn the soul, water cannot drown the soul, air cannot dry up the soul and weapons cannot kill the soul. It is immortal. We are souls and belong to the Kingdom of God. We have forgotten Godhead and as a punishment we have been hurled down to this mundane plane and have been wrapped up with these two coverings, the gross physical body born of parents and the subtle body made up of *mana*, *buddhi*, and *ahamkara*, mind, intellect and perverted ego. Lord Chaitanya has told us that the way of transcending the plane of these wrappers is to come in contact with an Absolute-realised soul, one who has already transcended. We can only be awakened by one who is awake. The soul who is awake can give us the Message of the Transcendental Sound or the Holy Name and of the Guru Who can impart the same and we are to chant the Holy Name Who

is identical with Godhead. This is the only true communion with Godhead. The Transcendental Sound will enter into our souls' ears and purge out all the ignorance which we have accumulated by means of the mundane sound. If we listen to or chant the Holy Name, it will dispel the darkness of ages and the long accumulated dirt from the mirror of our hearts. If we are willing to serve Godhead, render Him our confidential service we are to associate with Him by chanting His Name and by hearing the Transcendental Word. In the mundane plane when a sound is heard, the other senses come forward to corroborate the sound. But in the Spiritual or Transcendental Realm, the Word does not require corroboration by the other senses because It is complete in Itself.

The mind is a material thing and always meddles with matter. The only way to relieve it from associating with matter is by association with holy men, who narrate the Glorious Deeds of the Supreme Lord to our willing ears. Because what one has himself realised, one can convey to others, as a man who is awake can help to awaken others. We have to approach the transparent medium, the *Guru*, with questions regarding the Absolute Truth and can have our doubts removed if we are *bona fide* seekers of His service. When we realise that the same Uni-

versal Soul dwells with our unalloyed selves, that the same Soul is immanent in every soul, then and then only we are free *jivas* or *mukta jivas*, free from mundane influences. Then in whatever direction our attention is directed we find the Supreme Lord manifest in every entity with all His 'entourage' in His Abode of Bliss and *vice versa*. Then our human life reaches its acme. Until we realise this stage, we must undergo some cleansing and helping processes called *sadhan*.

The sun is fourteen lakhs of times bigger than the earth. How is it then accommodated in our visual range? It is because of the distance. So *Parama Brahma*, the Absolute Infinity, is of middle size Who is Krishna. He can accommodate Himself in our properly adjusted spiritual range of vision out of His infinite Mercy. He can do so because He is Omnipotent. He reveals Himself in forms corresponding to the desires of His servitors. A servitor, who desires to be free from all gross ideas of the mundane atmosphere for being eligible for His service can realise Him as his Divine Master, Divine Friend, Divine Child and according to the purity and intensity of his love, Divine Lover. The *Guru* is no other than *Krishna* manifesting Himself as *Guru* to one whom He favours. A human being cannot be *Guru*. Jesus Christ is accepted by the

Christians as their *guru*. In the Hindu Scriptures it is said that God reveals Himself as *Guru* to those who dedicate for His service. "*Tesham bhaktajuktanam* etc." so says the *Gita*. It means that those who have really understood the nothingness, perishableness, and temporality of this mundane atmosphere, and are willing to have immediate communion with Godhead, are enabled to realise Him by surrendering entirely, absolutely, cent per cent, to the Lotus Feet of the *Guru*. Then *Visvama* reveals Himself to his unalloyed essence, i. e., in his *suddha sattva*. Unalloyed selves naturally oscillate towards the recipient position. By self-elected ignorance and serfdom of *maya*, we are led to say that we are beings of this mundane world. We say we are Indians, Englishmen, Frenchmen, Americans, Chinese, etc., etc. This delusion is produced in us by *maya*. We are neither Indians, nor Englishmen, nor Frenchmen, nor Americans, nor any species or genus or race or class of this mundane world. Just as we put on coats and shirts of cotton, so we put on this gross coating of flesh born of parents. Inside this coating of flesh there is another inner coating of the mind, the perverted ego, and inside that perverted ego there is the doubly enwrapped real ego or '*aham*' or the eternal servant of the Supreme Lord. We must not confuse ourselves

with the apparent I's. In order to realise the real 'I', the only way is to pray to be allowed to love the Supreme Lord as Master, Friend, Son or Lover. The only proper prayer should be to this effect, "May Thou be pleased to relieve me from this house of *maya*. I will no more wilfully violate Your perfect wishes. I will not forget Your Lotus Feet. You are my everything." God is sentient. He can take and can allow others to take the initiative. If we pray to Him with all humility and sincerity, He will certainly respond to our prayer. It is He Who gives us pure intelligence with which we can ascertain who is who, what is what and which is which. He says in the *Gita*, "*Idam buddhiyogam tam*", that is, "I am the Giver of *buddhiyoga* or pure intelligence to him who really seeks My Guidance." Unless He imparts this pure intelligence, we can never get it. Arjuna was equipped with his *Gandiva Dhanu*, a bow which is imperishable and which cannot be wielded by anybody else except Arjuna, and a quiver with an infinite and unending stock of arrows, and an indestructible chariot, and he himself possessed self-control. When he went to heaven, Urvashi, the most beautiful celestial nymph, essayed to seduce him, but he could reject her. The Supreme Lord Krishna condescended to act as the charioteer of Arjuna. Just before the battle

of Kurukshetra, Arjuna was at a loss whether to fight and kill his kin or to live the life of a beggar without fighting for the throne. He was at a loss to understand what to do although equipped with the above requisites. But what did he do? He fell at the Lotus Feet of his Charioteer and said, "My Lord, I am Your most helpless disciple. You are my *Guru*. I dedicate myself unconditionally to Your Guidance. Instruct me at this terrible crisis as to what I am to do." From this we learn the lesson that though we may be equipped with the best things of this world, we may be very learned, well-versed in all the Scriptures, and most intelligent, yet with all these it is impossible for us to comprehend that which lies beyond time and space. Lord Chaitanya has taught us that if we are sincere seekers of the Truth, we must associate with holy

personages who are always in touch with the Supreme Lord. They will surely bless us. They will infuse their spirit in us which is called *shaktisanchat* or infusing of potency. That which can have any relationship with the Supreme Lord is our soul. The senses are superior to the body, the mind is superior to the senses, the intellect is superior to mind and the soul is superior to everything. The most precious thing we possess is our soul and we must offer her to the Supreme Lord Who is the only Proprietor or Recipient of the services of our unalloyed entity. A sensible person at once offers his real entity for the service of the Supreme Lord, and says, "I am Thy servant and You are my Master", and it is only then that the real response at last comes from the Lord and He gives the eternal bliss of His loving service to the fully dedicated soul.

The Gaudiya Mission.

Sree Chaitanya Math, Sree Mayapur :

On the 30th March, in the evening, Tridandiswami B. K. Audulomi Maharaj explained the unalloyed mercy of Sriman Mahaprabhu to the fallen *jivas* in making known to all the means by which any *jiva* may attain to Divine Love, in the shape of the unalloyed service of the Supreme Lord.

Sree Purusottam Math, Puri :

Editor arrived here on the 29th March. He will stay here for two months to conduct the hundred-day celebration of *Harikatha* and *Harisankirtan* and the construction of the new temple of Sree Govindaji of the Math.

Sree Gaudiya Math, London :

Sripad Rashbehari Brahmachari, Bhaktijyoti sailed for India on the 1st of April per S. S. "Kashi-ma-maru."

Sree Satchidananda Math, Cuttack :

Editor accompanied by a large number of devotees, arrived at Cuttack by Madras Mail on the 25th March.

The Yubaraj of Kalahandi, Mr. Tripathi, Mr. Ghanashyam Das B. A. Lond.), Pandit Tilakinath Gartia, Pandit Sridhar Misra, Sj. Sarat Chandra De, Sj. Sarat Chandra Ghosh, Prof. Nisi Kanta Sanyal M. A., and other gentlemen attended an elaborate dis-

course by the Editor at the Math for about four hours explaining why it is not possible for one holding elevationist and salvationist ideas to approach the Transcendental Message. Then he went on explaining how Sree Radhakunda is the highest place, how the transcendental milk-maids are the best servitors of the Supreme Lord Sree Krishna, and how of these transcendental milk-maids Sree Radhika is the foremost.

Sree Gaur Gadadhar Math, Champahati :

Sri Ram Navami Tithi was duly celebrated here on the 31st March when Pandit Radhagovinda Kavya Purantirtha read and explained Sree Chaitanya Bhagabat. The local people were treated to Mahaprasad.

Sree Gaudiya Math, Amarshi :

On 20th March, 1936, Tridandiswami B. B. Srauti Maharaj delivered a lantern lecture at the Math in course of which he explained to the audience the devotional activities of the Editor.

Midnapur :

On the 23rd March, Tridandiswami B. B. Srauti Maharaj read and explained Srimad Bhagabatam at the house of Sj. Kangalicharan Das. "Sree Vyasa deva, after having re-arranged the Vedas and composing the Mahabharat

was feeling uneasy. The Divine sage Sree Narada, *Guru* of Sree Vyasadeva, told him that he had not got the peace of his soul due to his neglecting to write about the Transcendental Name, Form, Attributes, Pastimes and Entourage of the Supreme Lord Sree Krishna, the only subject of *bona-fide* spiritual enquiry Sree Vyasa was then advised to write the Bhagabat and make it clear that all *jivas* may attain to real and everlasting peace by chanting, to the exclusion of all other topics, the Name, Form, Attributes, Pastimes of the Supreme Lord Sree Krishna.

On the 24th March, Swamiji delivered a lantern lecture on the Advent of Sriman Mahaprabhu and His Teachings. **Joykrishnapur :**

Trilandiswami B. S. Parbat Maharaj

at the invitation of Sij. Prabhat Chandra Das, delivered a lecture on "Duty of Mankind" on the 23rd March, and on the next two days, read and explained the story of Prahlaad Maharaj from the Bhagabat which declares that the Supreme Lord will surely protect His devotees from the tortures of unbelievers.

Bishnupur and Patrasaer, Bankura :

At the request of numerous gentlemen of these two places, Mahamahopadesaka Pandit Sripad Bhakti Saranga Goswami Prabhu, delivered a lecture at Bishnupur on the 24th March on "Unalloyed Devotion preached by Sree Krishna-Chaitanya Mahaprabhu". The people approached him with the prayer that a branch of the Gaudiya Math may be established at Bishnupur.



Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Ra. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Vaisnavism: Real & Apparent 0-4-0
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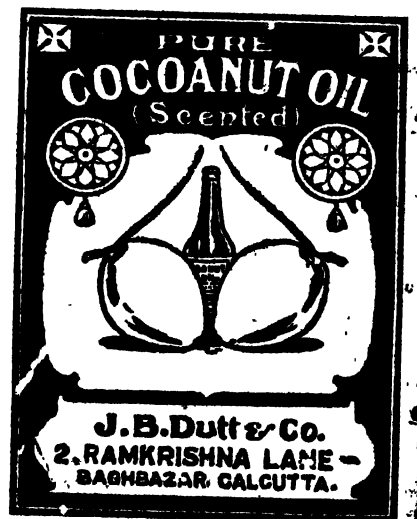
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CONTENTS

Subject	Page
1. Buddhism	361
2. The Absolute Personality	369
3. Sree Krishna-Chaitanya	371

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ALL GLORY TO SREE GURU AND GANRANGA

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No. 16

Buddhism

Philosophy or Religion

I

(By E. G. Schulze)

From the liberalistic point of view a solution of the problem "Is Buddhism to be reckoned as Philosophy or Religion?" is impossible, as the liberalistic principle denies the possibility of a religious plane at all. This article follows the principle of a rational method of the Comparative Study of the History of Religions from the non-liberal i. e., anti-liberal point of view. As the writer is more than convinced of the super-excellence of Vaidhnavism as the Transcendental, Spiritual and Absolute True Religion over a Religions with limited, crippled and restrict-

ed ideas of the ontological Subject, objects and the relation between both, and, all the more, over all philosophies as products of secondary sensuous introspection into the acts and facts before our senses and mind and the conclusions drawn from the faulty premises of our empirical methods, he sees no necessity to distort the object of his comparison for securing the favourable result of a comparative study, distortion, a method so widely prevalent amongst the so-called liberal and "orthodox" scholars of higher or lower intelligence, being the refuge of those

who see no other way to establish the seeming half-believed, half-doubted preeminence of their fold. The writer, therefore, puts before the reader in the first paragraph an exposition of the teachings of Gautama Buddha as contained in the Pali-Scriptures following the hermeneutic principle of keeping himself strictly to the respective passages of the said scriptures. In the second paragraph he ventures to give an interpretation of what Buddhism stands for and a solution of the question if it may be reckoned as Philosophy or Religion. The reader is in this way enabled to form for himself an opinion on both paragraphs whereby the latter will be approved—and surely improved and extended—by the unprejudiced mind of any reader who takes a vital interest in the search for God.

Gautama Buddha started his activities and propaganda by an exposition of the four "Noble Truths". He laid great stress on the fact that these four basic principles of the Dhamma do not belong to the traditional dogma. The pitakas are nothing but an explicit commentary of these four truths, illustrated and described in a graphic way by examples taken from daily life. Gautama Buddha characterized the proper task of his mission and activities by his constantly repeated utterance: "One thing only, ye monks, I am going to make known to you today and on and on: the

sufferings and the elimination of the sufferings." The four truths are (1) the truth about the sufferings (*dukkha*), (2) the genesis of the sufferings (*dukkhasamudaya*), (3) the elimination of the sufferings (*dukkhanirodha*) and (4) the path which leads towards the elimination of the sufferings (*Dukkhanirodhagamini patipada*). The *elimination of the sufferings* is the only goal Gautama Buddha's teachings are pointing at. He does not care for anything else which does not directly serve that purpose. The original Buddhism is, therefore, confined within the human zoeosis, within the realm of what human senses can experience and comprehend. Buddha rejected all questions which required a reply from any higher authority than the experience of every sane man. "This, ye monks, is the noble truth of the sufferings: birth is sorrowful, old age is sorrowful, disease is sorrowful, death is sorrowful; grief, affliction, pain, sadness and despair are sorrowful; to be in contact with undesirabilities is sorrowful, to be separated from the beloved ones is sorrowful, not to get what is wanted is sorrowful. In short, the five groups of attachment are sorrowful." "This, ye monks, is the noble truth of the genesis of the sufferings: It is the thirst, producing rebirth, accompanied by like and lust, which is enjoying now he is not there, i.e., the thirst after

sensuous enjoyment, the thirst after existence, thirst after elimination of existence." "This, ye monks, is the noble truth of the elimination of the sufferings: it is absolute, trackless final elimination, giving up, rejection, getting rid of and expulsion of this thirst. (4) This, ye monks, is the noble truth of the path which leads towards the elimination of the sufferings it is the noble eightfold path: *proper mode of viewing things* (i. e. the knowledge of the four truths), *proper disposition* (i. e. the disposition of renunciation i. e. to be free from sensuous lust and desires; freedom from ill-will; the disposition of not doing any harm to any animate being); *proper speech* (i. e. to desist from speaking untruth, back-biting, rude language and idle babble); *proper deeds* (i. e. to desist from destroying life, from taking things which have not been given and from any kind of unchastity; *proper conduct* (i. e. to give up a perverted mode of professional conduct and following the proper lines of conduct); *proper fighting* (i. e. a monk is producing in his heart the will not to allow non-existing bad and detrimental moods and conditions to be produced, and by exercising all his energy he is fighting, struggling and inciting his mind. He produces the will to drive out existing bad or detrimental moods and conditions, and

by exercising all his energy he is fighting, struggling and inciting his mind. He is producing the will to awaken non-existing conducive moods and conditions and by exercising all his energy he is fighting, struggling and inciting his mind. He produces the will to preserve existing conducive moods and conditions, not to make them disappear but to cultivate them and exercising all his energy he is fighting, struggling and inciting his mind; *proper contemplation* (a monk is contemplating in clear awareness and consciousness on the nature of his body, his sensations, his thoughts and congregates in order to overcome desires and sorrow in this life.); *proper concentration* (attainment of the four jhanas). [Samy. LVI]

All things, realities—dhamma—all aggregates, processes, and sankhara are *anicca* i. e., changeable, coming and going, perishable, *dukkha* i. e., finally they are all ending in sorrow and pain and *annatta* i. e. not the self. Salvation from the realm of anatta is the proper goal of Buddhism. Everything, every sensation and conception belongs to the sphere of the non-self. (Ang. III, 134; Dhammapada 277-279) This is the dogma of the *tilakkhana*.

According to the definition of the sufferings the 5 *upadanakkhanāna* i. e., the five groups of attachment constitute the aggregate of the first truth: the

attachment to bodily form—*rupa*, it may be present or past or future, own or foreign gross or subtle, beautiful or ugly, near or far; the attachment to *vedana*—sensuous impression and sensation; the attachment to *sanna*—perception; to *sankhara*—emotions or processes, *vinhana* consciousness and awareness. (Samy. XXII, 48) *Rupa* is the name for the 4 *mahabhuta*'s pathavidhatu, apodhatu, tejodhatu and vayodhatu. *Vedana* is the collective notion for the sensation of agreeable, disagreeable neutral impressions. *Sanna* has to do with the perception of blue, yellow, red and white. *Sankhara* are of three kinds: physical, lingual and mental processes. *Vinhana* is to be differentiated according to the process by means of which it comes into existence i. e., conditioned by physical forms and the eye—by sounds and the ear—by smells and the nose—by juice and the tongue—by objects of touch and contact—by objects of mental perception and the mind. (Samy XXII, 48; Mahbj. 28 Samy. XXII, 79, ib Xii, 27; Majjy. 38)

The five *upadanakkhandha*—*anicca*, *dukkha* and *anatta*. The proper view of the reality as it is, makes us see them in this way: "This does not belong to me, this I am not and this is not my self". (Mahavagga I, 6. 38-48)

The body is changeable, sorrowful and not the self, the cause and the condition of its genesis are changeable,

sorrowful and not the self. How may unchangeable, joyful and self-characterised effects result from changeable, sorrowful and not-the-self causes and conditions? There is no unchangeable, immutable, etc., body, sensuous impression and sensation perception, process or emotion consciousness and awareness. If a disciple has properly understood this, he is tired of all these five groups. by being tired of them, he gets rid of passion; by being free from passions he is saved and in the saved disciple the knowledge arises: "I am liberated, rebirth has been exhausted, holy conduct has been lived, what had to be done, has been done, there is no more any world for me—thus he understands." (Samy XXII, 97)

The dogma of the conditioned genesis (Paticcasamuppada) is the fundamental knowledge which constituted Gautama Buddha's enlightenment. "If this is, then is also that; if this is not, then that is also not. By eliminating this, that is eliminated i. e. where there is *avijja*—nescience—there are organic processes (*Sankhara*); where there are *Sankhara*, there is consciousness (*Vinnana*); there is name-and-form (*Namarupa*); *salayatana* (the six planes of the activity of the senses) *phassa* (contact); *vedana* (sensuous impression and sensation); *tanha* (thirst); *upadana* (attachment, catching hold of) *bhava* (coming into existence); *Jati* (birth resp.

rebirth); *jaramarana* (old age and death) The absolute elimination of the nescience is the basic fundament for the elimination of the organic processes, etc. In this way the whole compound of all kinds of suffering is eliminated. All these 12 links of the causal chain are properly understood by the *Tathagata*, i. e. by one who has attained enlightenment, and he is propounding, explaining and illustrating them to the world (*Udana* I, 3 ; *Samy.* XII, 20)

Nescience is the ignorance of the four noble truths. Physical, lingual and mental processes are called organic processes. The 6 kinds of consciousness differentiated according to the senses constitute the consciousness. Sensation, perception, the process of thinking, contact and imagination are called name. The *mahabhutas* are called form. The 6 senses constitute the respective realm of the six planes of the activity of the senses. Contact is established through the medium of the 6 senses. *Vedana* are of six kinds : produced by visual, aural, nasal, lingual, tasting and mental contact. Thirst is thirst after forms, sounds, smells, juice, objects of touch and objects of mental perception. Attachment is concerned with sensuous desires, wrong views, of ritualism, the wrong view identifying phenomena things with the true self. Coming into existence takes place in the world of sensuous

desires, of forms or formlessness. Birth is the process of conception and catching hold of the six senses. Old age and death is the decay and ruin of the body and mental organ. (*Samy.* XII, 2)

The eight-fold path is the means towards the elimination of the Causal Chain. (*Samy.* XII, 27)

Every deed of every animate being bears its fruit according to the detrimental (*akusala*) or conducive (*kusala*) character of its intention. This dogma of karmic law is combined with the dogma of birth and rebirth. As all deeds bear their respective fruits, deeds themselves should be eliminated by following the eight-fold noble path (*Samy.* XXXV, 145)

This Samsaric world is burning? What is burning? The forms, the sounds etc. etc. the *sec-consciousness*, the contact of the eye with the objects, the sensation arising from this contact—it may be agreeable, disagreeable or neutral. And what makes them burn? The fire of lust, the fire of hatred, the fire of illusions, the fire of birth, old age and death, sorrow, pains, afflictions, grief and despair. (*Mahavagga* I, 21, i-4 ; *Samy.* XXXV, 28)

By elimination of the thirst whole process of causal conditions is eliminated and the world ceases to be with the attainment of true enlightenment as to the nature of the thirst. Everything, every person, every impres

sion is changeable and sorrowful in the long run. "Those who love three beings, have three sorrows ; those who love two beings, have two sorrows ; those who love one being, have one sorrow ; those who don't love anything, they don't experience any sorrow or pain. They are free from grief ; free from dust ; free from despair. Whatever may be painful, sorrowful and to be suffered in this world—all these afflictions date from the attachment to something that is loved. Where there is no love, there is no affliction. Therefore those alone are happy and free from afflictions, who don't love anything in this world. He who wants to get rid of grief, dust and despair should not love anything." (Udana VIII, 8)

Rebirth can take place in the following five realms : *Niraya* or hell ; *Tiracchanayoni* or animal kingdom ; *pittivisaya* or *petaloka*, the world of the ghosts ; *manussa*, the human creation ; and *deva*, the realm of angels and gods. Nothing in these worlds is permanent and eternal : even the gods are changeable, perishable. "Even Mahā-Rahma, yet ~~is~~ changeable and mutable. If the noble disciple is understanding this, he is tired, and being tired he turns his back even to the highest and all the more to the lowest objects." (Ang. IV, 38)

The final goal the Buddhist is striving after is called *Nibbana* i. e. extinct.

tion, going out ; it means the total emancipation from any kind of thirst. *Nibbana* is of two kinds : *Sa-upadisesa-nibbana* or *kilesa-nibbana* or *tanha-nibbana* i. e. the state an Arahant can attain while still living in this world where the 5 groups still have their limited play and *anapadisesa-nibbana* or *khandha-nibbana* or *kamma-nibbana* or *parinibbana* i. e. the state of freedom from the *khandhas* after the decay of the body. *Nibbana* is called *nicca* i. e. eternal and *sukha* i. e. true happiness and joy ; it is the realm where there is neither death nor birth. As there is something unborn, uncreated, it is possible to get out of the born and created world (*Itivuttaka* 43). It is the realm without coming and going, standing, production and destruction. It is without beginning—it is the end of all sufferings (Udana VIII, 1-4) When Gautama Buddha was asked, if the Tathagata is (in a state of becoming existence) after his death, he replied that he did not disclose that he is (in such a state), that he is not, is and is not or neither is nor is not. Why ? Because it does not lead to higher knowledge, enlightenment and *nibbana*. But he revealed the four noble truths and the path leading towards the final *nibbana*. (Samy. XVI, 12) The way of a spark of fire, of an extinct flame, can not be traced. Where the Sankharas have been eliminated, the ocean of thirst

and lust has been crossed, all possibilities of speech are exhausted, there is no more any conception, nor explanation. • Gautama Buddha wanted to make his disciples independent of his own person. "You have to push ahead—the Tathagatas are only preachers!" (Dhammapāda 276). His disciples are called *Ariva*, i. e. noble people, Saints or *Ariyavasaka* i. e. holy disciples or *Ariyapuggala* i. e. holy people. The classification of Upasakas and Bhikkhus is only social. The disciples are divided into four groups: (1) *Sotapannas* i. e. those who entered the current. The first three shackles *Sakkayañitthi* i. e. belief that the personality is identical with the self; *vicikicchā* i. e. doubt and *silabbataparamasā* i. e. the belief in the efficacy of rites are broken when entering into the current. (2) *Sakadagamin* i. e. he who returns only once again into the kama-loka. Kamaraga i. e. sensuous desire and patigha i. e. inner contest are partially overcome. (3) *Anagamin* i. e. he who does not return. Shackle 1-5 are completely eliminated. (5) *Arahat* i. e. the Saint. Ruparaga i. e. the desire to return to the realm of forms, aruparaga i. e. the desire to come to the formless world, mana i. e. pride, uddhacca i. e. inner restlessness and avijja i. e. nescience have ceased to afflict the Arhat. . .

To deal with metaphysical problems Gautama Buddha considered as detri-

mental to the final cause. 'If a man would not like to follow him because he did not give elucidation as to the eschatological, ontological and metaphysical question after the nature of the liberated soul and the state of his existence, the finite or infinite condition of this world, the difference between life and physical processes, Gautama would compare his attitude with that of a man wounded by a poisoned arrow and still disallowing, the physician to remove it unless he gets to know who shot the arrow, to what caste and family this man belongs, if he is tall or small or of middle size, what kind of pigmentation may be found in his skin, from what place he is coming, what kind of bow, what instruments were used to prepare the dangerous instrument, the poison which has been applied to the arrow, etc., etc. Long before all his questions can be solved, the poor fellow would be expired. But the doctor has come and the 4 noble truths have been revealed. We should not make any delay. (Majjh. 63) Assumptions and views of metaphysical problems should be given up as hindering the proper progress. People arrive at different conclusions due to their ignorance of the causal chain. But who is enjoying or suffering, attacked and lust-driven? "Who? Who is enjoying the food of the unconsciousness? This question is not man-

perly put. I don't say that somebody enjoys. But if you ask me what is the use of that food I would tell you that due to it rebirth is made possible.' (Samy. XII, 12). "Don't allow yourselves to be directed by what you know only from hearsay, from tradition, from rumours, holy scriptures, speculations, dogma, deliberations based on the apparent view of things, long-cherished views and opinions, from the admission or denial, by your opinion that such an ascetic is your master—but if you discern that such and such things are conducive or detrimental to the final course of getting rid of the sufferings, then you should act and react accordingly. (Ang. II, 65)

Like a line formed by blind people, one following the other, neither the first nor the middle nor the last man sees anything, are the words of the Brahmins who are versed in the three Vedas. Their words are ridiculous, meaningless, empty and vain. None of the Brahmins who is versed in the three Vedas saw Brahma face to face, and they did not say: "We know it, we see it, where Brahma is, who Brahma is, towards what direction Brahma is". These Brahmins are telling: "What we don't know, what we don't see, to that very thing we are showing the path and are saying: this is the right

path, the direct path, the way to salvation that leads to communion with Brahma." But Gautama Buddha knows the way how to attain enlightenment and final nibbana. (Digh. XIII)

The Buddhist method of contemplation leads through the four jhanas of the form-region to the unlimited realm of space, consciousness not-anything and neither-perception-nor-non-perception. The jhanas are mundane—lokiya—conditions and effect, only temporary relief from bad conditions. Adhicitta and Adhipanna-training are leading to Samatha i. e. peace, the temporary relief from inner obstacles, and vipassana i. e. deep insight, the intuitive comprehension of the four noble truths, and the three characteristics of all phenomena. To enter into the Nibbana vipassana is required, whereas samatha and the jhanas cannot directly effect the entrance into the final state. The production of the four Bhavansas—kindness towards all beings, compassion, conjoy and equanimity—are preliminary methods before entering into the four jhanas. Ethical purity, awareness of all physical and mental processes and detachment from any phenomenal attractive aggregate are the stages a Buddhist disciple has to go through before he is able to attain freedom from nescience i. e. before the causal chain can be eliminated.

The Absolute Personality

(By *Tridandiswami B. P. Tirtha*)

The Absolute Personality or Godhead is the Embodiment of All Being, All-Intelligence and All Bliss. He is the Eternal as well as Temporal Beginning Middle and Ending. He is the Prime Cause of all causes. He is the Fountainhead of all manifestations, spiritual and material. He is All-Love, All-Beauty and the Absolute Truth. He is the Only Attractor, the Only Enjoyer, the Only Proprietor. He is the Only Master. He is the Entire Whole, the Central Figure of all truth, beauty and harmony. He is the Lord of all Lords. He is the Emporium of all Eternal Divine Sentiments. He is the Guiding and Originating Centre of all true cognition, volition and emotion and their perversions. Viewed through the lenses of unsubmissive cognition, He manifests Himself as *Brahma*. It is His Negative Effulgent Aspect. Through unsubmissive cognition and volition, He is *Paramatma*, the All-Pervading Over-Soul, the Partial Immanent Aspect of the Supreme Lord. Through submissive cognition, volition and emotion, under the lead of the last, He manifests His Own Entity of *Bhagawan* possessed of the six attributes

of Divine majesty, glory, beauty, power, intelligence and freedom in the fullest degree. In His Majestic Aspect, Godhead is *Narayana* in *Vaikuntha*, the lower half of the Transcendental Sphere. In his Beautiful Loving Aspect, He is the All-Loving, All Beautiful *Krishna* in *Goloka*, the upper half of the Spiritual Realm. In His Majestic Aspect, His All-Loving Nature is latent, and in His All Beautiful Loving Aspect, His Majestic Nature is latent.

The Supreme Lord is endowed with unnumberable unlimited potencies of which the three principal ones are, (1) His *Chit* or Internal Self-revealing Potency from whom emanates His Perfect Transcendental Realm with all His Divine Paraphernalia. (2) His *Achit* or external, insensate, deluding *Mayik* or limiting Potency. It is the power of darkness that ever dogs the steps of the effulgence of His Internal Potency. The manifested *Mayik* worlds, the material mind and body, passing time and space accommodating limited entities, the elements of Nature and their properties, the stellar systems etc., constitute the sphere of deluding experience which is the product of this *Mayik* Potency. (3) His Marginal or

Borderline *Jiva* Potency, lying on the line of demarcation between the *Chit* and *Achit* Potencies, which gives rise to all *Jiva* souls. The individual soul is an atomic part of His Borderline Potency. Although the individual soul is essentially spiritual, he is exposed, by reason of his infinitesimality and marginal position, to the simultaneous attraction of *Chit* and *Achit* Potencies at the opposite poles. The *Achit* Potency which is foreign to his nature can have no hold on him until he exerts his utmost against the dictates of his nature for submitting for eternity to its known unwholesome foreign domination. He is then, conformably to his stubborn wishes, put into a kind of waking dream by *Maya* under whose influence he identifies himself with a material mind and body in which he is imprisoned for the purpose, and is filled with an insatiable ambition of lording it over the phenomenal world by his enjoying and abnegating, optimistic and pessimistic moods. These three Potencies, like the rays of the sun, emanating from *Krishna*, exist in Him, are not separate from Him, nor identical with Him, but He exists in each of them as the Indwelling Guide. Hence they are simultaneously distinct and non-

distinct from Him—a fact which is quite inconceivable by the perverted cognitive faculty of the conditioned soul.

The Supreme Lord is the Absolute. He does not care to accept the services of His extraneous potency, reserves the right of not being exposed to or come under the jurisdiction of perverted human experience and is beyond the scope of time and space, which are the manifestations and creations of His Powers. He need not be anthropomorphised nor apotheosised; by so doing, He is blasphemed. In the Absolute Realm the entity is identical with name, form, attributes and action, which is quite different from our experience of the mundane non-absolute plane. 'Krishna' is identical with His Name, Form, Attributes, Paraphernalia and Pastimes in His Realm of *Goloka*. He manifests himself to this world in His Eternal Transcendental Form of the Divine Name or Sound on the Holy Lips of the Divine Master and to the aural reception of submissive souls of devotional aptitude helped by the special grace of the Divine Master. It is never possible for man to have any conception of His Real Nature by the manipulation of experience gained by his assertive initiative.

Sree Krishna-Chaitanya

(*Brief Outline of the Divine Leela*)

(By Tridandiswami B. P. Tirtha)

I. Birth and Parentage :

On the evening of February 18, 1486, when the full-moon was eclipsed and loud chant of the Name of Hari surcharged the sky, Supreme Lord Sree Krishna-Chaitanya made His appearance at Sridham Mayapur. His father was Jagannath Misra. His mother Sachee Devi was daughter of Nilambar Chakravarty.

II. Infancy :

The Lord was named 'Nimai' from the neem tree for keeping off the god of death who had snatched away eight children from His mother's bosom. Nilambar Chakravarty named Him 'Visvambhar'.

When such articles as fried rice, gold, silver and a copy of Srimad Bhagabatam were placed before the new-born Baby, He stretched out His little Arms and took the Bhagabatam.

As the Baby learnt to go about the yard on His Knees and Hands, it filled all beholders with a new kind of joy and love for the Child.

Sachee and Jagannath found their little Baby couched on a terrible coiled

serpent which slowly made off after detection.

The Child would weep if no one chanted the Name of Hari in His hearing. He would dance in many enchanting poses as soon as He heard the chant of the Name. Ladies of the neighbourhood loved to chant the Name for the purpose of witnessing the Dance of the Child.

The Lord was abducted by two thieves who intended to rob Him of His gold ornaments. They carried Him on their shoulders a long distance but by a strange misapprehension they brought Him back to the House of Jagannath Misra supposing it to be their destination. The thieves put Him down and made good their escape on detecting their blunder.

III. Childhood :

His parents heard the sound as of tinkling anklets from the bare feet of their Child tripping into the inner apartment to fetch a book for Jagannath Misra.

They observed the Divine Footprints of Vishnu all over the room of the Baby and conjectured that it was 'Gopala'.

the tutelary Deity of the family, who walked about the room and thus left His Footprints to please them.

A Brahman pilgrim accepted the hospitality of Jagannath Misra. The Brahman cooked food with his own hand and sat down to offer it in meditation to Bala Gopala (i. e. Cow-Boy or Boy Krishna), the Object of his worship when Child Nimai appeared before him and ate a morsel out of it, to the great displeasure of Misra and his family. The Brahman was requested by Misra to cook for the second time to which he agreed after a little hesitation. But to the utter chagrin of the family, the same mishap occurred again. Thrice did the Brahman offer his food to the Deity, thrice did Nimai appear before him and ate up the same. The Lord was pleased to show the Brahman His Divine Fourarmed Form of Bala-Gopala, revealed to him the cause of His appearance in the world and warned him not to divulge the secret. Thenceforward the happy pilgrim became a regular visitor to Misra's house at the conclusion of his day's begging tour.

The Child learnt at sight all the letters of the alphabet, simple and compound, and to read and write the various Names of Krishna with great ease. He wanted to have such things as the moon and the stars and would not cease crying till He heard the Name of Hari.

On an Ekadashi Day (Lord's Day

observed by fasting) the Child began to cry so vehemently that He could not be consoled until He was given the offerings to Vishnu prepared by Pandits Hiranya and Jagadish who lived two miles away.

His childish pranks annoyed some of the Pandits who used to bathe in the Ganges. One day being disturbed in their bath they went in a body and complained to His father who accompanied them to the bathing place for chastising his Son Whom he could not find there ; but Misra thereafter found Him at home just returning from school unbathed and His Body spotted with writing ink and could not understand how the bathers could have been disturbed by the Child on that day. The girls, whose articles of worship were also alleged to have been removed by the Child, brought similar complaints that very day against Nimai to His mother who softened them with her endearing words of affection for them.

Nimai obtained a promise from His mother that she would observe fast on the Ekadashi Day.

The Child feared none but His elder brother Vishvarupa. He knew Nimai to be the Boy-Krishna and loved Him as such. Vishvarupa spent all His time with the devotees at Advaita's house. Sachee Devi used to send Nimai to fetch Vishvarupa home for his meals. The devotees were thrilled by the

sweet words of Nimai when He appeared in their midst at the house of Advaitacharyya. Vishvarupa renounced the world on the very eve fixed for His contemplated marriage and became a Sanyasi under the name of Sree Sankararanya. The grief of Sachee Jagannath at his conduct knew no bounds. The hearts of the devotees were also filled with sorrow of separation. Advaitacharyya insisted upon their not indulging in sorrow and gave them the assurance that Krishna Himself had always appeared in the world in response to their prayers.

After Vishvarupa's renunciation, Nimai gave up His turbulence and turned all His attention to study. He kept Himself always by the side of His sorrowing parents. His wonderful memory and keen intellect gladdened the hearts of all. Apprehending that Nimai might follow the example of His brother if he read the Shastras, Misra Purandar thought it prudent to put a stop to His further studies. This made the Child more wayward than ever.

One day the Lord was seen seated upon a pile of rejected cooking pots. Sachee Devi implored her Son to come down from that unholy heap of refuse. But the Lord without budging an inch said to His mother from His seat,—“How could these pots used in cooking offerings for Vishnu be unholy? The idea

of holiness or unholiness is a delusion of the mind. How can I distinguish one from the other when I am debarred from study?” But no one understood the real meaning of these words. On another occasion the Child was given fried rice with sweetmeats to eat. But He began to eat clay instead. Sachee Devi saw this. When asked why He ate clay, the Lord replied, “I see no difference between clay and sweetmeats as the one is the transformation of the other.” “Who taught You this dry wisdom of abstract reasoning, naughty Child?” said Sachee Devi, “Don't You see the difference? Eating cooked rice nourishes our body, while eating clay undermines our health.” “How can I know the difference as I am disallowed My studies?” was the ready retort. Sachee Devi persuaded her husband to send Nimai to the Tole (Grammar School) of Gangadas Pandit, without any further delay.

IV. As Student :

Jagannath Misra lost no time in performing the investiture ceremony of his Son with sacred thread and in getting Him admitted to the *Chatuspathi* (Grammar School) of Pandit Gangadas. Nimai made rapid progress in his study. The senior boys like Murari Gupta, Krishnananda and Kamala Kanta were puzzled by His riddles in Logic and being unable to stand before the extraordinary intelligence of their

Junior, they were found more often to be a safe retreat.

The Lord was an ideal Brahmin and duly worshipped Vishnu before He partook of His offerings. He wrote annotations of Kalap Vyakarana, a great Sanskrit Grammar, but they are lost.

Misra Purandar dreamt that his Son Nimai had become a Sanyasi (Monk) and saw that He was going on His way to Puri dancing and chanting the Name of Krishna with millions of followers. He constantly prayed to Krishna that his Son might stay at home and have a family. The joy of Jagannath Misra and Satchee Devi knew no bounds when they gazed at the Beautiful Face of their Child ever smiling on them which made them forget all their anxieties about Him. Misra Purandar passed his days happily till, all of a sudden, he departed from this world. The grief

the Lord at the departure of His father was inexpressible. He consoled His mother Satchee Devi in her sad bereavement with encouraging words and by displaying His constant love for her.

V. The Lord's Academy and Marriage :

The Lord disapproved the cramming system of teaching then adopted by the Pandits of Navadvip and started His Own *Chatraspathi* in the house of Mukunda Sanjaya, an opulent citizen of Nadia.

His marriage with Lakshmipriya

Devi, daughter of Ballbhacharyya was a source of great joy to His mother.

He strolled round the city with His pupils inviting learned discussions ; but although Navadvip was then the stronghold of innumerable learned Pandits and scholars far-famed in Nyaya Philosophy, Smriti, Grammar and Rhetoric, none of them dared to confront Nimai Pandit in literary disputes.

VI. As Householder :

As an ideal householder, His door was always open to charity and hospitality to chance guests and Sanyasis (Monks). His consort Lakshmi Devi attended to household duties which delighted her mother-in-law.

The Lord entertained Srimad Isvar Puri, a Vaishnava monk and disciple of Sriman Madhavendra Puri of Madhya cult. The Lord had a long discourse with His venerable guest about the merits of "Krishna Lilamrita" a book written by the latter.

One afternoon, while roaming about the city, the Lord reached the house of Sridhar. This devotee was extremely poor and earned his livelihood by selling sheaths and spathes of banana tree. The Lord asked him for a gift of some vegetables, but not knowing in whose presence he was, the Brahmin refused to consider parting with any portion of the little stock he had, without payment. But after a great deal of argument, the Lord managed to obtain His daily

consumption of vegetables from this Brahman devotee.

VII. Deliverance of the "Digvijayee":

• One evening the Lord met the Digvijayee (conqueror of all quarters) Pandit named Keshab Bhatta, of Cashmere, on the bank of the Ganges. • The Pandit was asked to compose a hymn in praise of the Ganges. The Pandit displayed his poetic genius before the Lord. After a short discussion on the merits and demerits of the piece, the Pandit was worsted by the Lord in the presence of His disciples. This discomfiture had strange effect on the Digvijayee. It was the turning point of his spiritual life. He perceived that the object of learning was not wrangling pedantry which begets intellectual pride and vain glory, but devotional service to the Supreme Lord which is the eternal function of all jiva-souls. Thenceforward he became a true devotee of the Lord. This spectacular victory in literary tournament established the fame of the Lord as the first and foremost Pandit of the day.

VIII. Sojourn to East Bengal:

The Lord went to East Bengal for acquiring wealth by His teaching. Thousands of Brahmans flocked to Him for study. While in East Bengal He met Tapan Misra—a sincere, seeker after the Absolute. The Lord instructed him about the Highest Goal of human life and the Means of attaining that End

telling him that chanting of the Name of Krishna by being free from the ten offences is both the means as well as the End of spiritual existence. The Lord commanded Tapan Misra to go and live at Banares, where He would meet him again in a few years. It was during His sojourn in East Bengal that Lakshmi Devi, His beloved consort, left this world. The separation from Her Lord was too much for Her to bear. The Lord returned to Navadvip with a large fortune. He consoled His mother for the untimely departure of her daughter-in-law and married, for the second time, Vishnupriya Devi, daughter of Sanatana Misra, the Raj-Pandit. The wedding expense on a princely scale was borne by Buddhimanta Khan, an influential citizen of Nadia.

IX. Pilgrimage to Gaya and Initiation •

It was at this time He travelled to Gaya with the ostensible purpose of performing the funeral rites in honour of His departed father, and there He took His spiritual initiation from the same Isvar Puri whom He had once entertained at His House. He returned to Navadvip fully saturated with Divine Love for Krishna. The devotees of Navadvip were joy surprised at this wonderful and sudden change of Nimai Pandit.

X. Activities after the Initiation: •

He unbosomed His heart's grief to all those devotees such as Advaita-

charyya, Sribas Pandit, Murari Gupta, Mukunda Dutta, Gadadhar Pandit etc., at separation from His Beloved Krishna of Whom He had a glance at Kanai Natshala on His return journey from Gaya, and asked them how, when and where He would find His Beloved. He explained to His pupils that chanting of the Name of Krishna is the ultimate Goal of all learning and Himself taught them how to perform Krishna-Kirtana. He narrated to His mother all those terrible sufferings that the jivas have to undergo in their births and rebirths in their mothers' wombs and asked her to chant the Name of Krishna without interruption.

The Lord used to spend the whole night with devotees in chanting the Holy Name in the house of Pandit Sribash. Deeply mortified at the non-devotional attitude of the people of the world, the Vaishnavas, under the lead of Advaitacharyya, earnestly prayed for the immediate manifestation of His Divinity and the Lord revealed Himself one day with all His Magnificence and Glory, Power, and Beauty, Intelligence and Freedom, in the Vishnu-temple of Sribash Pandit and vouchsafed the boons solicited by His devotees.

It was at this time that Nityananda, the Other Self of Sree Chaitanya, after finishing His travels all over India and Thakur Haridas, the Namacharyya, after suffering untold persecutions at

the hands of the anti-devotional empiricists, joined the banner of the Lord in preaching the Holy Name of Krishna from door to door. One day while preaching the tenets of the Lord they encountered Jagai and Madhai, two notorious drunken ruffians of Nadia. Indignant at the sound of the Holy Name they assaulted the two preachers with stones which drew blood from the forehead of Nityananda. Who interceded with the Lord for pardoning them and ultimately captured their ruffian hearts. They became the true devotees of the Lord. Iron was transmuted into gold by the miraculous touch of the Philosopher's stone.

Henceforward the Lord held "Sree Nama-Yajna" (constant chanting of the Name) every night at the house of Sribash Pandit, in the company of all His sincere followers. No extraneous element was allowed to peep in, or enter the compound. One day an old ascetic, living entirely upon milk, obtained entrance into the fold, but was turned out by the Lord as a foreign element and sight-seer. He was redeemed by the Lord as he accepted the chastisement with good grace and surrendered himself entirely to the Lord.

One night when the Lord and His devotees were lost in the ecstatic dance and chanting of the Holy Name of Krishna, the only son of Pandit Sribash breathed his last. Sribash's love for the

Lord was manifested in his perfect self-control and strict forbearance at the departure of his only son. The Lord was apprised of the occurrence, went inside with the devotees and revealed the mystery of his departure from the lips of the departed boy.

From this time forward till His renunciation He preached His Doctrine of Nama Samkirtan in important towns and villages through His disciples with the result that thousands of people joined His banner and were re-established in the natural function of their unalloyed souls.

The complete success of His Doctrine as well as the Magic of His Name had their repercussions throughout the length and breadth of the country and roused the jealousy of some Pandits belonging to the anti-devotional school who brought a complaint against Him to Chand Kazi, the Governor of the city. The Kazi made great havoc and violence not only upon the Vaishnavas but also against the holy propaganda of Nama Samkirtan. The Lord took out a procession of Nama Samkirtan in which almost all the citizens of Navadwip joined, each carrying a lighted torch. This immense procession took the route of the Ganges and passed through the villages of Gangaganagar, Barakonia Ghat and Shimulia till it reached the house of the Kazi who was frightened by

the huge demonstration and the loud chant of the Name which rent the sky. Nimai Pandit, however, gave him all assurance of safety. The Kazi, thus pacified, promised the Lord to abstain from any further depredation or outrage on the Lord's religion and to punish any delinquents with social ostracism. The Kazi was so much moved with the Truth, Beauty and Harmony of the Doctrine of the Lord that he gladly joined the banner of His Samkirtan party.

XI. "Sanva-a" or Renunciation of the

World :

The chanting of the Name of Krishna swelled the ocean of ecstatic joy in the hearts of the devotees of the Lord. His all-embracing Doctrine of Divine Love for Krishna which opened the gate-way of the Spiritual Realm to one and all without distinction of caste, creed or community, fell flat on the hardened hearts of some of the unbelievers of those days who began to scoff and even went so far as to threaten Him with assault. The Lord took cognisance of the fact and prescribed a desperate remedy for the corroding malady. He made up His mind to renounce the world. The news spread like wild fire in the city from one end to the other. In vain did He try to console His mother, His consort and His beloved disciples. It was, as it were, a bolt from the blue

when, one Vintry morning they actually beheld Nadia void of His Lotus Feet, the aged mother bewailing her sad lot at the unexpected withdrawal of the Lord from their midst. The hard hearts of the unbelievers were purified and they set out in quest of the Lord to ask His pardon for the offences committed by them against Him and His devotees.

The Lord swam across the Ganges to Cutwa, a village 24 miles west of Navadvip, and embraced "sanyasa" (the state of a recluse) from Keshab Bharati, a monk of the Bharati Order, and assumed the Transcendental Name of "Sree Krishna-Chaitanya" (He Who awakens Sree Krishna in the hearts of all). As soon as the function was over, the Lord set out on His pilgrimage to Brindaban in quest of His Beloved Sree Krishna with these words in His mouth, "I too shall cross the terrible and dark ocean of the world by serving the Lotus Feet of Mukunda, the Supreme Lord, as did the sages of yore."

For three days and nights the Lord roamed in search of His Beloved Krishna in the land of Radh and was at last induced by Nityananda, His Comrade, to visit the house of Advaitacharyya at Santipur where the Lord stayed for ten days deeply absorbed in the ecstatic joy arising from chanting the Name of Krishna. His

mother and His followers of Navadvip who were on the point of starving to death for His separation from them, were quickened into life when they gazed once more at the matchless Beauty of the Face of the Divine Lord. It is not the custom of a Sanyasi to pass his days in the midst of his former friends and relatives. So Sachee Devi desired that her Son Nimai might stay at Puri in Orissa where His followers from Navadvip might meet Him during the Car Festival of Jagannatha Deva. The appointed day of separation came. The hearts of the devotees all but burst with an overwhelming sorrow as the Lord left Santipur for Puri with five of His disciples. Travelling through Barahnagar, Calcutta, Athisara, Chhatrabhog, Jaleswar, the Lord visited Gopinath at Remuna in Balasore. He then went to Jajpur, saw Sakshi Gopal in Cuttack and, passing through Bhubaneswar and Atharanala, reached Puri, where He saw Sree Jagannatha Deva in His Lofty Temple. As He ran to embrace the Deity, He fell into a swoon and was carried to the house of Vasudev Sarabhabhauma who was fortunately present on the spot. Nityananda broke His single monk-staff into three parts and cast them into the river Dandabhang. The Lord, after this incident, separated from Nityananda and the other devotees. Hence the Lord

reached Puri in advance of His devotees

The devotees reaching Puri subsequently met Gopinath Acharyya, brother-in-law of Sarabhabhauma Bhattacharyya and a disciple of the Lord. They learnt from him that the Lord was at his brother-in-law's house. They hastened there as fast as their legs could carry them and found the Lord, Who was quite unconscious, lying on the floor. The Lord displayed His external consciousness in the afternoon after a trance lasting through three quarters of the day.

XII The Lord saves Vasudeva Sarabhabhauma :

This Sarabhabhauma Bhattacharyya was the foremost Naiyaik (Logician) of his time who committed to memory the whole Nyaya philosophy (Didhiti) from Mithila, the then centre of that branch of Sanskrit learning. He was the most erudite scholar of the Pantheistic school of Sankaracharyya. In appreciation of his great scholarship he was made the court-Pandit of the King of Orissa. Gopinath Acharyya introduced the Lord to Sarabhabhauma Bhattacharyya, who, not knowing the Transcendental Personality of the Lord due to his empiric mode of approach, expounded the aphorisms of the Brahmasutras strictly on the lines of the commentaries of the impersonalist school of Sankara, for seven consecutive days, to the Lord Who remained

taciturn all the while as the interpretations went wide of the mark. But when the Lord began to explain those aphorisms strictly on the basis of pure theism Sarabhabhauma was so much overawed and attracted by the truth beauty and harmony of the expositions that he bowed down his head before the Lord, and composed those exquisite hymns in Sanskrit in His praise of which the following are a specimen. "I seek the shelter of the One Eternal Supreme Lord, the Ocean of Mercy, Who has taken Form as Sree Krishna-Chaitanya with the view of teaching the true knowledge, yukta vairagya (true asceticism) and His own method of unalloyed devotion. May my mind, like a bee, cling closer and closer to the Lotus Feet of Sree Krishna-Chaitanya, Who has appeared before us to restore His Own Bhaktiyoga eclipsed so long by the ruthless hand of time." Sarabhabhauma became a staunch adherent of the cult of Bhakti as preached by the Lord. With the conversion of Sarabhabhauma, the whole of Orissa surrendered at the Lotus Feet of Sree Chaitanya Mahaprabhu.

Sarabhabhauma Bhattacharyya, after his conversion, supplicated the Lord to meet Rai Ramananda, Oriya Governor of Vidyanagar and a true devotee, whom he could not recognise as such owing to his non-devotional aptitude.

XIII. : Pilgrimage to Southern India :

In Southern India the deart of pure theism was hardly less than in the North due to narrow sectarianism and rigid caste-rules. To deliver the people of the South from those suicidal prejudices, the Lord proceeded with one Kala Krishnadas on His pilgrimage to the South. He visited Alalnath at Brahmagiri, Kurmadeva at Kurmalchalam near Chivacole in the district of Ganjam where He delivered a Brahman named Kurma and another leper Brahman Vasudeva. He met Bai Ramananda the Governor of Vidyanagar, on the bank of the Godavari, and had a long discourse with him on the subject of the *sumamam bonum* and how to attain it. This famous discourse is the brightest self-luminous guiding star in the firmament of Vaishnava philosophy, beautifully set in the Chaitanya Charitamrita of Srila Kaviraj Goswami. From Vidyanagar the Lord went on to Mangalgiri in Gunter, Ahobilam in Karnal and Tirupati in Chittur districts. He then visited all the shrine of the Tamil territory and also Ganjeeveram, Sree Rangam, Madura, Sheyali, Kumbhakonam, Tanjore in the Tinnevely district. He then visited Janardana, Ananta Padmanava, Adikeshab and Kanya Kumari in the Travancore State. Thence He went to Payashvini and visited many shrines on the western

coast. At Rangakshetra the Lord stayed for four months of the rainy season on account of *Ghaturmashya* at the house of Venkata Bhatta who belonged to the Sree Vaishnava Community of Ramanuja. The whole family of Venkata by the influence of His Discourse became worshippers of Sree Krishna. Venkata's son Gopal Bhatta, a disciple of his uncle Srila Prabodhananda Saraswati, the famous author of Chaitanya Chandramrita and radharasasudhanidhi, is one of the six Goswamis of Brindaban and composed the famous Vaishnava Smriti of Haribhaktivilas. The Lord visited Sringeri, Udipi, Todri Gokarna and other shrines on the western coast. At Udupi the Lord by learned controversy with the head of the Math established unalloyed devotion to be the means as well as end of all spiritual activities, and rejected the wrong process of Karma (fruitive work and Jnana (empirie knowledge leading to Impersonal Aspect of Godhead). During His sojourn in the South the Lord procured two most precious works of the Gaudiya Vaishnava literature viz., (1) *Brahmasamhita* (a conclusive treatise on the Highest Excellence of Krishna and His Pastimes) from the temple of Adikeshab and (2) *Krishna Karnamrita* (a spiritual mellow lyric on the Form, Attributes and Deeds of Krishna) from Krishnavenna.

Wherever the Lord went, He preached the super-excellence of the Name of Krishna over all other forms of devotion, and turned the souls of the Buddhists, Jains, Mayavadins (salvationists) and Smartas (elevationists) to the path of Bhakti (unalloyed devotion). . . .

On His return to Puri, via Vidyanagar and Alakhath, after a lapse of two years the Lord met Paramananda Puri, Damodar Svarup (His Alter Ego) from Benares, Govinda a disciple of Sree Isvar Puri, Pandit Kashishvar and many other Brahman Pandits of Orissa. King Prataprudra of Orissa surrendered himself unconditionally and with all humility at the Lotus Feet of the Supreme Lord and became a devout follower with all his family through the intercession of Sarbabhauma Bhattacharyya and Rai Ramananda.

The Lord now settled down at the house of Pandit Kashishvar at Puri and sent Kaba Krishnadas to Bengal to let His devotees know of His safe arrival. The Bengal devotees hastened to Puri for a sight of the most Beautiful Face of their Lord, and were exceedingly delighted on meeting Him again. Thakur Haridas also came with them and was given a small cottage near the temple of Sree Jagannath Deva to perform his *Bhajan* (intimate service of Krishna) by chanting the Name three lakhs of times a day. The

Lord performed the purification ceremony of Gundicha Mandir (representing the heart of a devotee) every year with His followers both of Bengal and Orissa on the eve of the Car Festival of Sree Jagannath Deva. He gave all of them the true conception of (1) the Highest Excellence of Krishna, (2) the highest excellence of unalloyed devotion, (3) the special features of the three grades of devotees in terms of chanting the Name of Krishna (a) without offence, (b) with four-fold service and (c) with confidential love, and the respective function of those three kinds of devotees to one another and to God. The Lord warmly embraced His disciple Vasudeva Dutta when he prayed for the wholesale redemption of all fallen jiva souls by taking upon himself the sins and offences committed by them in this and previous births and undergoing eternal damnation on their behalf. His prayer was granted. The Lord redeemed Amogha, son-in-law of Vasudeva Sarbabhauma, from his non-devotional aptitude and saved him from death.

XIV. Pilgrimage to Brindaban.

The Lord started for Brindaban on the Vijaya day by way of Bengal and went up to Rankeli in the district of Malda, via Panhatti, Kumarchhatta and Vidyanagar. He redeemed the two brothers Dabir Khas and Sakar Mallik, ministers of Hossain Shah, Moslem King of Bengal and changed their

names to Rupa and Sanatana. The Lord commanded them to proceed to Brindaban for reclaiming the "forgotten shrines and pastime-centres of Sree Krishna, the Lord of Love." The Lord then retraced His steps to Santipur via Kanni Natshala, as suggested by Sanatana and predicted by Nrsinhananda Brahmachari of Navadvip, giving up His idea of proceeding to Brindaban. After instructing Raghunath Das, son of Gobardhan Das of Septagram, to observe yukta vairagya (i. e., proper use of everything so as to be conducive to the service of God), the Lord returned to Puri.

The Lord then set out for Brindaban through the jungle route of Jharikhandia (Chhoto Nagpur and Orissa Garjats) with Balabhadra Bhattacharyy. Through out the journey across the dense forest the Lord incessantly chanted the Name of Krishna. The wild beasts of the forests when they saw His Beautiful Figure and heard Him chanting the Name forgot their animal nature and followed Him with an yearning of deep affection, the "tiger kissing the deer under the influence of Divine Love. In this manner the Lord reached Benares where He put up at the house of Tapan Misra for a few days. Thence He went to Mathura and accepted food which had been cooked and offered to Vishnu by a Sanoria Brahman, a disciple of Sree Madhabendra Puri.

The Lord circumambulated the twelve groves of Mathura and Brindaban deeply saturated with Love in Separation for Krishna. The Lord removed the hallucination from the mind of Balabhadra Bhattacharyya when one night he had mistaken the fisherman on the Jamuna for Krishna, his boat for the Kaliya serpent and his clasp for the crest-jewel in its hood. The Lord then left Mathura and returned to Kashi via Prayag. On the way He instilled Love of Krishna into a Pathan Prince Bijlee Khan and his following who were thenceforward known as 'the Pathan Vaishnavas'. At Prayag (Allahabad) the Lord met Rupa Goswami and his younger brother Anupama. He also met Pandit Raghunath Upadhyaya with whom He had an interesting talk on the excellence of the Transcendental Name, Form, Mellowness and Realm of Krishna. The Lord instructed Sree Rupa Goswami at the Dashashvamedh Ghat on "Krishna Bhakti Rasa" (mellow principle of loving devotion to Krishna) and sent him to Brindaban whence he was to meet the Lord once again at Puri. Arrived at Benares the Lord stayed at the house of Chandrasekhar. Sanatana Goswami having made good his escape from prison at Gauda by bribing his keeper, was hastening to Benares to meet the Lord. When he arrived at Benares in the garb of a darbes (Muhammedan

fakir). Chandrasekhar could not recognise him until he was made known by the Lord. The Lord now taught Sanatana the inner truths of the Vaishnava Philosophy consisting of :

- (1) the knowledge of Relationship,
- (2) the true conception of the real nature of the Absolute Personality of Godhead and the jivas,
- (3) the Majestic and Loving Aspects of Krishna, and the respective devotional services to Each of Them,

(4) the means or process of attaining the summum bonum, sadhan bhakti or devotional practices. It is of two kinds, (a) devotional practice under shastric or scriptural injunctions known as baidha sadhan bhakti and (b) spontaneous inclination for the loving service of the Lord of Braja under the guidance of any of His devotees in Braja ; this is known as raganga sadhan bhakti,

(5) the summum bonum—the Divine Love for Krishna—the Highest End of spiritual existence.

These truths as taught by the Lord to Sanatana and Rupa Goswami represent the highest level of Vaishnava transcendental literature and philosophy. The Lord sent Sanatana to Brindaban under directions to meet Him subsequently at Puri. He also sent Subuddhi Roy, a Bengal Chief to Brindaban, instructing him to chant the Holy Name of Krishna incessantly as the only expiation of all sins and offences. Subuddhi Roy had lost his caste by being compelled to drink desecrated water from the hands of Moslems. He had been prescribed the fatal penance of committing suicide by swallowing hot ghee by the Smarta Pandits of Benares.

XV How Prakashananda Saraswati became a devotee :

During His stay at Benares, the Lord accepted an invitation at the house of a Mahratta Brahman who was a devotee of the Lord, where He met Prakashananda Saraswati, the most formidable exponent of the Pantheistic school of thought at Benares, with his innumerable following. In reply to their query as to why He had refrained from performing the duties of a Sanyasi, the Lord said that He had no right to read and understand the Vedanta by His limited empiric knowledge, that the Truth reveals Himself to a sincere seeker of His service when one submits oneself unconditionally with all humility to the bona fide Spiritual Guide i. e., One Who wields the Divine Power of enabling a person to realise the Absolute. That accordingly He had sought the shelter of the Feet of the Divine Master Who, out of His causeless mercy, had given Him the Holy Name of Krishna and had directed Him to chant the Name incessantly, as He was doing. The result had been that He was fully intoxicated with Divine Love for Krishna, the Name being identical with Him, His Form, Attributes, Paraphernalia and Pastimes. Compared to this ocean of Krishna-Prema—the summum bonum of spiritual existence—Brahmananda (the so-called bliss of undifferentiated monism) is but a drop, not to speak of the fourfold objects of virtue, wealth, lust and liberation that are sought by the elevationist and liberationist schools, which are worthless straw. Chanting the Name of Krishna is both the Method as well as the End of all genuine spiritual endeavours. The Vedantasutras are the Words of

God and are, therefore, free from the fourfold defects of (1) error, (2) inebriation or inadvertence, (3) inadequacy of senses and (4) deception. They speak of the Eternal Personality of the Absolute Who is All-Being, All-Intelligence and All-Bliss. He is endowed with His Plenary Potency manifesting Himself in threefold form viz: (1) Divine Internal Potency, (2) External or Deluding Potency and (3) Marginal Potency from which spring respectively, (1) the spiritual realm, (2) the mundane realm and (3) the jivas. Being marginally placed, jivas possess an alternative choice between Divine Service (i. e. devotion) and enjoying the phenomenal world (like the karmi) or renouncing them (like the jnani) for merging their individuality into an abstract Brahma. Jivas are eternal servants of Krishna in their unfettered state. Both jivas as well as the mundane and spiritual worlds are simultaneously distinct and non-distinct from Krishna. Like the rays of the sun, they exist in Krishna, they are not separated from Krishna Who exists in them, but at the same time they are not identical with Krishna Who is Omnipotent, Omniscient and Omnipresent. This is known as the *Achintya Bhedabheda Doctrine*. It is Achintya because this doctrine is inconceivable to limited human understanding. The Vedanta or the crest jewel of the Vedas is replete with this doctrine of Absolute Truth, and Srimad Bhagabatam is the immaculate and authoritative commentary of the aphorisms of the Vedanta, because the compiler of the Brahmasutras and the commentary thereof, being the same Divinely commissioned person viz., Krishna Dvaipayana Veda Vyasa. The simple and clear exposi-

tions of the aphorisms given by the Lord made an indelible impression on the minds of His audience and they distinctly understood the ulterior motive of the Pantheistic commentaries of the Brahmasutras. They accepted the cult of pure Bhakti (unalloyed devotion) and joined the congregational chant of the Holy Name as propounded by the Lord. With the deliverance of Prakashananda, the whole following of the Benares school accepted the path of the Bhagabatam or the Namisharanya thought. The Lord returned to Puri by the Jhari Khadda route.

XVI. The concluding period of the Divine Leela :

Thenceforward the Lord resided at Puri till His Disappearance in the forty-eighth year of His Career which divides into two halves viz., (1) His Career as an ideal Householder and (2) His Career as a bona fide Vaishnava Sanyasi Preacher. As Sanyasi His Career is divided into three periods viz., (1) the first six years when the Lord preached His doctrine of unalloyed devotion through the length and breadth of India, reforming and assimilating the multifarious wrong cults into the fold of pure Vaishnavism (2) during the next six years the Lord cultivating active contact with His devotees at Puri as Teacher expounded the esoteric of loving devotion as practised by the congregation of His highest devotees, and (3) the concluding twelve years which the Lord devoted exclusively to the tasting of Krishna Prema in the shape of Love in Separation in the inviolable privacy of His Sanctum in the constant company of two associates—Sree Svarup Damodar and Rai Ramananda.

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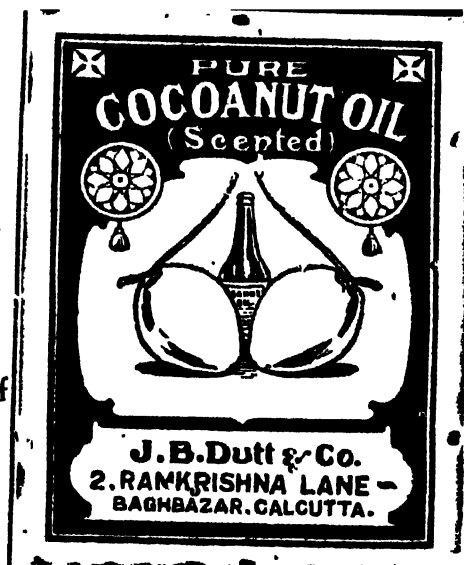
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CONTENTS

Subject	Page
1. Buddhism	385
2. Sree Gaudiya Math	391
3. Bhakti	402
4. A Letter	403
5. Sree Vishwa Vaishnava Raj Sabha	405
6. Gaudiya Directory	407

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Buddhism

Philosophy or Religion ?

II

(By E. G. Schulze)

Gautama Buddha's position as philosopher has reference to the historical and metaphysical situation of the country at that time. If the traditional dogmata are presented and illustrated by the wrong practices of those who, as professionals, stand for the maintenance of the same, a reaction against the valuation and even substance of the dogmata is to be expected. If people claim a birth-right on the monopolic exposition of the Scriptures, or on the other hand, if the Scriptures themselves are regarded as a collection of sounds, represented by

visible letters, carrying mere mundane reference, a protest against such corrupt views becomes necessary. The problem is a little complicated. We need not cast away the *baby* with the *bathing-water*. If the system in actual working is corrupt, the principles i. e. the dogmata are Absolute Truth, the representations in themselves relative, it is then our task to seek the Mercy of the Absolute Truth for being enabled to serve Him by our living practice. If mind in a speculative manner has been distorting the Truth and we—on relying on the whole as Truth—are disappointed in

the long run, we are liable to react in an affected mood and darkened vision and to discard the usefulness of the substantive principle itself. We may then like to pose as autonomic free agents at liberty to try for a solution of the problems of life and after-life on our own hook—and to make a show of our meaningless independent position. Having no taste for the living service of the Absolute, we fail to accept the ideal of service offered by the Absolute Himself in the Personality of Sree Gurudev and His devotees. By living conduct and serving attitude towards the Person who is given to the service of the Absolute we may have the only chance of understanding the spirit of the Spirit of the dogmata which otherwise seem to be nothing but a collection of mundane miscellany. These books, however, require us to be ready to leave aside our previous opinions and preoccupations, and to surrender unconditionally to the Personality of the Divine Teacher for His service knowing ourselves at the same time to be quite unfit for this service. In this case the Truth Himself exerts His Own teaching Initiative and makes us know the transcendence of sounds covered by the mundane letter of traditional dogmata. If tradition is tradition of uptruth, we shall be eager to throw it to the dogs,—if Tradition is really Tradition i. e. Truth, we shall have to adopt the proper

method of giving Him as such our unreserved *heating*.

In case of the pseudo-religionists we are likely to be deceived by their apparent assurance that they keep to the Tradition proper, and really want to point at the ontological problems. But Buddha is quite plain in telling us that his message is not to give elucidation of the ontological problem but simply to show the way for the psychological elimination of the experience of sufferings on the psychological plane. It is an undeniable fact that this world is a place of infinite miseries without any permanent happiness, that we suffer as long as we continue to cherish our enjoying temperament, that the elimination of the enjoying temperament will mean the end of all sufferings. But as to the motive, path and method Vaishnavism differs from the psychological egoistic method Buddha was suggesting not as the remedy but as consummation of the disease at a special stage of the disposition of the people, which should not be unduly generalised as the curative method, for all times. God has always made Truth known *fully* to all submissive seekers after Him. He has made Himself accessible to present-day mentality since the time of Buddha. Why should we screen our vision that we might use oil-lamps for groping in the immensity of the dark void, the psycho-analytical

method, if we have got to walk in the self-effulgent light of the sun? We should view things in the proper light of our practical need which is supplied by real contact with the Absolute Person in the Eternal Role of the only Giver of His Own' whole-time service. We don't deny that it is possible to benumb the enjoying temperament temporarily by the method of the eight-fold path—but we know also that the desire for mundane enjoyment which leads unto death is only sublimated and transformed into living death; desire after peace of mind is after all again *desire*—and should logically and fortunately lead again to sufferings—as it does actually as the relief is only temporary—though it may seem to be eternal for the time being. A temporary means and the eight-fold process of psychological training in time—can never lead to a really permanent and desirable state. But as long as we have neither knowledge of or belief in the *objective* i. e. substanttive, non-relative existence of an ontological plane, we are unable to proceed in a supra-psychological way. All psychological congregates, processes and sankhara are anicca, dukkha and annatta. Any sober introspection should make us realise this fact. We arrive at the nihilistic conclusion. But are we allowed to carry it to the plane of ontological references? If “we” are really nothing but an agglomerate of

non-substantive functions and processes—why are we then dissatisfied with that very state? Rejection and contradiction is possible only between limited, opposite categories. The very interest in the elimination and nullification of the present impermanent situation indicates that the agent proper has been dislocated from the proper plane and shifted to a relative plane of futile opposite characteristics. If we understand that such and such a thing or function cannot be the proper self and if we are getting tired of all their relativities, we are going to be liberated from the intoxicating influences. The world ceases to inflict upon us and we seem to be liberated. But the notion of freedom requires a settlement of the “from” and “for”. Can my desire in itself be uprooted only by the elimination of the objects of this world—while it continues as desire to be liberated? Though the pattecasamuppada is not quite intelligible to the writer and he can refer to the fact that the Buddhists from the time of Buddha's disappearance till the present day have been differing greatly as to its proper meaning and have not been able to supply a satisfactory solution of its logical discrepancies—he is ready to accept the suggestion that it has to do with psychological factors which may be properly realised only in course of a respective psychological training.

Taking the psychological truth for granted—the proposed process of the elimination of *avidya* promises only the elimination of the psychological attitude that this world offers us only impermanent, non-selfish and sorrowful objects, but we don't get rid of the nescience about the existence or non-existence of the ontological plane and of our ontological *i. e.* proper function. The mere elimination of the psychological process cannot mean the uprooting of any rebirth, for it is obviously the agent proper who decided against his inherent disposition and came, therefore, under the influence of the non-proper relative psychological obstructions. As long as this positive nescience continues real cessation of the enjoying temper is not to be supposed, and any change—as radical and extreme it may be—on the psychological plane can have no reaction on the position of 'the' ontological agent. Psychological nescience of the mind is different from the ontological nescience of the absolute infinitesimal soul proper who does not belong to the psychological plane. The law of Karma cannot be abolished by extinguishing the psychological principle of action; the law of Karma acts on the psychological plane only; it does not effect the spiritual soul if 'she is free' from wrong misidentifications with the agencies of the mental and physical

plane. The Buddhistic method consists in inciting the thirst for elimination of thirst, obviously a contradictory process. Karma is effective as long as there is any movement on the psychological plane it may be in satisfaction or dissatisfaction with the stay on it. The cessation of any form of perception means only the end of perception and infertilisation of the psychological plane, but it does not at all include the removal of the ontological agent from that plane. It is only a process of negative exclusion of consciousness of the fact by making the fact super-conscious.

We quite agree that any attachment and love for anything in this world is entangling us only in the miserable experiences of the unreliability of any relation. But it does not mean that attainment and love on the ontological plane are as well unwholesome. We rather hear through the living channel of the living tradition of Truth Absolute that the very existence of the unwholesomeness here hints at the superexcellency of perfect wholesomeness there just as shadow indicates the existence of light; and the intensity of the shadow corresponds to the intensity of light. So we rightly cultivate right attachment to everything by actual reference to the now-to-us transcendental but the only real position till we are enabled by the Grace of responsive acquaintance,

penetrating through psychological nescience, see through the mundane symbols to their true substantive nature, which have reserved the right incompatibility with the psychological plane: That ontological plane is the plane of permanence and bliss as it is the plane of service and the source of the longing of the real soul for the gradual elimination of any enjoying disposition. All other so-called permanence is a temporary relative permanence, called so for the reason that it is contrasting to the primary restlessness of unsublimated thirsts and passions.

Buddha himself did never deny the existence of a transcendental super-world. He wanted to keep his adherents away from all mental speculations about that plane. Later "followers" misunderstood him and established the system of sunyavad or relative nihilism. What Buddha thought really is a question of controversy amongst his followers many of whom took the bold step to deify him to be the Supreme Lord. The body of the Buddhist scriptures seems to suffer from serious interpolations by those who managed to make Buddha support their heterogeneous views. But if we take it for granted that Buddha used really the parable of Majjh. 63. in the way in which it seems now, so we shall like to say that the parable fails to present the real fact.

We are not keen on getting cured of our mental diseases but our spiritual disease of misidentifying our soul with body and as result of our wrong choice to go out for our own unnatural enjoyment instead of serving the Supreme Lord in loving attitude as we are meant for, is to be cured. And we require a doctor who is living on the spiritual plane. He alone can make the soul awake from the intoxicated state. Opinions and views of the metaphysical problems we should really discourage, for they are simply misleading us. And all so-called small "m" masters we should abandon. We shall like to take shelter at the Blessed Feet of Him, Who is the Giver of the full conscious realisation of the ontological relations. We shall like to associate ourselves with those who as His disciples devote themselves whole-timely to the spiritual service of the Absolute Persons. The Divine Preceptor is the Spiritual Absolute Person in His Own Eternal form of Whole-Time Service to the Supreme Lord Sree Krishna. He alone can supply the proper method of coming out from this world of miseries not for the vain purpose of negative coming out but for the purpose of attaining absolute spiritual service. Liberation and salvation are psychological errors fostered by the enjoying temper, they have no value for the devotee, who

is told by the most reliable source, i.e. the ontological representative himself—that he is in his proper nature not an enjoying *he*—but a serving *she*, that the function to attain all psychological manipulations means but an irreparable loss of time. To submit to any psychological method is simply suicidal. It is better to die from psychological pains and to persevere in praying to God to make us find out the Transcendental Preceptor and His disciple and in longing for the unconditional loving service of the Absolute. It is better than to listen a second even to the wrong doctrines derived from no other authorities than the same psychological apparatus we ourselves possess and the incompetence of which is open to every sane human non-speculative, non-intoxicated brain—for we can be assured that God will never forsake those who really seek for the service of His own. Buddhism is a philosophy, unable and unwilling to give any hint at the Absolute Transcen-

dental Subject God, the Infinite Absolute the serving subjects i.e., the infinitesimal absolutes and the connecting link between them i.e. unconditional loving serving attitude. Buddhism, therefore, in its present incomplete state, has no right to be called “Religion”, which word is derived from the verb ‘re-ligare’ i.e., to re-bind, so, the dislocated objects to the proper Subject. Historical Buddhism is probably the perfection of mundane psychological philosophy. The higher mundane category is fit to enlighten the lower. Amongst the blind the one-sighted may be called king. But what of the full-sighted? Buddhism can be understood and interpreted properly not by the liberalistic attempts but only in the light of Vaishnavism as the highest category of religion, nay, as *the* Religion. Listen, who has ears to listen, to the proper message the Harmonist as one of the loud-speakers of true Vaishnavism is broadcasting.



Sree Gaudiya Math

An Historical and Descriptive Sketch

(By Mahopadesaka Sripad K. M. Bhaktibandhab B. L.)

From Lord Sree Krishna, Cause of all causes, the preceptorial line flows eternally in the following order of spiritual succession,—Sree Madhavendra Puri who is the first seed of the tree of Prema-Bhakti. Then comes Sree Iswar Puri and after him Sree Chaitanya Deva, the Absolute Himself, manifesting the Leela of being Recipient of the transcendental knowledge in the line of Brahma. From Sree Chaitanya the same preceptorial order is continued through Sree Sanatana Goswami, Sree Rupa Goswami, Sree Raghunath Das, Sree Jiva, Sree Krishnadas Kaviraj, Thakur Sree Narottam, Sree Viswanath Chakravarty, Sree Valadev Vidyabhusan, Vaishnava Sarabhabhau Sreela Jagannath, Sree Bhaktivinode Thakur, Sreela Gaurkishore and His Divine Grace Prabhupad Sreela Bhakti Siddhanta Saraswati Goswami Thakur. This is the “Bhagabat Paramparyya” or the Divine Preceptorial Order. This order of succession is quite dissimilar to the succession of preceptors and disciples according to the rules of Pancharatra and the Smartas. In the transcendental succession there is no

scope of the question of the interception of historical time. The absolutely pure current of transcendental knowledge has ever coursed through the preceptorial channel of the highest order of transcendental teachers. To disseminate and give full scope to the actual practice of transcendental knowledge by following in the footsteps of Sree Rupa and Sanatana Goswamis representing the fullest exposition of the Doctrine in the Personality of Sree Krishna-Chaitanya, refuting all misinterpretations and answering all opponents, is the mode of activities of Sree Gaudiya Math. The Gaudiya Math in pursuance of the Teaching and Practice of the six Brindaban Goswamis, keeps strictly aloof from the evil company of the salvationists (or gnostics who are opposed to the principle of devotion) and elevationists (who are engrossed in sensuous exploits).

According to the Teaching of Sree Krishna-Chaitanya the fully surrendered cent per cent servitors of Krishna are alone fit to be designated sadhus or devotees. All others are non-devotees.

or ar̥ti-dev̥otees (a-sadhus). The estate of the sadhu is attained by listening to transcendental discourses of the Absolute from 'the lips of sadhus and by chanting the Name of Hari under their guidance by giving up all predilections for unspiritual thought and conduct. Subsequent to Srinibas Acharyya Prabhu, Sree Thakur Narottam, Sree Shyamananda and Sree Rashikananda Murari kept up the true doctrine of Mahāprabhu fully propounded by Sree Rupa Goswami.

Later on there came a time when the pure doctrine of Divine Love was misrepresented and mis-practised in diverse ways, and from out of such apostacies new doctrines sprang forth under the name of the Religion of Love which came to be mis-identified with the principles of the elevationist and salvationist schools. Sree Viswanath Chakravarty and Sree Valadev Vidya-bhusan who appeared at a subsequent period, re-asserted the true standard of the Doctrine against enemies and pseudo-followers. Then followed a period of stagnation, the dark age of the Religion. During this period of gloom the countless forms of pseudo-Vaishnavism once more obtained possession of the stage. The office of the Saviour Acharyya in the preceptorial order gradually came to be usurped by the most unworthy hereditary discendents of the former Acharyyas. Hereditary Acharyyaship

is opposed to the fundamental Teaching of spiritual scriptures. The Smarta Brahmans have turned the functions of initiation, preaching of the scriptures, worship of Sree Vighrahas, and the other forms of the Divine service into a monopolistic means of earning their livelihood and social privileges by the adoption of the hereditary principle. Theistic education thus came to be monopolised and bartered in exchange for worldly advantages by the hereditary gurus. The genuine Vaishnavas who have always been very few in number occupied with their Bhajan did not experience the Divine Call to remove the dirt that rapidly accumulated round the Vaishnava tradition. In this way the current of the genuine preceptorial teaching remained withdrawn from the view of the people and its principles and practices were utterly forgot. The magnitude of the evil brought about its own remedy. At the moment of greatest depression Sree Thakur Bhaktivinode by the Will of the Supreme Lord made his appearance in the Divine Preceptorial Order in succession to Sree Jagannath Das Babaji the then universally recognised spiritual leader of the devotees of Brajamandal, Gandamandal and Kshetramandal, for making the genuine Teaching of Supreme Lord Sree Krishna-Chaitanya once more available to the people. Sree Thakur Bhaktivinode was a most prolific writer and

his more important published works on the subject of pure devotion in different languages run up to the neighbourhood of a century. He edited religious periodicals, rediscovered and edited the standard works of the school, identified the birth-site of Mahaprabhu and the other sacred places in Navadvipa, revived Sree Viswa Vaishnava Raj-Sabha founded by Sree Rupa and Sanatana, re-instated in its pure form the congregational chant of the Holy Name and commenced an active preaching propaganda from the pulpit.

Sree Viswa Vaishnava Raj-Sabha was revived in 1883-84 A. C. Sree Navadvipa Dhama Pracharini Sabha was founded in 1893-94 A. C. Maharaja Bunchandra Manikya Bahadur of Tripura and his successors have been the presidents of the latter institute since its establishment. Sreea Thakur began to publish the 'Sajjanatoshani' as a bilingual religious monthly, in Bengali and English, from 1881-82 A. C. The propaganda was extended to Kshetramandal (Puri) where in 1871-72 A. C. the 'Bhakti Mandapa' was founded in the temple of Sree Jagannath Deva by his initiative for broadcasting the genuine principles of Vaishnavism and reforming the abuses of Sanatana Dharma. In furtherance of his purposes Sreea Thakur Bhaktivinode attacked the evil at its source by undertaking the suppression of the worst transgressions

against public order and decency that were practised with impunity by the pseudo-Vaishnavas in Brajamandal in the name of religion. Among the reforms undertaken in this quarter by Sreea Thakur Bhaktivinode may be mentioned the fact that he put a stop to the brigandage practised by the notorious Kanjar gangs who made it extremely unsafe for the pilgrims to visit the land of Braja.

Sreea Gaurkishore Das Babaji Maharaj who attended the discourses of Sreea Thakur Bhaktivinode as well as Sreea Jagannath Das Babaji had been living in Brajamandal for a long period before they ultimately settled down in Gaudamandal in order by their conduct to bear testimony to the truth of the doctrine of the identity of Sree Gaudamandal with Sree Brajamandal. The revolution in religious thought that was brought about by these occurrences which ushered in the new Movement is now known all over the world. To Sreea Thakur Bhaktivinode all mental speculation, historical secularism, allegorical interpretation, the points of view of elevationism and salvationism alike appeared as mere rubbish by close scrutiny in the light of the pure Bhagabat Dharma. His precepts and examples, though they have since met with many setbacks, slights and insults, have always maintained intact their fundamental features

of uncompromising relinquishment of 'asat sanga' and a preservation of the absolute purity of Divine service in the shape of pleasing the Senses of Krishna. This consummation has been due in no small measure to the Transcendental Personality of Sree Bhakti Siddhanta Saraswati Goswami Thakur, the Founder-President of Sree Gaudiya Math.

Sree Prabhupad after His initiation by Sree Gaurkishore Babaji devoted Himself to ceaseless chanting of the Name of Krishna in Sridham Mayapur, the birth-site of Mahaprabhu revealed by Sree Thakur Bhaktivinode. Closely associated by birth with Sree Thakur Bhaktivinode, perhaps the greatest of the Vaishnava Acharyyas, favoured by initiation by Sree Gaurkishore Das Babaji, the visible form of spiritual renunciation, the eternal aptitude and desire for the service of Krishna that are inherent in Sree Prabhupad found the fullest opportunity of identifying Himself with the discourses of Sree Chaitanya, the highest service of Sree Nama. The prayer-songs of Sree Narottam Thakur, Prema Bhaktichandrika, Sree Chaitanya Shikshamrita and the works of the Brindaban Goswamis were His loved companions from His school days.

In 1895 A. C. He wrote His 'Bangesamajikata' in which He has given us a short history of the religious societies

of that period for establishing the superiority, nay uniqueness, of the doctrine of Achintya-Bhedabheda-Siddhanta (the inconceivable simultaneous dualistic and unitary relationship of the Jiva soul to the Over-Soul) enunciated by Mahaprabhu, as providing the true point of view of the Vedanta philosophy. Smartas and pseudo Vaishnavas in a final attempt to preserve the hereditary principle of preceptorship dared to disparage even Sree Raghunath Das Goswami by declaring that he belonged to an inferior 'caste'. Sree Prabhupad destroyed this pernicious propaganda at the root, by His printed discourse on 'Brahmana o-Vaishnavar Taratanya Bishayak Siddhanta' which was read by Him at a mammoth gathering at Balighai Uddhabpur in the district of Midnapure on 8th September, 1911 A. C. for publicly exposing the rottenness of thought behind such pernicious blasphemies. In the same year, at the special request of late Maharaja Sir Manindra Chandra Nandi of Cossimbazar, He attended the Cossimbazar Sammilani where by observing a four days' fast in order to remain aloof from the association of pseudo-Vaishnavas, He condemned all doctrines inimical to those of unalloyed devotion preached by Sree Rupa Goswami in a short speech which was violently interrupted by the party of vested interests. In order to carry

on His propaganda on His Own lines. Sreea Prabhupad established the Bhagabat Press at No. 4 Shownagar, Lade, Kalighat, in April-May 1923 A.C. In Oct.-November 1912 A.C. He visited the birth places of the close associates of Mahaprabhu in Rarha. The printing press was removed to Brajapattana, Sree Mayapur, from where Sree Chaitanya Charitamrita Srimad Bhagabat Gita with the commentary of Sreea Visvanath Chakravarty Thakur, Gaurakrishnodaya, Navadwip Panjika, Sri-dham Tatva and several other works were published. After the disappearance of Sreea Thakur Bhaktivinode in June-July 1914 A. C. Sreea Prabhupad began to edit the Sajjanatoshani from the Feby.-March 1915 A. C. number of that year. In June-July 1916 A. C. He founded the Bhagabat Press at Krishnagar. On the 27th March, 1918 A. C. on the Anniversary of the Birth of Mahaprabhu, Sreea Prabhupad accepted the triple-staff of formal renunciation (Sannyasa) and established Sree Chaitanya Math where He installed the Sree Vighraha of Mahaprabhu and for the spread of the Teaching of Mahaprabhu set up permanent preaching centres or 'Sree Bhaktivinode Asanas' in different places. As early as 1901-2 A. C. while He was staying at Puri He had given regular dissertations on the Teaching of Mahaprabhu

at that place. In 1922-23 A. C. He had commenced compiling a Vaishnava Encyclopedia, the Vaishnava Manjusha. For collecting materials for His Encyclopedia, He had travelled extensively and visited the religious centres of Southern India sanctified by the Dust of the Lotus Feet of Mahaprabhu.

In November-December 1918 A. C. Sreea Prabhupad established Sree Bhaktivinode Asana at No. 1 Ultadingi Junction Road, Calcutta, and in Magh re-inaugurated the Sree Visva Vaishnava Raj Sabha. During the period 17th August to 8th Sept. 1919 A. C. congregational chant of Hari Nama and regular discourses on a grand scale were held in the form of a public festival (Mahotsava) in the Bhaktivinode Asana. This was the beginning of the present Annual Celebrations of Sree Gaudiya Math.

In March-April 1919 A. C. in connection with the Anniversary Celebrations of the Birth of Sriman Mahaprabhu, Sreea Prabhupad held the first Bhaktishastri Examination at Sridham Mayapur. In 1905-6 A. C. the Sarabhabhuma Examination embracing all branches of devotional literature was introduced and a school of theistic culture was established at Sree Chaitanya Math under the name of Paravidyapitha. In 1920 A. C. circumambulation of Sree Navadwip-dhama was re-started. On 6th Sept. 1920 A. C. Sree Vighrahas of Sree Guru.

Gauranga-Gandharbika-Giridhari were installed in Sree Bhaktivinode Asana where the first Branch Centre of Sree Chaitanya Math under the name of Sree Gaudiya Math was established. The establishment of a Temple and Math at each of the nine Dwips of Navadwip was also decided upon. In 1920-21 A. C. Sreea Prabhupad began the publication of the Vaishnava Manjusha with financial help from Maharaja Sir Manindra Chandra Nandi of Cossimbazar. Branch centres of Sree Chaitanya Math were rapidly established in different parts of India.

The various Branch Maths were established in approximately the following order of time : Sree Mathiya Gaudiya Math of Dacca, Sree Purusottama Math of Puri, Sree Gaur-Gadadhara Math at Champahati—the nativity of Dwija Baninath Modadruma, Ohhattra in Modadruma—the nativity of Sreea Brindaban Das Thakur, Sree Sanatana Gaudiya Math of Benares, Sree Paramahansa Math of Naimisharanya, Sree Saraswata Asana of Calcutta, Sree Vyasa Gaudiya Math of Kurukshetra, Sree Tridandi Gaudiya Math of Bhubaneswara, Sree Brahma Gaudiya Math of Alalnath, Puri, Sree Krishna-Chaitanya Math of Brindaban, Sree Gaudiya Math of Delhi, Sree Gopalji Math, Prapannasrama of Amlajora, Burdwan, Sree Rupa Gaudiya Math of Allahabad, Sree Satchida-

nanda Math of Cuttack, Sree Ekayana Math of Hajmshakshetra, Sree Ramananda Gaudiya Math of Kovur, Sree Gaudiya Math of Madras, Sree Jagannath Gaudiya Math of Mymensingh, Sree Gaudiya Math of Bombay, Sree Saraswata Gaudiya Math of Hardwar, Sree Gaudiya Math of Patna, Sree Gaudiya Math of Gaya, Sree Kunjabehari Math of Sree Radhakunda, Sree Braja-swamanda sukhada-kunja, Sree Gostha Behari Math of Seshashayee, Punjab, Sree Gaudiya Math, Darjeeling. These Maths serve as centres of congregation of devotees and chant of the Name of Sree Hari, as places of public religious discourses, as training centres of whole-time recruits and householders in the practice of devotion. Sreea Thakur Bhaktivinode conformably to the Wish of Sree Chaitanya Mahaprabhu that His Name should be broadcasted throughout the length and breadth of this world laid the basis of world-wide propaganda that is being carried on by Sreea Prabhupad in our day. His activities have removed the last obstacles and no one doubts that the fulfilment of the Wish of Sree Krishna-Chaitanya is within sight. The Teaching of Mahaprabhu was carried beyond the shores of India by two Sannyasi preachers Tridandiswamis B. P. Tirtha and B. H. Bon who were sent out to London with Sree Sambidananda Das M. A. (later Pratna-vidya-visarada and Ph. D. of

London University) on the 10th of April, 1933 A. C. The London Gaudiya Math Office was at once established and Missionary work begun by a series of public lectures by Bon Maharaj in London, Oxford, Cambridge and several other centres. In 1934 A. C. at the instance of many English friends, the London Gaudiya Mission Society was established under the Presidentship of the Most Hon'ble the Marquess of Zetland now Secretary of State for India, and as a sequel to Bon Maharaj's successful preaching in Germany, a Gaudiya Math Office was shortly afterwards established in Berlin.

Sree Sambidananda Das M. A. has obtained the Doctorate of the University of London for a thesis on the Gaudiya Vaishnava Religion. On the 5th of September 1935 A. C., Bon Maharaj returned to India with two German disciples when the citizens of Calcutta accorded him a most cordial welcome. Maharaja Sir Bir Bikrama Kishore Deb Barma Manikya Bahadur, K. C. S. I., Dharmadhurandhara, the present President of Sree Navadvip Dhama Pracharini Sabha, has expressed his intention, conformably to the wish of Sreea Prabhupad, to construct the Temple of the London Gaudiya Math.

The Weekly Journal "Gaudiya" is the mouth-piece of Sree Gaudiya Math. It was started by Sreea Prabhupad on 19th August 1922 A. C. The

Gaudiya Printing Works were established in 1923 A. C. and located at 242/2, Upper Circular Road, from where they have been removed to their present location at 14/4, Kaliprosad Chakravarty Street, Baghbazar, Calcutta. The third and fourth Gaudiya Editions of Sree Chaitanya Charitamrita were rapidly brought out with the generous financial help supplied by two magnificent donors Sij. Gopal Chandra Roy Bhaktiratna and Sres. tharyya Sakhicaran Roy Bhaktivijaya. The masterly Gaudiya Edition of Sree Chaitanya Bhagabat has since been published by the Gaudiya Printing Works with the donations of Sij. Ambika Charan Nath and Sij. Avidyabaran Das Adhikari.

Sreea Prabhupad set out on the circumambulation of the Gaudaman-dal with a large company of devotees on the 29th January 1925 A. C. It was decided to install 108 Foot-prints, shrines of Mahaprabhu at those places that have been sanctified by the Dust of His Divine Feet. Foot-print Shrines were accordingly set up at Mandar and Kanai Natsala on 13th and 15th October 1929 A. C., respectively, at Jajpur on 25th December 1930 A. C. at Kurmakshetra on 26th December 1930 A. C. and at Singhachal, Kovur and Mangalgiri on the 27th, 29th and 31st December 1930 A. C. A Foot-prints shrine was erected at Chhatra Bhoga on the 2nd April, 1934 A. C.

In 1923 A. C., Sreea Prabhupad travelled all over India from the Himalayas to Cape Comorin, broadcasting everywhere the Message of Mahaprabhu. Pandit Sree Adamar Vitthalacharyya Dvaita Vedantavidwan of Udipi has recorded his impressions of this famous tour in his "Saraswati Digvijaya" written in simple Sanskrit verse. It was a tour of conquest of the hearts of all religious persuasions.

Sree Sajjanatoshani began to be published in English with the alternative title of the "Harmonist" from Sree Gaudiya Math, Calcutta, under the editorship of Sreea Prabhupad from 1927 A.C. A Fortnightly Hindi Periodical, the "Bhagabat", was started from Sree Paramahansa Math of Naimisharanya in 1932 A.C. The "Nadia Prakash" (in Bengali) which was started as a Bi-weekly was turned into a Daily Paper, as the organ of Sree Chaitanya Math of Sridham Mayapur. Besides these, the fortnightly organ, "Paramartha" in the Oriya language and the monthly organ "Kirtana" in the Assamese language are being published from Cuttack Sree Satchidananda Math and Assam Goalpara Prapannasram respectively. The Nadia Prakash Printing Press and the Bhagabat Press have been established at Sridham Mayapur and Krishnagar respectively for coping with the expanding publishing activities of the Mission.

The history of the foundation of Sree Gaudiya Math in Calcutta and its activities is closely associated with the name of its Secretary, Mahamahopadeshaka Sripad Kunjabehary Vidya-bhusan. It was at his instance and through his earnest efforts that Sree Gaudiya Math was established by His Divine Grace in Calcutta for serving as the headquarters of the extended preaching activities of the Mission. In 1930 A.C. Sresthacharya Sreea Jagabandhu Bhaktiranjan (J.B.D.), a big merchant of Baghbazar, Calcutta, provided at his own entire cost the present magnificent edifice with its noble temple, spacious lecture hall and residential accommodation for the inmates. On 5th October 1930 A.C. Sreea Prabhupad formally installed the Sree Vighnas of Sree Sree Guru-Gauranga-Gandharbika Gridhari Who were taken in a beautifully decorated Rath (car) accompanied by an enormous Sankirtan procession from No. 1 Ultadangi Junction Road in the newly constructed temple of Baghbazar. This event was celebrated by the holding of a theistic exhibition lasting for over a month. Sreea Bhaktiranjan does not stand alone in the construction of big edifices for the Mission. He has been preceded and followed by other pure souls in similar pious work, by S. Pannirulu Pillai Dharmanpran in the construction of a Lecture Hall for

Madras Gaudiya Math, by Sreshtharyya S. Sakhicharan Roy Bhaktivijaya in building the biggest Temple (in Bengal) at Sridham Mayapur on the Birth-site of Sriman Mahaprabhu, by Maharaja Sir Sree Sree Bikram Deo Barma Bahadur D. Litt., Harijanashraya of Jeypur (in Andhra) in the construction of the new Temple of Madras Gaudiya Math, by the (Sreshtharyya) Zemindars of Baliati in the construction of the great Temple of Sree Madhya Gaudiya Math at Dacca, by S. Avidyacharan Das Adhikary in the construction of the Lecture Hall of Sree Chaitanya Math (Sridham Mayapur), by S. Madanmohan Bhaktisudhakar in the construction of the Temple Sree Chaitanya Math and by S. Krishnaprasad Das Adhikari Bhaktibhusan in the construction of the Temple of Sree Tridandi Gaudiya Math at Bhubaneswara, Orissa.

Sree Jagabandhu Bhaktiranjan, donor of the Sree Gaudiya Math Temple, passed away on 19th November 1930 A. C. The anniversary of his disappearance is celebrated at Sree Gaudiya Math, Calcutta, on a magnificent scale. In grateful appreciation of the activities of Sree Gaudiya Math the Hon'ble Justice Sir Manmatha Nath Roy Chowdhury Kt., of Santosh, President Bengal Legislative Council, Hon'ble Sir Bijoy Prasad Singh Roy Kt., Minister, Self-Government, Bengal, Hon'ble Raja S. Bhupendra

Nath Singh Bahadur M. L. C., and Maharaja Sir Sree Bir Bikram Kishore Deb Barma Manikya Bahadur K. C. S. I., Dharmadhurandhara of Tripura, have successively presided over the anniversary functions in commemoration of the services of Sree Jagabandhu Bhaktiranjan. Gaudiya Math of Calcutta

continues to hold its annual celebrations, which extend for over a month commencing from the Jhulanajatra festival and include the observance of the following festivals viz: celebrations in commemoration of the disappearance of Sree Rupa Goswami, the Advent of Sree Baladeva, the Advent of Sree Krishna Nandotsab, the Advent of Sree Advaita Prabhu, the Advent of Sree Radhika, the Advent of Sree Vandanadeva, the Advent of Sree Thakur Bhaktivinod. Certain other special functions, Sree Govardhana Puja or Annakut Mahotsab, the Advent Ceremony of Sree Vishnu-priya Devi and Sree Vyasa Puja or Acharyya Puja are also held here on a grand scale.

Persons unable to differentiate between the morphological and ontological aspects of the propaganda of Sree Gaudiya Math are liable to be fascinated and deceived by the former. The Gaudiya Math aims at the following:—

(1) To show the light of Transcendence by eliminating all dirts of empiricism and mundane bearings.

(2) To serve Sree Hari along the graded devotional path after acceptance of the **Daiva Varnashrama Dharma** favourable to the attainment of **Paramahansa Dharma** lying beyond the range of the former. To relinquish **Varnashrama Dharma** at the immature stage and to accept "**Adaiva Varnashrama**" are both uncongenial to the teaching of **Bhagabat Dharma**.

(3) To show that the difficulties of the present age are due to the fact that people have given themselves up to **Jada Saguna Upashana**, to elevationism and salvationism, to the attainment of lucre, enjoyment and name under cover of seeking spiritual bliss, to hypocrisy under cover of lonely devotional activities (**Nirjana Bhajana**), to denial of the right of enjoyment of the Sole Enjoyer in the name of immorality or superceding morality, to **Ajukta Vairagya**, to enjoy even the Only Enjoyer **Krishna**, to sensuous enjoyments in the name of devotion to cherish perversities of devotion through the channel of enjoyment, to consider a **Sadhak** (one on the way of devotion) and **Siddha** (self-realised) as equal, to consider pecuniary contributions to the purely theistic organisations as identical with the performances of the materialistic altruists, to consider the preaching of the Name of Hari as inferior or equal to transitory social altruistic performances. To rectify all these

many errors leading to averseness to the spiritual service of Godhead the revival of which is the special function of the **Gaudiya Math** in the present age.

(4) Showing that imitation, hypocrisy, unlicensed dealings, abuse of free will and mental speculations do not constitute **Vaishnavism**, but that sincerity of the pure soul, openness of heart, thorough and whole-hearted submission to the spiritual Preceptor both in precepts and practices constitute the backbone of **Vaishnavism**.

(5) Showing that search after invidious forces of popularity or gratification of the senses of Godless multitude is not **Universal Love**, but rather malice prepense. To show that the preaching of the Absolute Truth, though not pleasing to the public taste, unfalteringly in precepts and practices, is the real **Universal Love** and benevolence to the **Jivas**.

(6) That offences against the reflections of the Name are not the pure chanting of the Name; that pure chanting of the Name leads to **Transcendental Love**.

(7) That to put the spiritual and the mundane into the same category is detrimental to the attainment of pure Love. Pure Love is unique, so also the Object of Love and the means of attainment thereof. That devotional Love is the normal function of every soul in

her unalloyed spiritual state and not functions of the gross or subtle bodies that enwrap the soul in her conditioned state

(8) That to think of Archa-vigraha as made of stone, or to think of a Vaishnava Guru as an ordinary mortal, to think of a Vaishnava as belonging to a certain caste, to consider the washing of the feet of Vishnu and Vaishnavas to be the same as ordinary water, to consider the Name and Mantras of Vishnu as identical with ordinary mundane sounds, or to consider the Supreme Lord Vishnu as equal to other subordinate deities is not only unfavourable but detrimental to the attainment of devotion to Godhead

(9) That no true culture about the Name, Pastimes or the Personality of Krishna can be had with the mundane intellect. That the pretence of chanting that is indulged by the mercenary

readers, lecturers, singers, etc., to pandee to the atheistic tastes of the populace is fraught with the gravest offence against the Name, which, instead of doing eternal good brings irremediable evils upon all parties concerned.

(10) That Sree Sree Radha-Govinda, the Absolute Divine Couple, is the only Object of our worship that the way of worship shown by the transcendental milkmaids of Braja is the only way as well as the Goal, for a prospective recipient of transcendental love. That the same is not attainable except through complete sincere submission to the lotus feet of the real spiritual preceptor; that chanting the Name of Hari by being freed from all offences by such full submission is both the process (Sadhan) and Goal (Sadhya) of the only desideratum, viz : Krishna Prema.



Bhakti

(*A short discourse by Editor*)

Bhakti is often misunderstood. Such misunderstanding may be of different kinds. Those who are very much addicted to the pleasures of the flesh are liable to mistake such pleasure as love of God. Most people now-a-days are anxious to acquire wealth and fame and other good things of this world. They often profess appreciation for the religion of love that was preached by Mahaprabhu Sri Krishna Chaitanya. Mahaprabhu, as is well known, was opposed to barren asceticism. This attitude of his is much liked by all persons who live a luxurious life. But bhakti or devotion is not bhoga or enjoyment of the pleasures of the senses. There cannot be a greater calumny of a pure devotee than to call him a worshipper of the goddess of worldly prosperity. The conduct of a devotee is unintelligible to both bhogis (epicureans) and tyagis (ascetics). It is also not less unintelligible to those who study the shastras by themselves or under teachers who are not true devotees. Few people are sufficiently open-minded to be prepared to recognise the great mercy of Mahaprabhu in rebuking the student, who had studied the shastras under a teacher who had no idea of religion, when the said student, for-

getting the propriety of conduct of a kanistha adhikary (neophyte) towards the highest order of devotees, presumed to find fault with the conduct of Mahaprabhu Himself in taking the name of Gopee instead of that of Krishna. Similary Sribash Pandit's conduct in requiring the assistance of a scavenger for removing wine, meat and other articles for the tamasik worship of the goddess of worldly desires, that had been placed at the door-steps of his house by Gopal Chapal in order to discredit him in the eyes of the people, has also been misunderstood by certain persons who consider that it is the business of human life to grow rich and live a life of pleasures. The pure devotees, by their sharp rebukes, direct our attention to the gravity of the offence of misunderstanding and misrepresenting the conduct of pure devotees, which is the greatest possible obstacle in the way of the attainment of love of God, although it is liable to be regarded as comparatively trivial by most people. It is, therefore, necessary not to rashly declare such conduct of the pure devotees to be prompted by malice or anger specially, as it is in reality the most unambiguous expression of the highest magnanimity.

A Letter

Dear Herr Schulze,

I have the good fortune to read your article in the *Harmonist* of December last. Excuse me, if I put in black and white here thoughts that have flashed on me after going through it.

I think, your way of approaching the subject is commendable. A western mind is naturally more fit to know about the complicated tissues of empiric thought-tangle that is daily enmeshing European culture in its mad pursuit after things of the mind. It would, of course, be a Titan's task to disentangle them, and it is certainly beyond human comprehension how we can try to do that with any hope of success while we are in the grip of it. The help must come from somewhere which is not within *Maya's* sphere. Grace is that help. But grace, as it is popularly understood, is something quite different from the true commodity. Grace is Godhead's pure potency as manifested in relation to His Own servitors and through them in relation to the world at large. The make-shift grace of an eighteenth century deist is nothing but a mis-nomer. There can be no unwholesome exploitation of nepotism in the Realm of the Absolute. It can be

manufactured in the factories of degenerate hopes and special privilege. hunters who want to strut about with their hall-marks of caste, nationality or creed, as well as their particular special prophets. But *Sree Chaitanya Charitamrita* says, "Whoever fully serves is alone great, those who are opposed to His service are insignificant and worthless."

“येइ भजे, सेइ वडु अमक्त हीन छार ।”

Speculative ventures in the West in the domain of philosophy are, to say in a state of bankruptcy. But underlying all sincere philosophical speculations there may sometimes be found a tendency, though fruitless, to discuss the unalloyed truth. There is a nice shloka in the *Bhagavata*.

‘आत्मा परिज्ञानमयो विवादो ह्यस्तीति नास्तीति
मिदत्तमनिष्ठः ।

व्यर्थोपि नवोपरमेत पुंसां परावृत्तधियां स्वलोकात् ॥

‘There are people who say they do not believe in the existence of the soul, considering themselves, in their self-delusion, as separate entities. Yet they do not desist from speculating about it.’ Herein lie the significance as well as the irony of fate of all human speculation.

Vaishnava philosophy, given to the world in its most explicit form by our *Sree Gurudeva*, has a special significance for the speculation-ridden world of today. In the midst of the huge turmoil of conflicting currents of thought, He alone stands like the guiding light on a rock in a storm-tossed sea, ever pointing towards *Baikuntha*. I think, all honest speculative idealists or realists will find their missing link, if they can have the good fortune to hear His words. The baffling tragedy of a Hamlet's or Faust's life will no more need to be acted. For all divergent types of life principles are enabled to find their true direction in His teachings. His words are the *eternal* Body of the Absolute Self. They are the quintessence of all philosophies that have ever sought to find out the Truth with an iota of real sincerity. In this His mode of preaching, in its comprehensiveness and universality of appeal, is a thing quite unique even in true Acharyyas like Ramanuja and Madhva whose later day representatives have generally appealed to people, who were immediately related to them as disciples, in the light of a particular school of interpretation. But *Prabhu-pada*, in spite of His deeply absorbing interest in their philosophies, have always thrown such light on them as to show them in their proper perspec-

tive. Scholastic philosophy of medieval India was so long regarded like archaeological curios de-fossilised by certain Pundit adventurers from the West to be exhibited in their manuscript forms in society studios. But *Prabhu-pada* has shown them as living principles in the organism of spiritual life. In Him the Acharyyas of the days of yore live their lives eternal. For He perfects and expands their teachings. And we can understand them only through Him.

Europe wants to find true India. There are great souls there who are seeking their spiritual regeneration from her. But where is that India of the Upanishads, of the Bhagabat Gita and above all, of the Srimad Bhagabata, to be found? Certainly not in the hybrid teachings of the so called spiritual up-starts who through their compromising cults of ego-worship have sought to delude the world. Of course the make-shift spirituality of these mushroom apostles has an enchanting effect on those who do not know that spiritual regeneration, the eternal resurrection is not tantamount to self-deception. And it is for these novices that our *Sree Gurudeva* in His infinite mercy has raised a clarion voice which should reach every corner of the world. Some may misunderstand His mode of preaching. But it has a simplicity, perspicacity, directness and thoroughness, all its own, which is sublime.

Through Him we have the clearest undistorted view of the Absolute. In Him lives the eternal India of the *Vedas*. He alone, in this age of degenerate self-seeking, has tried every available means to bring home to every human soul the innermost teachings of the genuine *Vedic Shastras* and have saved them from being mixed up with and mistaken for the spurious ones. But where is that John who will announce this Great Advent to the world? Misgivings overweigh weak hearts like ours. But He is "स्वयम्", yet is Perfection's self-manifestation as all-Service, He is all-Grace, that grace which the so-called theistic philosophers of the East and the West

have so often tried but failed to find through their perverted speculation. Let His Will be done.

For God's sake brother (excuse me if I have the boldness to address you so, don't take all these as sentimental nonsense—exaggerated effusions of an impotent enthusiast. We have tried to understand every word of it through a life of submission unto Him Who is the eternal Object of all service and love. Degenerate fool as I am, I have no entry into the occultic significance of this Great Advent. For my self-purification here I try to give you some of my very crippled ideas about the exoteric aspect of this Sublime Life.

Sree Vishwa Vaishnava Raj Sabha

(The Gaudiya Mission)

Sree Purushottam Math, Puri

On April 3, the Mahanta of "Siddhabakul" Math, paid a visit of courtesy to editor. When Thakur Haridas came to Nilachal, Mahaprabhu assigned him this place for his *bhajan*. It was also in Siddhabakul that Sree Rupa Goswami resided during his visit to Puri and it was here that he put in black and white the innermost thought of Mahaprabhu in the couplet expressing Sree Radhika's longing for meeting

her Beloved on the banks of the Kalindi. Sree Rupa Goswami wrote his "Bidagdha Madhab" at Siddhabakul.

On April 6, Mr. J. N. Dutt, Bar-at-Law, came to see editor, the subject of their talk being that present day scholars find it difficult to understand the nature of unalloyed devotion to Sree Krishna propounded by Mahaprabhu owing to their minds being contaminated by ideas of elevationism and salvationism.

On April 11, Mr. K. L. Gupta, M.A., B.L., Advocate, Mr. S. K. Mukherji, Solicitor, and Mr. A. N. Pal Choudhury, Retd. Deputy Mgt. and Zemindar met the editor. The subject discussed was that of all engagements the best is the service of the All-pervading Lord Vishnu, that the service of Vaishnavas is superior to the service of Vishnu Himself and that the only condition for eligibility to this service is complete self-surrender to the Divine Master.

On April 16, the German devotees Herr E. G. Schulze and Baron H. E. von Koeth arrived at Puri from Calcutta.

On April 24 the 'Chandan Jatra' festival was duly celebrated. All the devotees of the Math headed by editor went to the Temple of Sree Gopinath where Mahamahopadesaka Pandit Ananta Vasudev Vidyabhusan sang the prayer-song to Sree Gopinath.

Sree Chaitanya Math, Sree Mayapur :

On April 10, Prof. Panchanan Sarkar, M.A., paid a visit to Sridham and had a talk with Srimad Andulomi Maharaj regarding the Divinity of the Visible Form in which the Supreme Lord is pleased out of His infinite mercy towards bound jivas, to descend to the mundane plane through the Medium of His Own Self as the Eternal Supreme Teacher of all spiritual entities.

Sree Gaudiya Math, Calcutta :

From April 15, Mahamahopadesaka Pandit K. Vidyabhusan, Secretary of

the Math, has been reading and explaining the 11th Skandha of Srimad Bhagabat

Midnapur :

On April 12, Tridandiswami Srimad B. B. Srauti Maharaj delivered a lecture on "Sanatan Dharma" under the presidency of the Yubaraj of Kotaigara State S. J. Aparnakinkar Pal Choudhury, M.A., B.L., at the Bhadreswar Natyamandir of Bhadrakali. More than 2000 people assembled to hear the message of Swamiji.

Upadesak Pandit Anadikrishna Brahmachari of Amarshi Gaudiya Math on being invited by S. J. Bhimacharan Giri, read and explained Srimad Bhagabat at his residence on April 25.

On April 21, Tridandiswami B. B. Srauti Maharaj discoursed about Lord Hari at the house of S. J. Hriday Chandra Chanda.

Daulatpur, Khulna :

On April 5, Tridandiswami Srimad B. P. Aranya Maharaj delivered a lecture on the "Gift of Sriman Mahaprabhu" in the Daulatpur College. S. J. Dwijapada Banerji, M.A., Professor of Philosophy, presided at the meeting.

Sree Jaydev Gaudiya Math, Srinathpur :

On April 27 Sri Krishna-Samkirtan was performed here by the devotees of Sree Chaitanya Math, Sree Mayapur.

Sree Gaudiya Math, Madras :

On April 12, the devotees of the Math were invited by a prominent

merchant of the town M. R. Ry. Muthiappan Pillai Ayl. to read and explain religious scriptures and sing religious songs at his house.

Jessore District.

Tridandi swami B. P. Aranya Maharaj has been preaching the doctrines of Sree Sree Mahaprabhu in this district. At the request of the public of Jessore, Swamiji delivered a lecture on "Advantages of Human Birth" in the town hall on 20th April, under the presidency of Sj. Bishvambhar Majumdar, Dt. Addl. Judge. All

the important persons of the town were present in the meeting.

On April 21, Swamiji with his party of Brahmacharis arrived in Manirampur where on the next day he delivered a lecture on "Sanatana Dharma" in the courtyard of the local school. Sj. Pulin Behari Bose presided at the meeting.

On April 24, Swamiji delivered a lecture on "Sanatana Dharma" in a meeting held in the Trimohini Katchary of the well-known zemindar of Narail. Zemindar Sj. Dharendra Nath Roy was present in the meeting.

GAUDIYA DIRECTORY

Parent Math:

Sree Chaitanya Math, P. O. Sree Mayapur, Dist. Nadia, Bengal, (India)

Tele. Address: Sridham, Nabadwip.
Organ—*Nadia Prakash* (Bengali Daily).
Branches:

1. Sree Gaudiya Math, 16 Kaliprasad Chakravarty Street, P. O. Baghbazar, Calcutta, (India).

Organs—*Gaudiya* (Bengali Weekly),
Harmonist—(English Fortnightly)

Tele. Address: "Gaudiya" Calcutta.
Phone: B. B. 4115

2. Sree Madhwa Gaudiya Math: 90, Nawabpur Road, Dacca.

3. Sree Gadai-Gauranga Math: Baliati, Dacca.

4. Sree Gopaljiu Math: Kamalapur, Dacca.

5. Sree Jagannath Gaudiya Math: Barabazar, Mymensingh.

6. Sree Sarbhog Gaudiya Math: P.O. Chakelaka, Kamrup, Assam.

7. Sree Prapannashrama: Goalpara, Assam. Organ—*Keertan*, (Assamese Monthly).

8. Sreedham Mayapur Yogapeetha: the Holy Birth Site of Sree Chaitanya Mahaprabhu, Sree Mayapur, Nadia.

9. Sree Adwaita-Bhaban: Sree Mayapur (Home of Adwaita Prabhu).

10. Kazir Samadhi-Pat: Bamanpookur; Sree Mayapur, Nadia. (Tomb of Chand Kazi).

11. Sreebas-Angana: Sree Mayapur. (The original Platform of *Keertan*)

12. Sree Murari Gupta's Pat: Sreedham Mayapur, Nadia.

13. Sree Swananda-Sukhada-Kunja: Swarupganj, (*Bhajan Sthal* of Thakur Bhaktivinode) Sree Godrum, Nadia.

14. Sree Gaur-Gadadhar Math : Champahati, Samudragarn, Burdwan.
15. Sree Modadruma Chhatra : Mamgachi, Jannagar (Home of Thakur Vrindabandas, the world-known writer of Sree Chaitanya Bhagabat).
16. Sree Bhagabat Asana : Krishnagar, Nadia. (Publishing House of Books on Devotion).
17. Sree Kunjakutir Math : Krishnagar, Nadia.
18. Tetia Kunjakanan : P.O. Krishnagar Nadia.
19. Sree Ekayana Math : Govindapur, P. O. Hanskhali, Nadia.
20. Sree Dwadash-Gopal Pat : Kanthalpuli, Chakdaha, Nadia.
21. Sree Prapannashrama : Brahmanpara, Meja, Howrah.
22. Sree Prapannashrama : Amlajora, Rajbandh, Burdwan.
23. Sree Chaitanya Gaudiya Math : Damurkunda, P.O. Chirkunda, Manbhum.
24. Sree Bhagabat Janananda Math : Chirulia, Basudebpur, Midnapur.
25. Sree Amarsbi Gaudiya Math : P. O. Amarsbi, Midnapur.
26. Sree Purushottam Math : 'Bhakti-Kuthi', Seaside, Swargadwar, Puri.
27. Sree Brahma Gaudiya Math : Alakhath, P.O. Brahmagiri, Puri, Orissa.
28. Sree Tridandi Gaudiya Math : P. O. Bhubaneswar, Puri.
29. Sree Sachchidananda Math : Banskulee, Oriya-Bazar, Cuttack. (Preaching Centre of Orissa) Organ—*Paramartha* (Oriya Fortnightly).
30. Sree Balasore Gaudiya Math : Balasore, Orissa.
31. Sree Gaudiya Math, Patna :
32. Sree Gaudiya Math, Gaya : Ramna Road, Gaya.
33. Sree Sanataa Gaudiya Math : 42, Karidpura, Benares City, U.P.
34. Sree Rupa Gaudiya Math : Allahabad, U. P.
35. Sree Krishna Chaitanya Math : Puransahar, P. O. Brindaban, U. P.
36. Sree Gaudiya Math Office : Bisram Ghat, Muttra.
37. Sree Kunja Behari Math : Sree Radha Kunda.
38. Braja Swananda Sukhada Kunja Sree Radha Kunda.
39. Gosthabehari Math : Seshasayee, P.O. Hodal, Gurgaon.
40. Sree Gaudiya Math, Delhi : 43 Hanuman Road, New Delhi.
41. Sree Vyas Gaudiya Math : Kurukshetra, Thanoswar, Karnal.
42. Sree Paramahansa Math : Nimsar, Sitapur U. P. Attached Institution—*Bhagabat Pathshala* : Organ—*Bhagabat* (Hindi Fortnightly).
43. Sree Saraswat Gaudiya Math : Hardwar, Saharanpur, U.P.
44. Sree Gaudiya Math, Bombay : Proctor Road, Chotani Buildings, Bangalow No. 1, Bombay 7.
45. Sree Gaudiya Math, Madras : P. O. Royapettah, Madras.
46. Sree Ramananda Gaudiya Math : P. O. Kovur, West Godavari, Madras.
47. Sree Gaudiya Math : London, 3, Gloucester House, Cornwall Gardens, London, S. W. 7.
48. Sanketbeharijiu Math, P. O. Barsana, Muttra.

Foot Prints of Sree Krishna Chaitanya :

Shrines of the *Archa* of the Foot prints of Sree Chaitanya have been installed at Kanai-Natsala, Mandar, Jajpur, Kurmachalam, Simbachalam, Kovur, Mangalgiri, Chhatrabhog.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Rs. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Valshnavism: Real & Apparent 0-4-0
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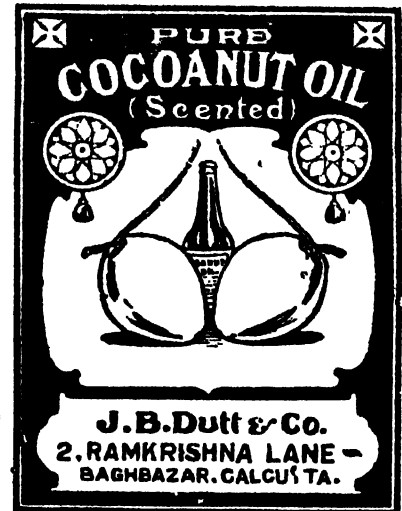
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CONTENTS

Subject	Page
1. Gaudiya Math and History ...	409
2. The Individual Soul ...	414
3. Janmastami or Jayanti ...	416
4. Gaudiya Math and Eugenics ...	421
5. Lights on Vaishnavism ...	430
6. Sree Viswa Vaishnava Raj Sabha ...	432

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Gaudiya Math and History

When the sun peeps through a window into a dark chamber it can be seen as a ball of light smaller than the aperture of the open window. This does not prove that the sun is really so small. Everyone has had an opportunity of witnessing sunrise and sunset. But even a child now-a-days knows that the sun never really rises nor sets. The sun is seen to be moving, but it is the earth whose movement causes this illusion. Unless these things are properly understood, mistaken impressions produced by direct perception cannot be removed. There is an analogy between the impression produced on the uninformed observer by the spectacles of sunrise

and sunset which cause the phenomena of day and night and the aspect of the truth presented by empiric history. In neither case does the experience of the race directly relate itself to the Absolute Truth. The sun of the truth is always bright infinitely big and absolutely unchangeable. It sends its rays of light unconditionally and in full profusion in every direction. The faculties of man see the truth as an object which has a beginning, a middle and an end, and is constantly changeable. It also appears as very small in magnitude. These impressions are sought to be recorded in empiric history exactly as they are experienced and this account is regarded as true.

It is 'more or less true as a record of direct experience. But the experience itself is 'not true in the absolute sense. It is 'only possible for a person who is located in a fixed position in space to receive the true impression of the nature of the sun which is then constantly and unchangeably present to his view.

Besides there is also need for proper instruments for the due observation of the distant luminary. It has been possible only with the help of the most powerful telescopes to obtain a closer view of the sun as it is. Careful observation by means of suitable instruments carried on by a very large number of distinguished persons has enabled us to build up the modern science of astronomy. It is only by putting together all this extended experience that the phenomena sunrise and sunset have been provided with a reasonable explanation that is different from the impression of a person who relies on his unaided direct vision.

History has supplied us with an account of the experience of the race from period of antiquity. This account has become extended by being regarded from different angles of vision and through improved instruments. By means of history we are trying to understand the nature of social and political institutions made by man for

improving his worldly condition. In this world the present of man depends upon his past for his progressive existence. We can never be sure of our position in regard to any institution till we have learnt the history of its evolution. We are then in a position to make use of it in an intelligent manner for gaining our purpose.

There is a real distinction between civilized and uncivilized peoples. Uncivilized man depends more on first impressions of phenomena. The child is naturally foolish. The adult is as a rule much wiser than the child because of his greater experience of life. In this world even the wisest man requires facilities for the proper exercise of his powers and faculties. The civilized man possesses extended scope for such purpose and is also endowed with greater knowledge for exploiting his greater opportunities.

In this manner man is progressing in knowledge and power and happiness through the Ages. History is the record as well as the principal condition of this progress. The method has been applied with extra-ordinary success in the past and we expect to apply it with equal success in the future. This fact is well-known to everybody,

There are, of course, many obstacles in the way of human progress. There are also many actual set-backs. Civilization is destroyable by adverse circum-

stances. But the present Age is, nevertheless, more advanced than every other Age known to history. This improvement has been achieved by means of the cumulative past civilized efforts of the race. For the same reason it is very likely that the wheel of progress will not stop nor on the whole really go back again. .

This optimistic view is supported by the hard facts of every-day life. The destiny of man is thus found to be made or marred by himself. The poverty and the various miseries of a backward people are the results of an unwise past. It is not possible to undo the effects of one's past life except by means of prolonged expiatory activities on the right lines. Therefore, history has also another and equally useful lesson to teach all of us. The future of man individually and collectively is found to be altogether uncertain. Mundane progress carries within itself the seeds of its dissolution which may overtake it at any moment. The causal chain, the basis of evolution, means also that the necessary evils are carried from link to link as a matter of course in the same manner as the relative good is similarly carried. This is the real picture of the substantive character of the series. Is it a progress towards real, i. e. permanent and unmixed good ?

The history of man as known to us at the present moment is briefly as follows.

We do not know whether there are men outside our earth. Mars is suspected of being inhabited by a race like man. An examination of the strata forming the surface of our planet shows a certain sequence in the appearance of life on this earth. This is the basis of the acceptable portion of the evolution of man in the theory connected with the name of Darwin. Man certainly did not appear on this earth till millions of years had passed from the time when the first forms of life appeared in this globe. But even so the date of appearance of the first man on our earth cannot be ascertained with any approach to approximation. Present civilization is probably not much older than a hundred thousand years. Recorded history extends to an antiquity which is less than ten thousand years old.

The unrecorded pre-history of man has also been partially recovered by inference and a certain amount of material assistance furnished by imbedded bones and implements. Man gradually learnt to make a fire and the use of metals. He then invented the art of writing. From that moment civilization progressed consciously and by concerted effort.

The modern state and society have their basis in the nature of man. They can also be traced, in one form or another, to the beginning of the historical period. On this view the divisions of the historical period as ancient, medieval and modern cannot be regarded as tenable. Very much of the ancient is modern and *vice versa*. The so-called modern Age does not possess any measure of a distinctive civilization that is wholly its own. Still there has been continuous change tending to improvement *cum* deterioration. Historical evidence does not support either the cyclic or the linear view of progress of material civilization.

Nevertheless, history presents us with dynamic personalities, forms of activity and varied situations in a connected narrative. Those historical personalities, activities and situations do not recur. History does not repeat itself in any real sense. What it does is to acquaint us in a tentative and erroneous manner with the working of this phenomenal Nature. This acquaintance enables us to deal with it with apparently less chance of committing mistakes. It does not eliminate, either more or less, the chance of mistake, in as much as human judgment itself happens to be by its nature radically defective. It is by no means legitimate expectation that the future should be merely a deduction

from the past. The uncertainty of all calculations on the subject of life proves the reality of its living existence. History has always an honoured place in human affairs for promoting this unsatisfied interest in life.

The Gaudiya Math does not propose to abolish the study or writing of empiric history for its own limited purposes. It, however, pleads the practicability of avoiding the merely negative and tentative use of the historical method that is insisted upon by the blind vanity of a class of modern historians. Tentative history confines itself to the account of events taking place in limited time and locality by the faulty agency of human beings. All these factors are destined by their very nature to pass away. These are not the eternal verity. This history has a purely negative value in respect of the Truth Absolute. It is a misfortune, which, however, admits of being remedied if it is perceived in its true perspective. But there is another history which is immune from this fatal defect and which supplies us with real tidings of the Positive Absolute.

Empiric history, being merely negative, is purposeless unless it points to transcendental history. It can be and must be rescued from this unnecessarily harmful defect by being sought to be related to positive history. When

it is so related it acquires a secondary but real value. No event on this mundane plane is purposeless, or the outcome of the inter-play of blind forces. The way in which history is being written makes the affairs of man appear as the result of circumstances that are produced by the working of the laws of inanimate Nature. According to this view man cannot be held fully responsible for the consequences of his activities. Such a conclusion strikes at the very root of the most cherished principles and hopes of humanity and calls for serious reconsideration on this teleological ground alone.

The Gaudiya Math represents the religious thought in its pure form which has always differentiated itself from all forms of mundane thought including the historical. Religious thought offers the positive view of transcendental events. In doing so it is liable to be supposed by angular view to be performing at times the function of empiric history. As a matter of fact its treatment of even mundane events transcends and perfects the empiric historical method. Religious thought is the only true synthesising force in this world. It cannot, therefore, be amenable to the empiric historical method. It relieves man from all methods that tend to confine him to unwholesome limitations imposed upon

him by his initial consent in the shape of mundane limitations.

Religious thought and method alone have access to the positive plane of the Reality. Empiric history is used by the Gaudiya Math for the positive purpose. But the Gaudiya Math does not confine itself to the task of spiritualising or rectifying empiric history. It performs also this portion of its duty only in the measure that is necessary for its positive purpose. This task of revising minutely all the vagaries of empiric history does not require to be performed as primary spiritual function. The nature of abuse of the empiric historical method will manifest itself as soon as the plane of true vision is reached. Therefore, the Gaudiya Math directs its activities to the elucidation of the history of Divine Events appearing in this world from time to time by the method of Descent. The transcendental record of these Divine Events provides the positive and only effective help for lifting man to the plane of the Reality.

There is no necessity for separate elaborate rectification of empiric history. It will be effected automatically on the rectification of the judgment of the individual who has to study empiric history for the spiritual purpose. It is not the purpose of the Gaudiya Math to abolish empiric history but to enable man to make the proper use of it for

the positive purpose. The Gaudiya Math provides unstinted facility for the proper study of the history of transcendental events whose real meaning can be taught only by persons who have access to them.

The Individual Soul

(By Tridandiswami B. P. Tirtha)

The Supreme Lord is the Absolute Person. He is vested with innumerable potencies of which three are fundamental viz., (1) His original internal potency identical with Him giving rise to the Transcendental Realm with all His Paraphernalia, (2) His external deluding potency which is related to the internal potency as the perverted reflection of the latter giving rise to this *mayik* universe with mind, body, elements, time and space, and (3) His borderline *jiva* potency giving rise to an infinity of essentially spiritual entities, infinitesimal in magnitude and susceptible to domination by His internal or external potency according to the initial choice of each such entity.

There are two distinct categories of *jiva* soul viz., (1) freed and (2) bound. Those who are conscious of their own real nature and willing to make the best of their free will engage themselves in the eternal service of the Supreme Lord as subservients of His internal potency Who can make them realise

the service of the Absolute Infinity. They are free or liberated souls. Those who choose to abuse their free will by submitting to the domination of His external potency, forget their real nature, identify themselves with their physical mind and body and seek to lord it over the phenomenal world in their enjoying mood and renounce it in their pessimistic attitude. Bound or conditioned souls are enthralled by the threefold qualities of *maya*, the deluding potency of the Lord serving as jailer of the prison-house of this material world. But free souls who are naturally immune from the jurisdiction of the deluding potency are cognisant of the abject plight of fallen souls and the cause of their misfortune in refusing to submit themselves entirely to the guidance of the internal potency (spiritual preceptor) for serving the Supreme Lord of All Love eternally with absolute confidence. A fallen soul can get rid of the clutches of *maya* if he realises the defective nature of his sense-perception

and listens to the Transcendental Words of the *bona fide*, Transparent Master with submissive spirit, honest enquiry after Truth and serving temperament. As spiritual beings, all individual souls possess the faculty of free will divinely bestowed upon them by God. They can abuse this gift of God or can make the best use of it. The Supreme Lord does not interfere with His gift viz., the *jiva's* freedom of choice. With this gift one can realise God and His Kingdom. This is the best use of it. With it one can forget Him and pose oneself either as an enjoyer or a renouncer of the world. He thus becomes a *karmi* (elevationist), or a *jnani* (salvationist), or a *yogi* (ascetic). Freedom in man enables him to discriminate between God and non-god or *maya* or illusion. The path of God is the positive path of devotion and the path to non-god is *karma* (fruitive work), *jnana* (dry wisdom) and *yoga* (asceticism) and the various other mixed empiric attempts. Those who rely upon their own exertions are either elevationists or salvationists. As elevationists they try to elevate or ameliorate the physi-

cal, moral and mental condition of the people by empiric attempts which are often militant against one another. As salvationists they try to get rid of this chaotic disorder relying solely upon their own sense-experience and try to ascend to or arrive at an apparent consciousness where the observer, observation and observed—knower, knowledge and knowable—are merged into one undifferentiated Brahma or the Great which is void of any name, form, attributes and action, or to attain *nirvana* which is cessation of all perception (self-annihilation). But those who are fully conscious of the deceptive nature of these two theories, adopt the descending or revealed path and surrender themselves entirely to the Lotus Feet of the Absolute Person and realise Him and His Name, Form, Attributes and Pastimes in His Blissful Realm and engage themselves in His eternal confidential service under the guidance of the Divine Master. This is known as unalloyed devotion which is the eternal function of the proper entity of all individual souls.

Janmastami or Jayanti

(By Kishori Mohan Bhakti-Bandhab)

To denote the "Tithi" (Lunar date) of birth of men or the advent of the incarnations of God, it is necessary to give a name to that at the same time. But the very word Janma-stami or Jayanti itself denotes the "Tithi" of the birth of Krishna. The word Janmastami or Jayanti has its exclusive use for the indication of the birth tithi of Krishna alone and none other. When the planet Rohini appears in the Krishnastami tithi of the month of Bhadra it is called Jayanti. It is so said by the sages in as much as any man can become a master of this world and acquire great virtue provided he worships it (tithi). But mundane literatures of the present day have made a very bold attempt to attach the word Jayanti to the birth tithi of mortal beings, in imitation of the unrivalled birth tithi of Krishna.

God is known to be without any birth ; He has no father nor mother. But Krishna is such a Personality that although without any birth, He can manifest the Leela of eternal birth according to His Own sweet will. This has been corroborated by Krishna Himself in the Geeta (Chap 4 Sloka 6), where He says to Arjuna,

"There is a great difference between my birth and that of others. I am the Lord of all sentient beings, without birth and without death. I come to this world according as I desire, whereas the jeevas are hurled down into this world and are born under the influence of My deluding energy, Maya. I am the Lord of Maya but the jeevas are under her clutches".

It is, indeed, a mystery and somewhat revolutionary to learn that what is without birth should be born, what is beyond the range of time and space should make His Advent felt at a certain time and place. A compatibility or consistency of the type is only possible in the personality of Krishna alone. An inconceivability that is beyond the range of comprehension of gods and other mortals is possible only in the Omnipotent Krishna. There should not be any restriction to the limit of power of the Alpowerful, inas-much as any limitation of His Power will be a contradiction in terms. Any attempt in that direction will tant-mount to atheism ; because curtailment of a little bit from the Omnipotence of Krishna is to make Him inferior to Krishna. The song of Krishna in the

Geeta declares that whosoever is in a position to understand the mysterious nature of the birth of Krishna is privileged not to suffer from the pangs of rebirths. A very fine declaration, indeed !

He is the Lord of time and, though He comes down here within the range of any historical time, never becomes subject to it, rather the latter is ever distantly subject to Him. When He comes into this world, He comes with His eternal realm. Hence even the shadow of anything of this world can never come in contact with Him. Ordinary run of people may think that when Krishna has come into this world, He is, thereby born within limited time and space. He can thereafter be measured like things of this world. It is by such unwarrantable assumptions that very great personages of this world and even the creator Brahma himself err in understanding the nature of the Leela of Krishna. The inconceivable nature of Krishna can only be understood through His Grace after complete submission to Him.

Fire is known to be always present in a latent form in wood and firestone ; but its presence is not felt except by actual friction between the two. So here friction is the cause. Like fire manifesting itself by the friction as its cause, Krishna manifests Himself in this world according to His Own sweet

will. The main cause of Krishna's Advent in this world is to give spiritual delights to those loving devotees who remain in anxious expectations of His Sight.

The Geeta says that Krishna takes His Birth into this world in different ages to save and protect the sadhus, (devotees) to kill or destroy the a-sadhus (non-devotees) and to establish the nature of the proper religion of jivas. But this function is not the function of Krishna Himself. These functions are performed by the Descent of the Portions of His Portions, like Rama, Nrisinha, Varaha, Vamana, and others, of Whom Krishna is the Fountain-Head. Even human beings inspired with the power of Krishna can perform many of these functions at times. Just as it is not necessary for the Emperor to interfere personally for the maintenance of peace and order, which function is performed by his executive officers, so, for the maintenance of peace or the removal of disturbances of this world, it is not necessary for Krishna Himself to come down into this world. The sole object of His Descent is to give spiritual love to His loving devotees—a function that cannot be performed by any one except Krishna Himself.

Like subordinate kings following the Emperor in his march for a conquest, the various Divine Portions of Krishna, as for example Narayana, Vasudeva,

Sankarshāṇa, Pradyumna, Anirudha, Matsya, Kurma, and others, come down to this world along with Krishna. Hence in Krishna's time and thereafter we notice in Vrindaban the various Leelas of these 'descended Portions. Mentions of these Leelas are to be found in the cases of Brahma, Sridam of Mathura and others, in the Bhagabatam. In the Leelas of Krishna we notice many *asuras* killed by Him : but they were not the functions of Krishna Himself but were done by His Plenary Portions who are in the Fountainhead. To be able to come to this conclusion is to be in a position to follow the doctrines laid down in the Geeta. Sparks fire that can destroy a village or a town can again enter into the fire itself from which they came. So the descended Plenary Portions of Krishna can destroy the miseries of human beings but the function of offering spiritual love to His loving devotees rests entirely with Krishna Himself.

Because the sun is seen in the morning of a particular day when he rises in the east, it should not be inferred that he is born on that particular day. He rises daily and when he comes to the notice of a particular man for the first time the latter thinks that he is born on that day. Simply because Krishna makes Himself visible to 'the eyes' of men at the particular time and to a particular section of

people, it should not be inferred, therefore, that Krishna is born at that particular time and that He had no existence before. He is eternal and His Advent into, and Disappearance from, this world are also eternal. He has got His eternal Leelas in the realm of eternal Vaikuntha and to give felicitations to His loving devotees here He brings down all those Leelas into this world. Human beings have their births and deaths, their gross bodies are destroyed ; but the case is otherwise with Krishna Whose Body and Personality are identical,

In respect of His being born in this world as the Son of Vasudeva and Devaki, we must never forget that Krishna's Birth is not like that of an ordinary son born from the womb of his mother. The sun appears in the eastern horizon, but for that the latter cannot be called the mother of the former. Similarly, because Krishna appeared or manifested Himself in the persons of Vasudeva and Devaki, the latter are by no means to be taken as parents of Krishna in the mundane sense. Krishna appeared in the pure essence of cognition (*vishuddha sātva*) of Vasudev and Devaki. Worldly children are born as naked ; but when Krishna made His Appearance in this world He had on His person yellow clothing, a crown on His head, and various ornaments and with *shankha*

(conch shell), *chakra* (disc), *gada* (club) and *padma* (lotus) in His four Hands. Ancient astronomers ascertained by calculation that Krishna was born five thousand years ago during the transition of the Dwapara Yuga into the present Kali Yuga.

Ugrasena was the King of Yadavas and Kamsa was his son. Devaki was the sister of Kamsa. Kamsa, who was very atrocious, having dethroned his father, himself became the King. After marriage with Vasudeva, when Devaki was being carried in a chariot with Kamsa as charioteer, the latter heard a heavenly voice to the effect that the eighth son of Devaki would be his Death. The voice excited Kamsa to make an end of Devaki, thus mysteriously declared as the cause of his future doom then and there; but the persuasions of Vasudeva ultimately prevailed upon him to desist from such heinous crime. Grave suspicion subsequently led King Kamsa to throw both Vasudeva and Devaki into prison and to kill one after another six children of Devaki no sooner they had been born. Her seventh child was mysteriously withdrawn from her womb and placed into that of Rohini, another wife of Vasudeva, then living in the house of his most intimate friend Nanda Maharaj of Gokula through the influence of Yoga Maya, the Internal Energy of Krishna. Thus with reference

to the seventh child of Devaki, Kamsa was deceived into the belief that there was a miscarriage.

The eighth time Devaki held Krishna Himself in her womb as a result of which His effulgence fully illuminated the whole prison-house. Anticipating the birth of his own doom, Kamsa always deeply brooded over Sree Hari in the womb of Devaki, in his inimical spirit, and felt His Presence everywhere in the world. Brahma, Shiva, all heavenly gods and sages, like Narada and others, came to the prison-house to pray Sree Hari in the womb of Devaki. Krishna appeared in the form of Sree Narayana, with four hands in the prison-chamber and advised Vasudeva to carry Him from there to the private chamber of Yasoda (wife of Nanda) in Gokula on the other side of the river Jamuna then flowing with rapid currents during the rainy season.

Mysterious are the ways of Krishna. The sentinels on watch at the prison-gate fell deeply asleep, the prison-door unlocked, the river became easily fordable and with the new-born Child in his arms Vasudeva waded to the home of Nanda and exchanged Krishna with the new-born daughter of Yasomati, who was brought over to the prison chamber to be passed off as the eighth child of Devaki. When Kamsa heard about the birth of the eighth

child of Devaki he at once ran to the prison and, disregarding the piteous entreaties and requests of his sister Devaki, forcibly snatched away the daughter and vehemently dashed her against a stone slab. The daughter, who was no other than Yoga Maya, the Internal Energy of Krishna, slipped from Kamsa's hands and ascending in the air and displaying there her ten handed figure, declared to Kamsa that his Death must have been surely born somewhere else and that it would be of no use to him to kill either herself or other new-born babies. This ethereal voice induced Kamsa to set free Vasudeva and Devaki from the prison and, in consultation with his minister and other officers, to devise means for killing new-born babes of the age of ten days and above.

Hiranyakashipu performed great austerities (tapas) to receive boons from Brahma and utilised all the political and diplomatic resources at his command to put an end to his own son Prahlad but he could not even make a guess about the cause of his own doom. Similarly king Kamsa, in his mad attempts to kill all possible agencies of his impending destruction, could not even conceive the whereabouts of his own Destroyer whom he knew to be hidden away somewhere.

The Birth of Krishna has many things to teach us. The aspirations

of a loving devotee to serve the Lord of his heart, Krishna, are always barred by mountains of obstacles and difficulties. To forget Krishna is to embark on the propagation of atheism; but at the idea of the real possibility of the Advent of Krishna all atheism is driven away. Terrified at the idea, Kamsa, the personification of malice, attempts to have the aptitude of devotion nipped in the embryo; and failing there, he runs mad and vainly seeks to destroy whatever goes to help the cause of devotion. Kamsa, the prototype of atheism, while trying to throw the devotee into the prison struggles to perpetuate his own existence, but all his attempts imperceptively prove to be a failure, and, in the long run, with the Advent of Krishna he is blotted out of existence. *

The Advent or Manifestation of Krishna in the pure essence of the soul does not depend in the least upon the corporal freedom or bondage of any sentient being. As king Kamsa thought himself to be all-powerful over the corporal body, and tried to make Vasudeva and Devaki prisoners in the body. But through the grace of Krishna Himself, the wicked king was fully deceived and brought about his own ruin in the long run. None can shut up God Himself within the prison cell that seems to be at the disposal of atheism. He is always nursed and

nurtured in the devotee's house. For this reason, no sooner did Krishna appear in the pure cognitive essence of Devaki than He was carried to the house of Nanda in Gokul by Vasudeva who is the pure essence of cognition. Even when there is the darkness of atheism all around, Krishna appears in the heart of the loving devotee. This is the lesson that we can derive from the birth of Krishna as the Son of

Vasudeva and Devaki in the prison-chamber when all the surroundings thereof were surcharged with an atmosphere of atheism in the land of king Kansa. Hence a life without the Advent of Krishna in him is not worth a farthing. But to enter into the Madhura Leela of Krishna requires a preliminary admission into the precincts of the Andarya Leela of Sree Gaura-Sundara.

Gaudiya Math and Eugenics.

Beauty, strength and health, of body and mind, are coveted by every person in this world. Everybody is aware that these are not unmixed blessings. But if a person is asked to name the possessions that he or she desires, he or she will fail to find anything more covetable than these three. The benefactors of the race, therefore, apply themselves to the production of beautiful, strong and healthy men and women. The Science of Eugenics has become the most cherished study of the twentieth century. Germany has declared its official adherence to the conclusions of this Science, which that country is trying to enforce on its people by legal sanction.

The desire for perpetuating the pleasures of this world is not wise, in as much as it happens to be based upon avoidable ignorance of the nature of such pleasures. Sensuous pleasure is not the cure of sensuous pain. They are the complementary and mutually aggravating aspects of the same malady. If we want to banish pain we should be prepared to banish also pleasure.

Eating is a source of pleasure. There is a great variety of tastes. The same taste is not uniformly pleasant. Every taste has its proper scope. Even the most repulsive is not bad under all circumstances. Good cooking combines the various tastes in the correct assortments and proportions. Nothing

is pleasant or painful for long and in its . . . The Scriptures say everything is potentially painful, as otherwise, no relief would be necessary. Persistence is painful, or in other words, the very principle of life or conscious existence is the cause of misery. The pleasures of life are complementary forms of pain.

These considerations have an intimate bearing on the quest of worldly beauty, health and strength. A thing is beautiful only for a moment to the fancy of some particular observer. Strength is also realised as accidental, uncertain and partial freedom from greater and specific forms of weakness and for the time-being. Health is momentary immunity from certain forms of disease and a source of no less discomforts and mischief than any kind of so-called disease. Health is worse than disease as it is fond of its shortcomings. It is the period of stagnation.

Before we apply ourselves to the task of improving the breed of the race, it should be our duty to be fully convinced that the possession of health, strength and beauty can ensure our real well-being. The gods are said to be endowed with all these covetable possessions, also the demons. The Scriptures declare that it is those very possessions that have made both gods and demons inferior to man in the scale of being.

These worldly good things are not only not good, but they become positively harmful to their possessors the moment they are considered as valuable in themselves. Everything in this world may, of course be used, for the purpose of our real well-being. Health, beauty and strength, of body and mind, may also be so used. Those who possess one or more of them almost always come to value them for their own sake.

Why are these symbolic values so much coveted on their own account? Is it not because they are supposed to be a source of immediate as well as prospective pleasures to their possessors and to others? It is impossible for man to avoid being enamoured of their enjoyable use. Man is thereby either raised to the status of celestials or degraded to the condition of the demons. Those who possess great physical and mental endowments are either unmindful or hostile to the real claims of life. The gods belong to the former, the demons to the latter category.

It is not desirable, nor practicable, to be deprived of health, beauty and strength. An ugly, weak and diseased person is not eligible for the real function of life if he is envious of those who possess those covetable things.

No really wise man should unduly care for these baubles for their own sake. The attractive qualities of the

body and mind have no abiding value, that is to say no value for the soul. They are also not so desirable as they seem to be at first sight. The soul alone is really beautiful. The spiritual principle is alone possessed of all real beauty, strength and spontaneity. Those qualities cease to be valued, are wholly lost sight of, as soon as the corresponding earthly qualities are cultivated by the isolated method that is followed by the natural sciences.

The *Upanishad* makes a categorical distinction of opposition between the good and the pleasant. Whatever is pleasant is not good. Man covets what is pleasant. Man is ignorant of the fact that it is not good for him to follow such pernicious course. Sensuous living should be avoided by all means by those who want to attain to the life that is proper for man. A life of abstinence is not desirable. These opposite courses are equally harmful and are really the complementary aspects of the same undesirable process. What is necessary is to seek after the good which is neither pleasant nor painful.

•Is beauty necessary for man? What good does it bring to him or her? It makes man attractive in the eyes of himself and his fellows. It provides him with greater scope for indulging for a time in the pleasures of life. Both these alternatives are evils to be shunned on the path of a worthy life. No

man must seek to live for the pleasures of this unnatural existence. The senses and appetites are wholly misleading. Whatever glitters is not gold. It is certainly never the purpose of human life to try to secure a fund of deceptive and degrading pleasures of body and mind. The pleasures of the mind are not qualitatively different from nor independent of those of the flesh.

•A person who is endowed with a keen eye only for the beauty of the flesh need not congratulate himself on the possession of a faculty of abiding value. The soul is possessed of the perfect eye for beauty. The eye of flesh, that pretends to find beauty in non-soul, is under a cruel delusion. Those who are eligible to see the beauty of the soul, have no attraction for a principle which is worse than a counterfeit. All so-called beauties of this world are the obstinate and unaesthetic denials of real beauty. One with a particle of genuine inclination for real life can have nothing but unmixed repugnance for the deluding perversions and shadows that go by the name of beauties of this world.

These statements may appear to be opposed to most current notions of a scientific Age that is so cautious and so unwilling to subscribe to views that are unsupported by the testimony of reason and the senses. But natural science itself has no access to the Reality.

The body and mind are not helps but obstacles to the realisation of the real life. If the body and mind or the obstacles, are pampered, how can we expect that the adoption of such course will necessarily enable us to progressively realise our proper function? The body and mind stand between us and our souls. They and their good and bad points are really the black art of the cruel Enchantress who keeps us tied to the concerns of the non-soul by their means.

This world is not our abiding place. Neither are our souls human beings. The human life imprisons our proper-selves in the double dungeon of the human body and human mind. Is it our duty to seek to be reconciled to this prison-life? Is the prison-life to be accepted as our own proper life and embellished as such? No person in his senses can be expected to be in love with a life of captivity. Why should the scientists declare in favour of its retention? Gold chains are not better nor more useful than iron fetters. Whatever keeps us away from the normal activities of our souls is to be shunned as deadly poison.

Had it been really beneficial for us to have an abundance of the so-called good things of this world, why should Providence set Himself in opposition to our laudable endeavours, for attaining the same? Should we not pause in

the midst of the orgy and think out our proper course in a dispassionate manner? What is the real value of a fair skin, of well-developed muscles, of perfect immunity from disease, of the best of features? They stifle to leath our very souls, if they are supposed to be our permanent possessions. The soul desires to be freed from his present unnatural hankering for these so-called good things that make him forget his real function. He has no affinity with anything of this world. He wants to be relieved of all abnormal worldly affinities. He wants to be left to himself, to know himself, to have a function worthy of his perfectly pure nature. This world and its concerns can supply no occupation that is really acceptable to him. In these circumstances he wants to know in all humility what he is to do. He does not want to stunt himself.

Is it really necessary for the purpose of the soul to live and multiply for propagating and intensifying the conditioned state? Why should the possessions of the body and mind of man incite us to surrender our soul to their pursuit? If our souls are really convinced of the utterly illusory and degrading nature of all worldly possessions, why should we not rather seek to be enlightened about the proper use of those possessions?

The greatest obstacle that stands in our way, both as individuals and

communities, for devoting ourselves to the pursuit of the good, as distinct from the pleasant, is vanity. We are vain of high birth, of opulence, of superior knowledge, of personal beauty. We accordingly devote ourselves with a singleness of purpose to the congenial occupation of augmenting and safeguarding these ephemeral and corrupt possessions. The civilized nations are specially liable to such short-sightedness. The valuation of worldly possessions at their proper worth must not be confounded with their undervaluation that is prompted by the bitterness of disposition engendered by failure to secure them.

The Gaudiya Math does not ask any one to renounce his or her worldly possessions. But if the acquisition of beauty, strength, health and other worldly possessions be pursued in the manner that is detrimental to our well-being, such engagement would be an unmixt evil. The Gaudiya Math does not advocate the abolition of any racial distinction or any historic institution. Every one is assured by the Gaudiya Math in the undisturbed possession of all his or her present earthly advantages and opportunities. The Gaudiya Math has no policy of persuading any person to neglect any duties of this life. The Gaudiya Math wants to allow our earthly sojourn to take its own course.

The ordering of this world is not in the hands of man and is also absolutely faultless and requires no modification for the better. The changes, that perpetually overtake the affairs of man, are intended by Providence. Therefore, to vent one's malice against any entity as being the cause of what one may regard to be one's misfortunes, is unphilosophical and foolish. Every body reaps as he or she sows. But everybody is given what can really be turned to his or her eternal good. If it is regarded from the point of view of the Giver, which is also right point of view, there is no ground for being dissatisfied with the arrangement of this world.

The Gaudiya Math is opposed to all those ideas that underlie revolutionary and reforming activities prompted by contempt for or malice against our fellowmen. The Gaudiya Math does not maliciously quarrel with the *status quo*. It wants to understand why it *should be* what it is. It wants to understand how we could properly adjust ourselves to our environments by a policy of real clarity and good will and by means of whatever worldly possessions Providence has allotted to each of us for the purpose.

There can be no reasonable opposition to such a proposal. Let every one keep what he or she has, but let all persons only lend their fully

unprejudiced ear and judgment to the true tidings of the soul. Self-realised teachers can inform us of our real desideratum. He brings the tidings of a most wonderful realm of which all of us are the eternal dwellers. We are exiles in this land of delusion which is so full of misleading joys and sorrows. We should be interested in the unknown land of our nativity. We are bound to be selfish and malicious if we learn to unduly cherish the conditions of living in this world. Our proper selves are neither selfish nor malicious. We want to know why we are at all on a plane where we are subjected to such harmful and uncongenial degradation.

The physical body is the root-cause of all this degradation. Every form of malice emanates from this rotten source. Why are we so much enamoured of this unnatural and uncertain possession? Notwithstanding all the efforts that we incessantly lavish for the preservation and improvement of this most valued of all our earthly possessions, the troubles of the physical body never cease. In order to meet the endless demands of the flesh we accumulate those possessions that plunge us into greater depths of sorrow and delusion.

There are scientists, philosophers and even religionists who hope to be able to improve the physical body in such manner that instead of being the

cause of all our troubles, as it is at present, it will become the source of unmixed happiness. The pleasant is, however, never the good. The two are distinct and incompatible with one another. The body craves for pleasure. Its demands can never be productive of good. Enjoyment of pleasure is obstructive of the joy of the soul.

The Gaudiya Math does not recommend asceticism. Just as no purpose of the soul is served by following the course of sensuous enjoyment, there can be no relief for the soul if we simply give up all worldly pursuits, or choose to court misery and privation. If the mere adoption of either of the method of enjoyment or abrogation would help us to attain our good, Providence would not have made the affairs of this world of a mixed character. There must be a real use of both worldly prosperity and worldly adversity. Those who are just now in a bad worldly position need not suppose that it is their duty to get rid of this misery or that the performance of such duty is conducive to their good.

There is a consensus of opinion among the historians of India that the poverty, loss of political power and moral degradation of the people of India have been the result of their culpable neglect of worldly affairs under the influence of a religion which inculcates worthlessness of worldly pursuits. The

religion of India and of every country discourages worldliness but not the proper pursuit of worldly occupations. The quarrel is over what constitutes propriety of conduct. In India, as elsewhere, different systems of philosophy offer different interpretations of the teaching of the various religious Scriptures. It is possible to find the real solution by the study of the Scriptures.

This life is neither good nor bad in itself. It can be made good or bad by the use that is made of it. It is useless to quarrel with the actual present. We have to take our affairs as we find them and go to work with our present opportunities and equipments. But what should be our goal? Should we set out on the quest of pleasure, or on the quest of good? Are the two the same?

Empiric Science and empiric Philosophy seem to be inclined to favour the view that the pleasant is good, that the pursuit of pleasure is our legitimate and only business. In rejecting the view that pleasure is the end of human life, the Gaudiya Math does not accept the pessimistic view of life. There is a very real and highly beneficial use of human life. That use is free from all hankering for earthly pleasure and pain. Those who seek for physical and mental ease become the slaves of sensuous impulses in gross and subtle forms. This is detrimental to the interest of the soul.

The soul has nothing to do with such pleasure or pain. The body and mind are constitutionally subject to both. The soul is deluded into supposing, by allowing himself to be ruled by body and mind, that he is also unavoidably subject to pleasure and pain.

So long as the body and mind persist to dominate the soul he cannot see the consequent experience of pleasure and pain incidental to such connection or in its true perspective. The soul may of course be subject for a time to pleasure and pain against his own seeking. This is not harmful for the soul. But it is quite another thing to accept such subjection as the *desideratum*. If pleasure is sought, pain cannot be avoided, neither can the permanence of the pleasurable state be desired. Few Epicureans are consistent enough to care to think out the real nature of the entity which they declare to be desirable and natural.

What would really suit both Epicureans and Stoics is, however, neither pleasure nor pain. The term 'happiness' has been invented to express the *desideratum*. But happiness also has always been defined by its advocates as constituted of physical and mental states. The state of this so-called happiness is sought to be attained by physical and mental activities in the form of those activities and not as an entity apart from and

incompatible with the pleasurable experience. No empiric psychologist can consistently admit any function of the soul as distinct from the body and mind.

The production of offspring can be regarded as a duty only by those persons of either sex who do not want to incarcerate their progeny within physical and mental casings for the gratification of a sensuous appetite merely because it is unavoidable in the state of incarceration. It can never be one's duty to produce consequences that are altogether detrimental to the interests of one's soul. "The more one is anxious to pursue the objects of one's sensuous gratification for the sake of such gratification, either in the direct or in the vicarious forms, the less is he or she likely to be aware of the nature of the duties for the performance of which he or she has been put into this world by Providence.

In India we find two distinct codes of religious regulations for affairs of this world both of which profess to be in conformity with the spiritual purpose of life. The *smṛiti* that belongs to the non-theistic school glorifies the mixed *svattika* ideal. That ideal is somewhat similar to Eudamonism. Feeling and willing are to be regulated by the intellect which prevent them from following any irrational course. It is, therefore, necessary for a person, according to this school, to acquire

intellectual control over one's senses (feeling and willing) before one can be considered fit for producing offspring. According to this school every male has to undergo, till the age of thirty-two the necessary training under a proper instructor who is to teach him self-control by habituating his pupil to a course of absolute ascetic obedience to himself. The kind of life that is led by the student in the home of his *guru* is regarded as the real training and more important than any course of intellectual instruction. The *guru* has entire charge of the education of his pupil and his sanction is also required for the entry of his pupil into the state of wedlock. The codes do not provide for the training of girls in the same way. The education of girls is left to households to which they respectively belong.

This non-theistic scheme of education is not advocated by the theistic *smṛiti*. The spiritual codes set the object of pupilage outside the bounds of this earthly life. That object does not relate itself to the material needs of the body and mind. The activities of feeling and willing cannot be isolated from knowing. Every act is coloured by elements of all three principles. The activity of feeling yields the sensations of pleasure and pain which in their turn, stimulate the activities of the will and intellect. It also supplies

the objective direction to those activities. Similarly willing, which is the function of the efferent senses, seeks to get rid of the sensation of pain by its activity under the direction of intellect and experience. While knowing supplies the concrete direction to actions prompted by feeling and experience. The outlook of all three is confined to the scope of this life.

The view, that the best result is obtained by balancing the three, one against another, is irrational. If knowing is allowed to have absolute lead of affairs, it quickly finds out that all activities of feeling and willing are productive of ephemeral and undesirable results. It thereupon seeks to assert itself by counselling a policy of abstention from feeling and willing. As the knowing faculty constitutes the distinctive principle of the state of man, such claim on the part of the intellect is not also unnatural. The objection to gnosticism is due to the utter barrenness of the result attainable by the same. It amounts to nothing less than self-destruction.

The way out of this difficulty is declared by the *satvata smriti* (spiritual reminiscences). The regulative codes are called *smriti*, or reminiscences; on account of their professing to derive their authority from the *Veda*, i. e. revealed knowledge, as distinct from the knowledge that is associated with

feeling and willing and with corresponding sense-organs of this physical body and mind. The term *smriti* was borrowed by the non-spiritual codes from the spiritual series.

The *satvata smriti* prescribes training under the *guru* but not of the mechanical kind laid down by the non-spiritual *smriti*. By merely accustoming the pupil to life of hardships certain qualities may, indeed, be produced or encouraged at the expense of their complements. The *satvata smriti* wants to resuscitate the functioning of the soul on his own plane where he is free from any reference to the supposed life that is available to him in the conditioned state. The propriety of performing any activities of knowing, willing and feeling is judged by its relationship to this purpose.

The spiritual mode of living is not producible by any worldly contrivance. The means for the same is also spiritual. The *bona fide guru* is the spiritual agent for reawakening the soul of his disciple. The whole purpose of life is attained automatically as soon as the disciple attains spiritual enlightenment. The spiritual pupil is never controlled mechanically. The guidance offered by the *bona fide guru* is of the nature of the spiritual service of his own pupil. Novitiate consists in willingly walking in the path of the

services in which the pupil is instructed by the advice and ideal conduct of the *guru*. The pupil is always perfectly free to accept or reject the same. Such free submission of the pupil to the guidance of the *bona fide guru* is possible on the spiritual plane.

Marriage in the case of a person who is spiritually enlightened is not any affair of this world, nor has it in view the rearing of healthy, beautiful and

intellectual offspring. Marriage is an act of service and is undergone for the spiritual benefit of all entities. Such ideal of marriage may not be attractive, if it may even appear to be un-successful, to the jaundiced vision of conditioned souls. But the Gaudiya Math is in a position to satisfy all sincere enquirers regarding the propriety of following the course that is prescribed by the *saṁvṛta smṛitis* of India.

Lights on Vaishnavism

Mahaprabhu Sree Krishna-Chaitanya is unique among the prophets and *avatars* among many other reasons, for the fact that He alone has declared unhesitatingly against the blind dogmatism of sects and individuals alike. He is the most unambiguous Preacher of the Absolute as distinct from temporary and therefore, the seeming truth that is propagated by the so-called gropings of the race of the egotists who give themselves out to be *avatars* and prophets on the bankrupt resources of the blind speculations of their puppy brains. Mahaprabhu sternly distinguishes between such impious ravings and the expression of knowledge that is a corollary of the transcendental spiritual service of the Absolute, which is the eternal and only proper or natural function of all

unalloyed souls. He declares the mind to be not only distinct from the soul, but the mental function as the only enemy of the soul function. The functioning of the mind can be got rid of by turning the senses of the soul towards the concrete transcendence, and by no other method. So long as the mind continues to function on the data supplied by the channels of the physical senses seeking to enjoy objects of mundane phenomenon, there can be no question of the spiritual function. The Descent of the Absolute to the plane of the eclipsed soul in the Form of the Nama or the Divine Sound identical with the Absolute, supplies the awakened soul with the Object of his service (not enjoyment), notwithstanding the persistence of the physical sense-organs which are

displeased to regard the Transcendental Sound as ordinary mundane sound for the reason that He has been pleased to manifest His Descent to the plane of sense-perception. The awakening of the conditioned state is effected by the mercy of the transcendental agent of the Absolute viz., the *bona fide* spiritual guide or the *sat-guru* by means of the *mantra* or special application of the Nama by the agency of the *guru* to the submissive disciple. This is briefly speaking the epistemology of the Vedic or Shrouta method of realising the service of the Absolute.

From the above it will appear that the *sine qua non* of Vedic Theism, promulgated by Mahaprabhu in the least ambiguous form, consists in this that it honestly seeks to be in actual touch with the Absolute Reality. Mere mental assumptions, whether reached by the process of emotional, volitional or intellectual effort, or by any combination of them are discarded as useless and obstructive of such purpose.

The *atma* is distinguished from the physico-mental *ego*. The *atma* realises his nature by the awakening of his function of eternal loving spiritual or transcendental service towards the Divine Pair, Sree Sree Radha-Krishna (Krishna-prema), in and through the prior or preferential service of the *sat-guru* or Sree Radhika and Her agents.

The words of the Geeta are the Word of Godhead and cannot be read or heard by any mundane sense-organ. Reading of the Geeta by the pure devotee and reading of it by the empiric savant (?) are performances of diametrically opposite characters. Reading of the Geeta is not the same

thing as reading of the *Sakuutala*. Reading of the Geeta is not superfluous for, the *siddha*, on the contrary it is the eternal function as well as support of the *siddha* state itself. And once again let it be repeated that the meaning of the Geeta is never accessible to the conditioned soul by his intellectual, emotional or meditative enterprises. The caricature of *dhyana* or *tapa* on the physico-mental plane can have no spiritual value whatever. The empiric postulation of a so-called inner consciousness makes no difference as to the result of pursuit of such course.

The personality of a real Vaishnava is categorically different from the pseudo-personalities of those who are confined by *Maya* to the physico-mental plane of existence. The Vaishnavas are Absolute-realised souls who are never subject to any mental aberrations of the kind that are unavoidable in the conditioned state. The shedding of tears by a Vaishnava is not a neurotic feat. '*Bhava*', '*Anu-bhava*', '*Sthagya-bhava*' are not mere technical labels but the language of the transcendental plane identical with the Reality.

The writer has not sought his (lights) from the writings of Sree Rupa Goswami, the authorised divine exponent of the Teachings of Mahaprabhu. Under the inevitable urge of narrowness and misguided hostility to the Teachings of Mahaprabhu outlined above, which are prevalent among all souls who happen to be under the cultches of *Maya* being devoid of real love for Krishna and the Vaishnavas, the writer has been pleased to refer to the Teachings of Mahaprabhu as the 'orthodox individual Vaishnava view' as distinct from his own superior

'universal realisation'. The writer has not failed to take the reader into his confidence as to the method by which his universal view has been realised. It has been achieved by 'the proper way of realising the Gēta' which is thus described: 'One should understand as far as possible, meditate on what one has understood and then put it into practice in life.' This is the empiric method pure and simple. The writer has also described his process as 'an attempt to raise himself and his understanding to

the level of Krishna'. Does this attitude deserve to be acclaimed as 'the dedication of the whole nature to Krishna'? It is the unrepentant disingenuous 'assertion' of the utter ignorance of one's unregenerate empiric nature against the Supremacy of Sree Krishna. The reader is also referred to Srimad Bhagbat (10/2/32-33, 10/14/3-4) which clearly distinguishes between the 'paths of empiric knowledge (Jnana) and transcendental service (Bhakti),

(Advance, April 12)

Sree Viswa Vaishnava Raj Sabha

(The Gaudiya Mission)

Advent Celebration in Sree Mayapur :

On May 5, the Advent of Sree Nrsinhadeva was celebrated in the Temple of Sree Nrsinhadeva. The *tithipuja* was duly performed by the devotees who came to the Temple singing *sankirtan* songs. Pandit Radha-govinda Prabhu expounded from Srimad Bhagabat the instructions of Maharaj Prahlad to the *asura* boys. In the afternoon about 300 people were treated to Mahaprasad.

Sreedham Mayapur :

On May 15, the teachers and students of Dharmadas Trust Model U. P. School Kalighat, Calcutta, numbering about 100, went to Sree Chaitanya Math at Sreedham Mayapur. In the morning they visited all the places of importance. In the afternoon they all assembled in the Avidyahan Nātyamandir when Tridandiswami Srimad Bhakti Kēśava Andulomi Maharaj explained the significance of all the places of Sreedham Mayapur and the 'Teachings of Sriman Mahaprabhu'.

Sree Brahma-Gaudiya Math : Alalnath :

From May 4 to 6, the Advent *tithi* of Sree Nrsinhadeva was observed with Mahotsab. Religious discourses and *sankirtans* were performed every day. On the last day Mahaprasad was distributed to all present.

Poona

On May 6, Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj delivered a lecture at the "Agnihotra Mandir" on the "Duty of Mankind". The people of the town are taking an awakened interest in the Eternal Message of Sriman Mahaprabhu.

Sree Purushottam Math, Puri :

On May 9, the Editor gave a discourse on "The Grace of Sree Krishna and the Grace of Sree Krishna Chaitanya" at the Math premises from 6 to 9 p. m.

On May 12, Mahamahopadesak Pandit A. C. Banerji, Bhaktisaraṅga Goswami had an interview with H. E. the Governor of Orissa. He had a talk with His Excellency about the activities of the Gaudiya Mission.

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CONTENTS

Subject	Page
1. Sreedham Mayapur	433
2. Om Visnupad, Sreela Gaur-Kishore Dās	436
3. Gaudiya Math and Law	441
4. The Alvars	451
5. Sree Vishwa Vaishnava Raj Sabha	454

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Sreedham Mayapur

It is necessary to recognize the importance of Sreedham Mayapur for a universal purpose. Such importance is not claimed for any mundane tract of land. It is claimed on behalf of the spiritual plane of the Eternal Manifestation of the Activities of the Divinity.

Even 'blind' acceptance of the claim on behalf of the spiritual entity is bound to redound to the spiritual well-being of the person who sincerely offers his homage to the transcendental Divine Realm to which at present, he has no access.

Those who, wilfully disbelieving the testimony of the pure devotees who have access to the plane of transcendence,

refuse to accord due respect to Sreedham Mayapur, are prevented by the Divinity Himself from having any inclination for His service. This is the greatest punishment for the soul. Blasphemy is the worst offence that is possible for the conditioned soul to commit against God, because in extenuation of such offence, he cannot put forward the plea of ignorance.

Sree Krishna-Chaitanya has stressed the transcendental nature of everything pertaining to the Divinity in a more explicit form than any other teacher of religion. He has simultaneously stressed the specific nature of the Name Form, Attributes, Activity, and Entourage of the Absolute.

Those who object to the 'Name' Krishna through wilful ignorance of its transcendental nature thereby commit a deliberate offence against the Name.

Sreedham Mayapur is not any mundane nomenclature. It is the spiritual name of the transcendental abode of Mahaprabhu Sree Krishna-Chaitanya Who is Same as Krishna.

If any person refuses to believe in the Divinity of Sreedham Mayapur for the reason that he can see only a mundane village, such excuse is an offence against the Divine Realm identical with the Divinity. It is tantamount to the denial of Sree Krishna-Chaitanya, Sree Krishna or God Himself.

What reason can there really be on the part of a conditioned soul 'for disbelieving' any tidings regarding the Transcendence? The conditioned soul is in no position either to accept or reject such tidings. He ought to remain strictly neutral and pray for real enlightenment from God Himself.

It may be urged that the doctrine is peculiar to Mahaprabhu Sree Krishna Chaitanya and that it is not, therefore, to be expected that those who follow the teachings of the other prophets could pay any heed to such instructions as they are not supported by the prophets whom they follow.

Such an attitude is hardly tenable. Is there any teacher of religion who

has taught his followers that God is any mundane entity? If God is transcendental, can His Realm be mundane? God always remains beyond the reach of our thoughts. We cannot have any access to Him i. e. to anything pertaining to Him.

This mundane world is not the Realm of God. In this world God is transcendent and immanent. God has His Own Realm where He is always visible to all entities who inhabit that realm of un-alloyed spiritual existence. Sreedham Mayapur is the Realm of God. The realm of God can 'manifest her descent' to the plane of mortal vision without ceasing to be transcendental.

What does the conditioned soul see when this Divine Realm manifests herself to his mundane view? He sees her in the likeness of a mundane tract. This is not his fault. He has no faculty by which he can recognise the transcendental as such. But that is also no reason why God and His Realm are to be without the power of manifesting their descent to this world for the deliverance of conditioned souls by affording them the chance of His service by the resources of their mortal existence.

Nothing is easier than scoffing at everything Divine, nothing is so keenly relished in this Iron Age of stubborn and passionate 'disbelief' in the actual or even possible existence of the

super-mundane. It is the favourite resort of all disbelievers who include also those who want to make God the exclusive property of any mundane caste or sect.

Sree Krishna-Chaitanya has taught us that Sree Krishna, His Name, Form, Qualities, Activities and Realm, are not any name, form, qualities, activities or realm of this world. Neither can they be approached by the faculties of the conditioned state. They are not subject to any mundane limitation either of time or space. They are unlimited entities of infinite magnitudes possessed of real initiative. They are not approachable unless we are made eligible for their sight by their mercy. All this is in perfect keeping with the Transcendental Nature and Absolute Lordship of God that are proclaimed by all the religions. Those who believe in God cannot withhold their assent to the fullest exposition of the Name, Form, Quality, Activity and Realm of God, that has been made available to all of us by the Mercy of Mahaprabhu Sree Krishna-Chaitanya.

Those, who object to the 'name' Mayapur or to the site of what they are pleased to call the old town of Nabadwip, do so under the impression that Sreedham Mayapur, the Eternal Abode of the Divinity, is subject to the jurisdiction of their mundane judgment. They would be well-advised if they

tried to learn the method by which they could obtain the sight of Sreedham Mayapur by the mercy of the spiritual realm of God endowing their spiritual eyes with the eligibility of beholding the Blessed Land of the Birth of the Supreme Lord.

If any person is not seriously inclined for the spiritual quest he need not also go out of his way to scoff at the ideas and vocabulary of the devotees for the reason that they are incomprehensible to his perverted judgment.

Those who are sincerely anxious to be blessed with the vision of the City of God must seek for the mercy of the Living City by keeping their souls' ears perfectly open to receive the tidings of Sreedham Mayapur from her own lips. For doing this properly they must follow the advice of those who are themselves accepted servants of the City of God. These will instruct them in the quest of the transcendental City. Sree Krishna-Chaitanya has taught the world the true method of the spiritual quest. By following His Teaching it is possible for all conditioned souls to attain the sight of Sreedham Mayapur where alone they can have the sight of God in His most Magnanimous Form of the Supreme Teacher of His Own Service.

This epistemological quest is identical with the quest of Sree Krishna or the Absolute Knowledge.

Om Vishnupad Sreela Gaur-Kishore Das

By Prof. Nishikanta Sanyal, M. A.

The infinitesimal dissociated particle of the power of the Absolute, that manifests himself on the border-line between the spiritual and the mundane spheres, is all-spirit in essence. In other words he has his own unalloyed spiritual body and senses which are identical with his entity. It is both natural as well as easy for him to seek incorporation in the spiritual sphere. He may or may not be incorporated in the realm of the spirit even when he seeks for the same. He may also seek to function in the mundane sphere. But he may not obtain the automatic fulfilment of his wish also for this purpose. Nevertheless it is far easier for him to obtain a footing in the spiritual than in the mundane realm.

This infinitesimal particle has perfect freedom of choice between two incompatible and alternative courses of conduct. He may choose to serve the Absolute or, in the alternative, to dominate over (measure) the part-absolutes. He is unable to realise either of these wishes till he is prepared to undergo a process of progressive acclimatisation to either sphere under proper guidance. It is only by strenuous whole-hearted endeavour, backed by the guidance of a power far superior to himself, that the

infinitesimal entity is gradually enabled to find his footing and function in the respective spheres.

The mundane is not independent of the spiritual sphere. It consists of two distinct constituents viz., semi-conscious and unconscious entities. The semiconscious entities, dwelling in the mundane sphere, do not possess real consciousness. They possess only shadowy or deceptive consciousness. The apparently semi-conscious entities are termed 'jiva-maya' while the unconscious entities are 'jada-maya'. 'Jiva-maya' is related to 'jada-maya' as enjoyer and enjoyed, measurer and measured, lord and servant.

The term 'to measure' and 'to enjoy' are in the above sense synonymous. They denote the activity of the mundane mind misidentified by the soul in the conditioned state as his own. The infinitesimal Absolute is said to wish for a footing in the spiritual sphere when he is inclined to learn to serve the Absolute Infinity under His unconditional guidance. He is said to wish to function in the mundane sphere if he is inclined to learn to lord it over the entities of this material world. This latter function is, however, not practicable till he is endowed with a second

ego and material organs by means of which he is enabled to establish contact with mundane entities. This second ego is 'jiva-maya'. It is so constituted that the soul can identify himself with its entity and through its means establish the relation of lord, enjoyer or 'measurer' with the entities of this world.

By the above process this mundane civilization has been built up. It should be possible to retrace our steps, by a system of corresponding activities, towards the service of the Absolute Infinity. But so long as a person continues to be enamoured of the state of lordship over 'Nature', he is not likely to go in for the alternative course.

Sreela Gaur-Kishore Das Babaji was known to the Gaudiya Vaishnava communities of both Nabadwip and Braja as a self-realised soul and for his severe asceticism. He was utterly lacking in all those qualifications that are valued by worldly people.

A vaishnava ascetic does not belong to the category of the destitute, unemployed and stupid people of this world. Sreela Gaur-Kishore Das Babaji had also nothing in common with that objectionable type of the Babajis of Nabadwip and Brindavan who are the very worst specimens of fallen humanity. Sreela Gaur-Kishore Das Babaji did not also belong to the category of the infinitesimal absolutes. He belonged to the

Divine category of plenaty power and as such it was never possible for the conditions of the physical or mental spheres of this mundane world to exercise any control over him. But he chose to appear to the perverted view of worldly people in the likeness of a mortal being destitute of all good and bad qualities and given to the severest ascetic practices.

It was to this vaishnava ascetic that the Editor of this journal was directed by Sreela Thakur Bhaktivinoda for receiving his spiritual enlightenment. The Editor was then passing as a young man of high lineage possessing a handsome physical appearance, a keen and trained intellect and the purest morals. From the worldly point of view he was thus the exact contrast of the person to whom he was sent for his spiritual guidance.

Sreela Gaur-Kishore Das Babaji promptly refused to have anything to do with the deputed supplicant of his mercy on the ground that Krishna would never accept a person so utterly unfitted for His service. It seems that the earthly merits of Editor were his spiritual drawback. But as Editor was not prepared for such a rude jerk to his vanity, it was with the greatest difficulty that he could retain his better judgment and rightly guess the hidden purpose of Sreela Thakur Bhaktivinoda, in sending him to a person who is not to

be captivated by his good morals and high intellectual equipment.

To his worldly contemporaries Sreela Gaur-Kishore Das Babaji appeared to have had very low and simple occupations. He passed all his time in a tiny shed, ate raw earth and similar food, dispensed with all covering for his body and seldom spoke to any visitor.

The Editor on meeting with the above rebuff did not give up the attempt of obtaining his mercy. His sincerity was tested and rewarded after due trial of his perseverance. He happened to be the only disciple that Babaji Maharaj ever had.

After having received the mercy of Babaji Maharaj, Editor experienced such a complete upsetting of his outlook on life that for a year he could feel no interest in any other affair. His days and nights were fully devoted to living communion with the Divine Personality of the Guru in the privacy of a solitary room which he had built for himself at Sreedham Mayapur.

From this time to the disappearance of Babaji Maharaj, Editor seldom met his saviour at the latter's shed and, when he met Babaji Maharaj at his place, did not spend much time in his company. But there were a number of persons who stayed at all time with Babaji Maharaj and practised austerities in imitation of his conduct. These persons regarded themselves as the

intimate associates and elected recipients of the special mercy of Sreela Gaur-Kishore. But it so happened that none of them could long retain in tact their artificial modes of living, and all of them fell away even from the path of ordinary morality.

Those persons had not and as a matter of fact very few persons of this world have any idea of the real nature of spiritual communion with the Divine Master. Spiritual discipleship is realised by the disciple being raised to the plane of spiritual communion with the Divine Master. This communion is not interruptable by any interval of time or space, and is practised on a plane and by means of instrumentals whose nature and existence are utterly incomprehensible to the uninitiated.

I was not, therefore, surprised on going through the letter of Professor Bauer of Zeko-Slovakia to the Editor requesting information about the number of disciples, the details of publications and other particulars about the Gaudiya Mission, in order to be enabled to form an idea of the nature of the purpose, method and popularity of the cause. It is the most illogical of blunders to seek to be acquainted with the activities of a religious Mission by the statistical method. No human ingenuity can enable a person to force an entry into the realm of the Absolute. The causeless mercy of the pure devotee can

alone acquaint us with his real personality.

There is no worldly means of understanding the ways of the soul on his own plane of unalloyed cognition.

When Babaji Maharaj was pleased to disappear from the view of the people of this world, an attempt was made by those very persons who used to be in attendance upon him to commit a horrible offence against his holy transcendental body, which appeared to them to be a corpse, by causing it to be dragged along the streets of the town of Nabadwip by a rope fastened to the neck, in pursuance of a verbal instruction to that effect left to them by Babaji Maharaj himself. It appeared that Babaji Maharaj had told them that as he had never served God his body would be purified by contact with the pure dust of Holy Nabadwip if his body was dragged through its streets by the hands of scavengers pulling it by a cord fastened round his neck. Editor who was at Sreedham Mayapur at the time of the disappearance of Babaji Maharaj arrived just in time to be able to prevent those rascals from carrying out their horrible sacrilege. He told them that Babaji Maharaj had lamented the fate of bad men like themselves by such instructions regarding the disposal of his own transcendental body and that none

among them according to the Shastras was eligible to touch his body unless they had been uncontaminated by carnal association with loose women at least the previous night. This statement produced the strange effect of dissuading all those persons from laying their hands on the transcendental remains of the great saint.

Editor was enjoined by Sreela Babaji Maharaj not to stay in Calcutta which place was described by him as the seat of Discord (Kali), as nobody there possessed any spiritual inclination. The busy life of a great modern city absorbed in the pursuit of wealth is particularly unsuited for fostering spiritual interest.

But Editor did not receive the advice in its literal sense. He could understand that those words were expressive of most profound concern for the spiritual well-being of the citizens of the premier city of India, who had no time or inclination for giving their serious thought to the needs of their souls. He accordingly conceived the resolution of preaching the tidings of the Transcendental Service of Krishna to the peoples of all the great cities of the world and to make Calcutta the head-quarters of this propaganda. He has worked for the realisation of this idea in the face of the greatest public indifference to the concerns of the soul.

The utterances from the press and the platform of the Editor have since been carried to the remotest parts of India, to Burma and Europe, by the agency of a large number of dedicated souls who have joined the Mission.

It is not possible to bring out in detail the bearing of the doings of Sreela Babaji Maharaj on these activities of the Editor within the limits of a short article, nor to explain their connection with the conduct and writings of Thakur Bhaktivinode who initiated the movement for the propagation of the Teaching of Mahaprabhu Sree-Krishna-Chaitanya. Empiric critics have not failed to detect serious discrepancies between the doings and sayings of the Editor and the words and conduct of Sreela Babaji Maharaj and Thakur Bhaktivinode. But such misunderstanding is only one more instance of the failure of the attempt of worldly-minded people to understand the transcendental careers of pure devotees with the resources of their limited misguided judgment.

Sree Krishna-Chaitanya stresses the supreme necessity of serving the Transcendental Name of Krishna appearing on the lips of His pure devotees for the purpose of attaining to the transcendental plane of unclouded judgment of our awakened souls. On that plane there is activity of the cognitive energy of Krishna, which is an undivided whole,

so that the Name on that plane is identical with the object itself. Every activity of the pure devotee is characterized by both fullness as well as individuality. By taking the Name of Krishna the devotee serves Krishna in every way. The devotee is constantly engaged in chanting the Name of Krishna as he does nothing but the Service of Krishna and as the performance of every form of His Service is a performance of all its forms. It is to this transcendental plane of the activities of the plenary cognitive energy of Krishna that the performances of Sreela Babaji Maharaj as well as those of Sreela Thakur Bhaktivinode belong. It is not possible to understand how both of them are constantly engaged in the service of Krishna in every possible way, till one is admitted to the very highest plane of the transcendental service by their special mercy.

It is not possible to understand the real nature of the practice of auterities by Sreela Babaji Maharaj unless we are lifted to the plane of his transcendental activities by being inclined to submit unconditionally to the guidance of the plenary power of Krishna or the Divine Master (sat-guru) by his special mercy. This is the result of spiritual initiation. The eligibility to confer the fullest measure of enlightenment is certainly a large claim to be made on behalf of any empiric teacher. But it is the

irreducible minimum claim on behalf of a real teacher of religion. It is meaningless for any person to pose as a teacher of religion unless he is in a position to lift his pupil to the plane of his transcendental discourse. This function can be performed only by the power of Krishna or God Himself. Krishna is the Supreme World-teacher. He teaches all souls by appearing in the Form of the Divine

Sound on the lips of His Power or the Saviour Guru. The Name is the Supreme Teacher. The power of the Name, by means of whose agency the Name manifests Himself, is the Guru. The Guru or power of Krishna lifts the soul to the plane of the Transcendental Name and also establishes and maintains contact of the soul with Krishna.

Gaudiya Math and Law

(By *Tridandiswami Bhakti Hridaya Bon Maharaj*)

The modern Legislature refrains from interfering with what it considers as the purely spiritual concerns of the people. Religious service and doctrine are regarded as such purely spiritual affairs. The settlement of these is left to the congregations without any attempt at regulation.

This policy is based upon political expediency. No thorough-going jurist can be inclined to accept any definite limitation to the powers of the Legislature. If the Legislature chooses to abstain from interfering in certain forms of religious affairs such abstention cannot be legally regarded as an abdication of its responsibility for the welfare of the body-politic. In a democracy the Legislature is guided by public opinion. That is the only

limitation, besides insufficiency of power, of the power of the modern Legislature.

The view that religion is extra-political is due to misconception of the nature of both Politics and Religion. Religion includes Politics. Politics is subordinately linked to Religion. The modern Legislature professes to be concerned with purely mundane affairs. It assumes that there are affairs which can be managed without reference to Religion, or in other words that the law may safely refuse to take cognisance of the reality of transcendental existence. Law will thereby have the opportunity of being a definite and intelligible means for the attainment of purely secular objects which are equally definite and intelligible.

Why should all persons eat good food? Because if we eat bad food we would, among other undesirable consequences, thereby damage our health. Why should we not steal? Because thereby our lives and properties will be rendered insecure. Why should we not commit adultery? Because it is subversive of domestic peace and happiness and orderly progress. These secular answers are found to be quite convincing and satisfactory to those who are managing to live without looking beyond the 'living' present.

But there is one puzzling difficulty, the one drop of gall in this brimful tumbler of pure honey. There are unfortunately a number of persons who cannot but steal on a big scale. There are very few persons who are wholly free from thievishness. No person is altogether truthful nor free from carnal thoughts and activities of an objectionable character. This undeniable fact spoils those schemes of unalloyed worldly felicity dreamt of by jurists who fight shy of religion.

When this difficulty is discovered to be insuperable there forthwith arises the atheistic school with the ready suggestion that Law is the cause of the evil which it pretends to seek to eradicate. If Law itself is abolished there would be no evil and no necessity of Law for the suppression of evil. Government is the real evil. The

State must go and leave alone the individual to find his and her natural and unhampered sphere of activity in an environment of unconventional freedom.

The past experience of the race does not give any definite answer to the questions that are put to it. It assents and dissents at the same breath to every proposition. This is the nature of such experience. All schools are in a position to draw their arguments from the experience of the race by suppressing the other side of the issue which, be it said to its credit, experience in the shape of History always tries to present to its questioners.

The savage state progresses into civilization. The civilized man, in his turn, is apt to fall in love with the state of Nature which is hardly distinguishable from undiluted animalism worse than savagery. Is animalism to be the realisation of the goal of human progress from primitive savagery through the long Ages by the method of describing the vicious circle?

Man has had always two ideals before him. He is eternally confronted with the necessity for making his choice between the good and the pleasurable. He has tried to distinguish between the two. Good may not also be pleasurable. But good is good even if it is not pleasurable. In the conditioned state there is a very great attraction for the

pleasurable. There is, therefore, no wonder that man would be tempted to hope that the two may after all be identical. The Upanishad knows better when it characterizes pleasure as the result of mundane activity and as the cause of all sorrow, neither of which can be got rid of till one obtains the sight of the good. The sight of the good is productive of happiness which is not productive of sorrow.

If the Legislature confines itself to the epicurean view of the world it will be betrayed into passing measures for augmenting the pleasures of man. This will be the wrong course to follow for Legislatures, as it will be the coming course for individuals. The course that is ordinarily followed by both is that which is suggested as expedient by the posture of affairs for the time being. This is unconditional surrender to the pursuit of pleasure. Order, peace and plenty are some of those desirable conditions. But they do not make man really happy or good. They are only conditions which produce results according to the use that is made of them by individuals and communities.

The establishment of the security of person and property is one of the fundamental objects of legislation. Person includes both the physical body and the mind. If any violence is offered to the body or mind of one person by another

the latter is punished by Law. In the case of property, which has no mind of its own, it is placed at the disposal of entities possessing a mind. The ordinary convention of all civilized societies is that every person is entitled to enjoy whatever property belongs to him by the existing customs of the country to which he belongs. It has not yet been found possible to formulate any universally acceptable principle on which property may be forced to be owned by individuals and communities. But generalisation from the practice of most countries tends to derive possession from production and exchange. This view entitles every person to the absolute enjoyment and disposal of the products of his labour by the method of exchange by free contract. The State representing the community takes a share of the possessions of individuals for guaranteeing the rights of property to their proper possessors. But in practice neither ownership nor disposal of property is capable of being clearly traced to production and exchange which are effected by the complex co-operation of many individuals and communities. It is not possible to settle possession by the estimated values of different forms of service on any method that would be acceptable to all.

This being so the State is only in a position to accord its recognition to acceptable facts. In civilized countries

the *status quo* is always modifiable by legislation by representative assemblies. The solution of the difficulty is thereby relegated to the activity of large assemblies relying for reaching a decision, on a majority vote in the last resort. This may be a very convenient arrangement from the business point of view, but it does not guarantee even a minimum reasonableness of the conclusion reached.

The process of legislation ultimately shifts the responsibility for the regulation of national affairs to a single person who is made practically irresponsible for his acts. Law only masks the necessity of handing all power ultimately to an individual. Law does not tell him what he is actually to do in any case. He is allowed practically unfettered discretion in all affairs. This is how every question has to be settled, for the reason that it is impossible to ascertain the true course to be followed to the complete satisfaction of even two persons. The discussions in Legislatures have only an educative value of a negative character and are not intended to offer any positive specific guidance. No useful activity is possible except by the method of absolutism. But the combination of the absolute initiative of an individual with freedom of discussion by many does not offer the requirements of the scientific solution of the problem of legislation.

The Gauḍīya Math invites jurists and Legislatures to take note of this radical defect in the arrangements by which law is being manufactured and imposed on individuals and communities. Is the process really less unreasonable than undiluted savagery which it ostensibly seeks to replace? Is it not really worse than savagery on account of its greater Power for mischief due to its superior organisation and superficial counterfeit gloss?

If the majority vote is really conclusive why is not individual opinion equally valid? Mere summation of differing individual opinions does not create the real unity of conviction. The practical success of the method is not to the point at all. Every method is considered successful by its applicants and as confidently condemned by its opponents. His Majesty's opposition is not an unnecessary nor a mischievous superfluity. The mischief of the majority vote system is sought to be nullified by the rigorous discipline of party organisation which concentrates all power in the hands of a single convenient individual.

No Law passed by a modern Legislature need be regarded as particularly reasonable, nor be accorded the reverence that is due to the Truth alone. But unless Law is really in line with the Absolute should it be at all imposed upon those who may consider it to be

mischievous? Is it necessary to do so for the well-being of the individual and society? •

• The Gaudiya Math does not propose to abolish Law or any existing institution. It seeks to understand the real nature of the function of all institutions. If any of them happens to be opposed on principle to the conclusions of disinterested reasoning, the fact requires to be made known to those on whom such institution relies for support. There is no worse tyranny than the systematic outrage that is practised on reason and goodness by a fictitious Law. The mere show of hands should not be allowed to shield the perpetrators of such outrage from merciless public exposure from the point of view of unprejudiced rationalism. The public should want to be fully enlightened regarding everything that is to be done in its name. The diffidence of the public in its own capacity to understand everything is the great stumbling-block and prevents really free discussion that is not gagged by Law. The sacred duty of supporting perfect freedom of discussion of every issue should be conscientiously performed by every public speaker and by every member of the public. The freest speaking should be demanded from all persons who want to persuade and not to dictate to the public. There is no other way of getting rid of

irrationality and tyranny in the name of Law.

But no discussion can be really free unless it is directed to the Absolute. Can the Legislature escape the charge of favouring a policy of gagging if it leaves out on principle all reference to the Absolute from its discussions? The Executive is not expected now a days to be bound by the talks of the Legislature. Unless the talk in the Legislature widens itself to the full outlook of affairs, it cannot be expected to influence the decisions of even the really open-minded Executive. If the talk is directed to the Absolute it would be necessary for the Executive to attend to it fully.

Party voting has taken the place of unbiased effective discussion of measures of public importance by the responsible representatives of the people. Maintenance of party is no proper function of the representative body. The modern representative Legislature cannot deserve to survive unless it can find the way for being really useful.

There cannot be any useful discussion unless it is properly conducted. An expert in the narrow worldly sense is always a particularly incompetent person to have the guidance of legislative measures. He is a very useful subordinate, but a very unwise guide. The ideal leader of legislation is one whose range of vision embraces, without

prejudice, all sides of a question. This is not possible unless the person in question has a real grasp of the whole issue. But the greatest statesmen are almost as far off from the reality of an issue as the most uninformed member of the body-politic. That which enables the successful statesman to pose as a capable leader is at the long end nothing but bluff pure and simple. No one really understands the course of events. Therefore, nothing can be successful except success.

Those who have had anything to do with the affairs of the State are in a position to understand why this must be so. The great events of History are not shaped by the great heroes to whom they are attributed. Napoleon Bonaparte never said a wiser thing than when he declared that the cause of his success was that he always marched with the prevailing forces. He did not try to oppose or regulate the course of events. That is the secret of the highest statesmanship. But events may turn out at any moment to be unfavourable for the reputation of their luckiest favourites. There is nothing so fickle as good fortune. Napoleon himself lived to realise this bitter truth.

Successful persons have been naturally successful also in their biographers. There is nothing easier than to praise a man for his success. Praises are prudently enough reserved

till the death of a person. Many great persons do not survive their period of success. But, a very fortunate few have been almost uniformly successful. These last are the exceptions, who serve to keep up the delusion. The Ways of Providence remain inscrutable as ever.

The military science which was used by Napoleon Bonaparte has not been equally successful in the hands of another commander. His success has not been explained. No success can be explained. Any one, who is in a position to compare the record of any event with his personal experience of its actual occurrence, knows very well how no record can ever convey the idea of the thing as it is. Nature sometimes brings about vast political changes in this world. She employs a number of men as her instruments for the purpose. Thoughtless spectators wrongly give the credit to these persons. But everybody knows that the praises heaped upon anyone are wholly undeserved and should be given to a quite different type of an Entity Who is really behind the whole affair.

This is not mysticism. This world is not false. The generalisations of empiric Science are not reasonable. They are unintelligible. They are hypothetical. They are clever statements trying to do duty as a sort of

so-called explanation of certain really unaccountable occurrences, to be discarded as soon as more clever but equally tentative explanations can be suggested to take their place. Every scientist gropes in utter darkness and his so-called discoveries do not tend to dissipate the darkness. The legislator and jurist are no exceptions to this rule.

This sham performance must be regarded as sham. Man must be helped to come into his own in the real sense. He must be enabled to understand what these things really mean for him. He must expect to know, particularly from those who pose themselves as capable informants, what lasting benefit will accrue to him from the adoption of any proposed counsel. But no one of his expert informants thinks it his business to meet this all-important aspect of his requirements.

Legislators are no less in the hands of Ne-science than any other people of this world. The respect that is demanded for the Law is not to be given to really bad law. If Law does not really care to understand either its purpose or method, the public need not be asked to retain their superstitious reverence for a fiction. There should be an attempt to help the public to find their legs. Real help in this matter can come only from one quarter.

The prejudice that is ordinarily exhibited towards theocratic government need not breed apathy for the Truth Himself. If the priests become departmental in their views they thereby rightly forfeit the opportunity of joining those who want seriously to get rid of their limited vision and limited function. He alone should be regarded as a preacher of the Truth, who by his conduct fully acts up to this universal need. If he does so, he becomes identified with the public interest in the comprehensive sense.

In every Legislature there is need for the honoured presence of a number of really enlightened servants of Godhead to guide its deliberations to a real conclusion. No unfortunate experience of the past should prevent the race from devotedly clinging to this saving Truth. The mistakes of the past require to be avoided. That is all Godhead sends His servants among the people of this world who are attached to ephemeral pursuits and false ideals. Those servants of Godhead are empowered to win our hearts to the exclusive loving service of the Truth, by their examples and living words.

Law inspired by the desire to serve Godhead on the spiritual plane differs, as regards both form and purpose, from law that is tolerated in the present state of our absolute ignorance of the real well-being. The distinction

between the spiritual and secular does not necessitate the separation of the Church and the State, but the harmonious wedding of the one with the other for the service of the Truth. The servant of God is to be served by every entity, in as much as he is entitled to carry out in a conscious manner the Will of God Himself. There cannot be any department outside the jurisdiction of such a person.

The State is not identical with the Church. At present the State applies itself to the management of the temporal affairs of humanity in the way that is understood by the generality of the people. The Church is similarly entrusted with the duty of guiding humanity to purely spiritual living. The temporal affairs should not go against the purpose of the Church. A minimum of spiritual education for the State thus becomes necessary. Unless the State pursues a policy directed to the exclusive service of God represented in its substantive form by the conduct of the real clergy called by the Will of God, there can be no possibility for man to understand how to order the affairs of this world for the interest of all.

The Law, which is unnaturally vain of its secular character, is a product of the deluding energy of God. It is the most mischievous of all the offspring of the atheistical impulse. The regime of

secular law is due to the neglect of spiritual interests by both clergy and laity. There can be no official, nor hereditary, road to the service of God. On the spiritual plane coercion is out of the question. The regulation of spiritual affairs by means of rules and injunctions are not for those who are on the spiritual plane. The individual soul in his natural condition is a perfectly free agent. He is the willing exclusive servant of the Absolute. In the conditioned state he is the half-willing servant of the deluding power of Truth. He can never get rid of the sense of his need for the unconditional service of the true servants of the Divinity, even in his conditioned state. As soon as he really elects to serve God, he finds himself on a plane where he is naturally willing to be fully and continuously instructed in the same. This spiritual pupilage is characterized by unreserved longing for the Service of the *bona fide* servant of God.

The Law of the real Church is not made by any erring agency and is not enforceable on any one who does not accept the same by the fullest conviction of rational necessity. The discipline of the Church, therefore, bears only an external resemblance to coercive regulation. Coercive law is for those who do not offer their unreserved service to the servants of God, to those who have not felt the spiritual call. The purpose

of such coercion is to enable those who wish to avail themselves of the same, to attain the longing for the unreserved willing service of the servants of God.

There cannot be any compromise with those who are opposed to the unconditional service of God on the spiritual plane. The Legislature is the plane where worldly affairs are debated by the leaders of the laity, with the object of arriving at a workable agreement. The participation of the servants of God in the affairs of such an assembly cannot diminish the usefulness of these discussions in any way. Even secular discussion cannot but seek, although vainly, to be conclusive. The problems of mundane existence are incapable of solution if the mundane outlook refuses to modify itself. There is bound to be reasonable opposition to every form of mundane solution. The voice of the Truth Who ever proposes the real solution of all mundane problems, should be admitted in these assemblies at least on an equal footing with recognised secular opponents who are welcomed by every Legislature.

The words of the servants of the Truth can be understood only by the fullest exercise of the rational faculty. They are not intended to be imposed dogmatically on any unwilling entity. The Legislature should honour the servant of God on this principle, and

not as a concession to an old superstition. The servant of God deserves to be heard with full and reverent attention by all. Those who are not in a position to follow the thought of the Scriptures, but are yet also quackishly disposed to insist on really imperfect and irrational solutions of secular problems being accepted as perfect and rational, cannot be unwilling on principle to extend their patient bearing to the voice of Truth Who alone can remove the doubts of all sincere seekers of His unreserved service, by His Own special Potency.

The moral plane offers a tentative and apparent solution of the difficulties of the mundane sojourn. The secular law is not in a position to conform fully to the requirements of ethical living. The exponents of the desirability of ethical conduct are also found to be hopelessly at variance with one another and with themselves. The ethical solution is not categorically different from the legal or any other form of quasi-violent pseudo-rational settlement of worldly problems.

There is undoubtedly such a thing as the juristic sense. But this sense cannot find the fullest scope for its operation due to the defective nature of our present faculties and our present environment. The juristic sense, like every other sense, seeks to create an unfettered scope for its expanded

activity. But does the thwarted juristic sense really possess the power for effecting the deliverance of itself' (?) from the conditions of present existence?

No branch of secular knowledge can exist without the obstructive help of the other branches. The Legislature offers a platform where they can meet together for accepting that degree of curtailment of the full claim of each which will make it possible for society to work at all by their so-called scientific advice. The experts never profess to be really satisfied with the decisions of the Legislature. The expert is autocratic by reputation and temperament. He is the last person to allow the results of his researches to be questioned by any miscellaneous majority of the people. The legal expert can not be expected to have more respect for the performances of the Legislature than any other experts.

There should be experts on the Legislature for safeguarding the interests of the soul in an effective manner. They represent the Church and its teaching. The Legislature is justified in refusing to listen to persons who, in its opinion, have no real advice to offer. The Legislature need not be superstitiously reverent to the clergy. But neither should the Legislature reject the advice of the clergy on any narrow principle. It is not possible to follow the analytic aspect of spiritual thought without a living realisation of the utterly futile

nature of all constructive attempts by our present faculties for the amelioration of the worldly state. 'Neither is it binding upon anybody to accept what he does not fully understand, even although it may be due to negligence or prejudice.'

The difficulty of bogus experts is not confined to the clergy. A person who is not a *bona fide* servant of God has no business to put on the garb of a clergyman. But the desire for the cheap fame of sanctity tends to stimulate the evil ambition of insincere persons for passing themselves off as servants of God. The Legislature is fully competent to withhold its respect from such persons.

But no Legislature should neglect to provide for the spiritual education of the people in a really efficient manner. The Legislature cannot avoid this duty without stultifying itself. A dis-united and powerless Church is a matter of congratulation only to an indolent Legislature. No Legislature can long remain indifferent to a Church which it cannot appreciate. It is, of course, quite possible for the Legislature, with even the best of intentions, to mismanage spiritual affairs even if it chooses to assume responsibility for the same. But in such case the responsibility for mismanagement rests nevertheless on the shoulders of the erring Legislature. No Legislature can perform

this duty if it follows the guidance of leaders who are habituated to ignore the spiritual aspect of affairs. The *bona fide* servant of God is really infallible, not in the mundane, but in the larger and real sense of being free from all narrow prejudices. It is the business of every Legislature to seek for the guidance of the servant of God for enabling it to manage its affairs in the light of his unbiased judgment. If any Legislature is really inclined to be guided by its highest and only permanent interest, God will grant its prayer

to find the proper adviser. This is the teaching of all true religion. No discoveries that have yet been made by the empiric sciences are also incompatible with this conclusion.

Unless the law-making machine is set in order, the world cannot enter upon the real reform of the affairs of the nations with any prospect of success. The affairs of the world cannot be left to themselves, nor commuted to admittedly faulty, unacceptable and ineffective institution, for long, without the risk of an appalling catastrophe.

The Alvars

Kulasekhar

By Bhababandhakshid Das Bhaktisastri

Kulasekhar Alvar is a Royal Saint. He was born in the Royal family of Travancore in the 27th year of Kali Age. The line of kings in which he appeared, was very pious and righteous. It is said that he descended from the Kāustubha Gem of Sree Maha-Vishnu. It is well known in the Hindu Scriptures that the Ruler is for the time being God's authorised vassal. He is to administer the country as a trust for his Lord. Kulasekhar was not only Ruler of Kerala country but also of the Cholas and of the Pandyas. He possessed

a powerful military force consisting of Infantry, Cavalry, Artillery, and the commissariat Remount and he compelled the neighbouring chiefs by the might of his arm to submit to his suzerainty. His internal administration was characterized by virtue, justice, peace and happiness, the weak feeling strong, and the strong weak, under his keen eye and watchful care.

King Kulasekhar was conversant in Ramayana, the Puranas and other scriptures. He possessed perfect mastery over the saṅskrit language.

He was worldly-wise but spiritually blind. His so called wisdom consisted in self-conceit arrogating all perfection, all thought, act and even being to one's one personality, forgetting that the latter is unsteady and of an evanescent character, that life is but a short lease on the globe, whose secret strings and springs are in the hands of a Mighty Power and Inscrutable Providence. This truth is not perceived by us when we are deeply engaged in worldly affairs, but the truth dawns to him who receives God's Grace. The Grace is not attained by requiring God to manifest this free and sovereign gift at our bidding and convenience. Our duty lies in loyalty and allegiance to Him and patiently awaiting for His Mercy.

Kulasekhar was to become a Saint and saviour to uplift fallen humanity. God's mercy began to pour on him unconditionally and he gradually felt a revolution working in his inner nature. By God's Grace he began to see the world and its affairs in their true perspective. He realised how men are slaves to their passions and bodily joys, how they are alienated from God, and how they identify the body with the soul.

Love to God and contempt for the world did thus daily gain breadth and depth in him; it became his daily sigh and constant cry to run to Sree Ranga-

nath and join the pure devotees there for good. Thus love and affinity for God enkindled in him craving for association with holy personages. He invited learned men, wise men, and sages and devotees from different places to his Capital and read with them all the sacred scriptures and culled from them the best gems and strung together a garland of poems, the Mukundamala, which exists to this day. From the ocean of holy literatures he selected Ramayana for his daily recital. Sree Rama was to him no other than God Himself. On many occasions in course of his recital of the Ramayana, he resolved to chastise Ravana, King of Lanka. Once he commanded his army to proceed with him where Rama was fighting alone on the shores of Lanka. The king's ministers and associates were greatly frightened and thought of a means to rescue him from the impossible crusade of his infuriated resolve. They hit upon a plan and secretly sent a party in advance of the king, instructing them to meet the king and his army from the opposite direction while he was on the march. The party met the king as arranged while he was marching with furious speed and related to him the gladsome news of Sree Rama Chandra's glorious victory and happy meeting with His darling consort Sree Sita Devi. On hearing the tidings, the joy of the king knew no

bounds ; he believed their tale and returned home in triumph.

The recital of the Ramayana attended with regular performance of all the important events of the Divine Leela of Sree Rama Chandra with pomp and rejoicings went on as usual. All these important celebrations ended with sumptuous feeding of the Sree Vaishnava sages and laity.

The ministers noticing growing disorders in the administration by the king's neglect of state affairs, planned a remedy to stop the evil by holding the King back from association with those saintly persons. This increased the king's ardour to join the Sree Vaishnavas at Sree Rangam. He ordered preparations to bid adieu to his earthly kingdom. At this the ministers got disheartened and tried other means to get rid of the vaishnavas. They were so vile and crooked in their behaviour that one day they secretly removed a precious necklace of the Deity and reported the matter to the King falsely alleging that the Sree Vaishnavas were the offenders and prayed for their trial and punishment." The King heard them patiently and at last spoke loudly, "Hear me, my ministers, the devotees of God are above such conduct. It is impossible for them to commit such heinous offence. To prove the innocence of the devotees and the falsity of your

accusation I propose this ordeal; Let a vessel with a venomous cobra in the same be brought here. I shall thrust my hand into the vessel. If the devotees are straight in thought word and deed, I cannot be bit by the cobra. But if they are crooked, it will certainly bite and kill me." Accordingly a vessel with a cobra in it was brought to the king who plunged his hand into the vessel of death but was unharmed. The ministers were put to shame. They hung their heads low. They fell at the feet of the king and confessed their guilt. The king pardoned them and ordered them to venerate and adore the holy personages.

The king, being disgusted with the behaviour of worldly people, thought of retiring to a holy shrine for the rest of his life. He entrusted his son Dridhavrata with the charge of his government and, accompanied by his daughter went to the shrine of Sree Rangam. There he gave his daughter in marriage with Sree Ranganath and passed his days in conducting the manifold services of the Deity and His devout servants. He went on pilgrimages to the holy places and recorded his Divine realisations in Tamil and Sanskrit in his "Perumel Tirumali" and "Mukundamala Stotram". He departed from this world at the age of sixty-seven.

Sree Vishwa Vaishnava Raj Sabha

The Gaudiya Mission

Interview with Governor of Orissa

Pandit A. C. Banerjee, Secretary, Sree Vishwa Vaishnava Raj Sabha, had the honour of an interview on May 12, with His Excellency Sir John Austin Hubbock K.C. S. I., I. C. S. Governor of Orissa and in the course of his conversation with His Excellency he mentioned the activities of the Gaudiya Mission in India and abroad with a short sketch of the life and precepts of His Divine Grace Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, President of Sree Vishwa Vaishnava Raj Sabha. He further added, "The Mission is out and out religious and its principle is purely based on Divine Love which is the final object of spiritual existence of all human beings. Religion in its true sense of faith in the Absolute and practice thereof up to its consummation cannot be the birth-right of a few selected classes of people. It is open to all classes of people irrespective of their caste, creed, sex, age or social status. It also believes in the Personality of Godhead.

"Out of the three thoughts *karma*, *jnana* and *bhakti*, devotion is of surpassing excellence, as in both the process of the elevationists and salva-

tionists, we being very busy for attainment of pleasures for ourselves, deprive the Absolute of having our services for Him. Hence they should be rejected, owing to the paradox on that the impulse towards pleasure, if too much prevalent, defeats its own aim".

His Excellency admitted that love can have no place unless we accept God as an eternal spiritual blissful Personality and was further delighted to know the various devotional activities of the Mission.

(A. B. Patrika, 15-5-36.)

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Vishnu Temple in London

Tridandiswami B. H. Bon is staying at the Gaudiya Math, New Delhi. He recently returned from Simla after making efforts to raise funds for the constructing of a Vishnu temple, a Hindu Home and a Lecture Hall in London. He is already in touch with some of the Princes and financial magnates of India in this connection, and hopes to make an early announcement of the scheme and the names of the financiers who are generously disposed to place funds at his disposal.

Sir Evelyn Wrench C. M. G., LL. D., founder and Secretary of the Overseas League and ex-Editor of the "Spectator",

welcomed the establishment of a Hindu temple in London most cordially. He was sure that it would help the English people to understand the Hindu point of view. Sir Christopher Robinson, Secretary of the All Peoples' Association, hopes that the Gaudiya Mission will meet with the active sympathy of all creeds in Great Britain.

The offer made by the Maharaja of Tripura to Swami Bon of the Gaudiya Mission to bear the entire cost of erecting a temple for the Hindus in London, where the image of Sri Bhagawan Vishnu will be installed with solemn religious rites. Swami Bon was in London during the last winter to enlist sympathy for this project, and he has received no small measure of support from the church, nobilities, ex-civil and military officers of India, distinguished educationists and journalists in England. The present project of the Gaudiya Mission is to build in London a Hindu temple with an Ashram and a Lecture Hall.

There was some apprehension in the minds of the supporters of this scheme whether the Church of England which is opposed to idolatry will countenance the installation of the image of Vishnu in the heart of London. But happily the times have changed and Swami Bon's proposal has received the assent of the Church. His Grace the Archbishop of Canterbury has expressed in

writing his "interest in the proposal to build a Hindu temple in London," and he "desires to do anything in his power to draw his country and India closer together". His Grace the Archbishop of York is ready to give his name as a sympathiser with the project of the Swami Bon. The Right Reverend the Lord Bishop of London has expressed in writing his interest in the building of a Hindu temple in London.

The Right Hon'ble the Marquess of Zetland has expressed his warm sympathy of the project of a Temple and Hall for the Hindus in London. He observes that this project would prove to be a great convenience to members of the Hindu community visiting this country (England). He feels sure that Swami Bon will meet with cordial support from leading members of the Hindu community.

Solar Eclipse Fair at Kurukshetra

The Gaudiya Math at Kurukshetra is making preparations this year to present the clay model representation of the battle of Kurukshetra to the visitors who will assemble there for bathing at the lake Dwaipayan on the occasion of the ensuing solar eclipse on Friday, the 19th June next. Carpenters and artists have been requisitioned from Bengal, who are constructing a lofty car, which will be beautifully painted and richly

decorated, and in which an image of Partha, sitting over the car facing the Kaurava army, abandoning Gandiva in a mood of despondency with Partha Sarathi standing by, ready to preach the immortal Gita will be faithfully represented. Skilful doll-makers from Krishnagar have been taken to prepare these images. The fair will continue from the 7th to the 22nd June, at Kurukshetra. The Government are making adequate sanitary arrangement and also for the supply of pure drinking water for the convenience of the pilgrims.

Sree Purushottam Math, Puri :

On May 20, Pandit Gaurdas Kavyavyakaranantirtha, Bhaktisastri read and explained Srimad Bhagabat at Sadhunibas.

On May 21, Sj. Sachinath Roy Choudhury, Zemindar of Aloa, Mymensingh, and Panda Sj. Hanuman Khuntia and other respectable gentlemen came to the Math to hear Hari-katha from Editor Who spoke for nearly

two hours about the four vaishnava sampradayas.

On May 21, Editor spoke on Brahma, Paramatma and Bhagaban. Sj. Guruprasad Das, D.S.P., of Puri met Editor on this day.

Tridanda-Sanyas :

At Sree Purushottam Math, Puri, on May 30, Sripad Sarbeswar Brahmachari entered the Sanyas Asram with permission from the Acharya of the Gaudiya Mission.

Balichuck, Midnapur :

On May 20, Tridandiswami B. B. Srauti Maharaj delivered a lecture in the local High School on "Duty of Students".

Sree Ramananda-Gaudiya Math, Kovur :

Tridandiswami B. P. Tirtha Maharaj is staying here for over a month and is spreading the gospel of Mahaprabhu by lectures and discourses. On May 21, Swamiji read and explained the narrative of Prahlad Maharaj from Srimad Bhagabat at the house of Sj. N. Krishna Rao Garu.



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CONTENTS

Subject	Page
1. Sree Nama'	457
2. The Alvars '	463
3. Gaudiya Math and Trade and Commerce	465
4. Misunderstanding of Impersonalists	473
5. Is Current Hinduism Antivedic	474
6. Sree Vtswa Vaishnava Raj Sabha	479

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Sree Nama

(By Prof. Nisi Kanta Sanyal M.A.)

The Divine Name of Krishna manifests His Descent to this mundane plane on the spiritual lips of His pure devotees in the Form of the Transcendental Sound identical with His Entity. But the descended Sree Nama has similar characteristics with the ordinary symbol of mundane description as well as the Transcendental Entity.

The name or nomenclature of any perceived object of this mundane world is quite different from the object itself, whereas the descended Sree Nama is not different from, but is on the contrary, identical with the Object. The truth of this statement can be and has been challenged by the empiricists. It is

necessary to take due account of their objects for the purpose of arriving at the real truth.

In our present conception of things, a name is offered to an object for our temporary understanding, which is different from the self-manifestive (chetan) object-in-itself. The very conception of objects, represented by ordinary nomenclature, is not derived from the object itself by the ear, but is secured from other senses. The object-in-itself cannot be known either by the ear or by the other senses severally. In mundane name or symbol for labelling the objects of sense-experience we miss this actual transcendence. We are

merely put into this phenomenal world by its means.

Sree Nama is meant for 'transcendence only. This should be the first thing to mark. By descended Sree Nama we do not, however, get immediate and direct access to the actual transcendental objects. But the symbolized transcendental sounds are not to be isolated from the Transcendence Himself.

The taking of the unrestricted (Vaikuntha) Nama destroys all sins. * Vaikuntha Nama is not to be confused with symbol sounds of our lexicons. All the names that are found in our dictionaries mean objects that should be conceived through the senses. Or, at any rate, they mean that the attributive reference of the objects could be secured through the senses. These names or symbols are restricted by being made to depend for their meaning or corroboration by other senses. They require fresh examination to get the full attributive reference. As transcendence is beyond the reach of our senses, we need not think that it should be brought automatically within their range. We need not think that the transcendence has submitted to our present senses when we have to think about the unrestricted name. There is a similarity with the mundane. But the

mundane impressions are not to be confused as being identical with transcendence. If the senses could reach Him then the word 'transcendent' should not be used. The name would be mundane.

We cannot get rid of mundane association if we confusedly think that the transcendental sound is in the same category as ordinary sounds. It is similar but not identical. Where then lies the difference between the two? Their similarity is to be taken up for our consideration. But as the relation of identity between sound and object is ignored in mundane sounds, we must not extend their similarity to this characteristic. Transcendental name is identical with the transcendental figure, attribute, activity and environment. The seeming faces do not differ from the other faces,

The ear is apt to receive informations that are not presented to the other senses. The thing to be seen by the eye has to be brought in contact with the retina by means of light emanated by the object for the possibility of association with the object. But the very objects are described to the ear. The ear has the distant most potency for the reception of the impression of the objects. Therefore, aural reception has preference over every other mode of approaching object.

(वेङ्कटनाममङ्गलमदीवाचनं विदुः । स्तः ६।२।१४)

In as much as this phenomena's existence is the reflection or covered aspect, eclipsed by a foreign agency viz., ignorance by the peculiar potency of nescience which shrouds the soul, it obstructs our vision by presenting the opaque faces of the Reality. The object of our sight is kept out of our reach by

The ear has got its own different chamber. If we enter into any one chamber of our senses we are deprived of the benefit of the other chambers. Mind deals with limited object which have two faces. The transcendental face differs from the mundane. By an unwarrantable assumption the mundane limitations are supposed to be the property to be anthropomorphised when the mind is asked to hear about transcendence. This is wrong on the part of the mind. The transcendental need not be molested or twisted according to the bitter experience of this world.

We profess to desire that we should extend our scope of investigation and transcend the limitations under which we are placed at present. But when we are put in a particular chamber we cannot in practice. Then we take recourse to speculation. The mind is the agency for summing up the impressions received through the senses. The mind sets itself to speculate on the basis of the totality of these impressions. In the result all sorts of

inadequacies and confusing expositions are offered. We find that we have to constantly rectify and even to change the direction of these speculations and to discard the older conceptions.

The mind is the telegraphic centre of the sense impressions. If we allow free play to the mind we are debarred from seeing things beyond our senses. This applies equally to mundane aural impressions despite the preference that has to be awarded to them by the philosophers. In every department of speculative enquiry we have to give preference to aural reception.

As a matter of fact all sense-impressions are limited. This leads us to think that it is our business to impose limitation on everything. We must not misunderstand use of the term 'limitations' in this connection. We 'limit' a thing when we suppose that it has got its four walls. This is the defect of the mundane process of limitation. The very defects of mundane limitation should not be carried to transcendence.

But the principle of limitation has got its beautiful aspect which should not be ignored in the transcendence. For example the transcendence ever predominates over *sattva*, *rajas* and *tamas*. This is not defective limitation. It constitutes the highest excellence of the transcendence, its excellence par excellence. Thorny shrubs have got

no efficiency here. But in the groves of Braja they are objects of the highest beauty and efficacy. Thorny shrubs are taken here by camels. But we all do so there. There is no inadequate or undesirable limitation there. Here limitation gives very bitter experience. If we purloin some property belonging to another person, it is very undesirable. The thief also feels in the same way. In that world there is no such limitation. In that world there is every sort of beauty in the so-called defective things as we find them in this world. The defect of limitation is not allowed to go to that region. We are not required to carry the mundane ideas in *loto*. Unalloyed activities and things are the associated agents which accompany and should accompany us when we reach there. The name should point out the object but not the limited object or idol. If we worship Sree Murti we should not idolize. No intelligent person should accept the idol as object of worship.

There is no worse slander against Vishnu than to suppose that His Body is mundane. * I am a vaishnav. If Vishnu is regarded as phenomenal I enwrap Vishnu with my whim. I cannot get the true light of the object. So

“प्राकृत करिया मनि बिष्णु-कलेवर ।

‘बिष्णुनिन्दा तार नाहि इहार उपर ॥

(बै:व: आदि, ७।११५)

mantra-diksha (effecting spiritual enlightenment by imparting the transcendental name to the subreissive soul) is necessary.

But it may be asked how am I to know that the Sree Murti is really transcendental? I may insist that I do not like to be dissuaded by the assurances of others and that I should see everything with my own eyes. But by relying upon my eyes I turn an empiricist (*adhyakshika*) like many a giant intellect as well as the less intelligent people.

We are appealing to all empiricists for giving us a real hearing, but, they do not lend their ears to our appeal due to their present judgment *prima facie*, uncompromising and aggressive character and apparent denial of their competence to understand the subject matter of our appeal. The empiricists have got the power to attend to transcendental discourses. We are asking for all empiric ears. We shall talk to them, at first in the empiric manner. One has to pass through a narrow stream—the transcendental sound—supplied with all sorts of equipments to enable one to go with the stream. If one is dissuaded one cannot chalk out the real truth. One has to hear all these things till one is fully satisfied and to question till one is satisfied. Whatever is said to an empiricist is not all empirical. Every precaution is taken

in using the analogy. The transcendentalist uses language that is intelligible to both.

One should be very careful about one's diet or acquisition. I have got experience of this world, so have others. If a person pose as a transcendental teacher he speaks in a corresponding way. There is then a difference. But the person who wants to hear from a real transcendental teacher must first find out whether the person is twenty-four hours in touch with transcendence or is concerned all his time with mundane objects. If he gives all his time to transcendence, we should only then hear about transcendence from him. Otherwise, it will be like hearing the phonograph or talky.

There is a great difference between pseudo-talker and *bona fide* talker. The latter is perfectly immune from all mundane desire (*niskinchan*). *

We shall come in contact with a person who can talk transcendence truly, if we are fortunate, in which case Krishna will send His message.

नैव मतिस्तावदुक्कमाङ्गि स्पृशत्यनर्थापगमो यदर्थः ।

महोयसां पादरजोऽभिषेकं निष्कञ्जनानां न वृणीत
यावत् ॥ (भा: ७।५।३२)

रह्यगोतत् तपसा न याति न चेज्यया निर्व्वणाद्

गृहाद्वा ।

न च्छन्दसा नैव जलाग्निसूयेर्बिना महत्पाद-

रजोऽभिषेकम् ॥ (भा: ५।१२।१२)

He comes to us as a telegraphic message bearer. But there is every possibility of putting wrong interpretations on his words. There is great difference between the Sankarite and Vaishnava interpretations. The householder vaishnava need not be aider and abettor of any really wrong practices.

If I am not liberated, I am simply undone. I cannot approach the true preceptor except by his mercy. He will gradually show that Krishna is the Subject of all transcendental discourses. It will be the highest aesthetic culture which is not available on the mundane plane. If a person communicates anything that he has enjoyed in this world, it will be of no help, but a positive hindrance. If any so-called preceptor disregard the vaishnavas we should shun his society. *

A person who is not fully engaged in the service of Vishnu is non-devotee or covered vaishnava (a vaishnava). For this reason the professional priests

यो व्यक्तं न्यायरहितमन्यायेन शृणोति यः ।

तावुभौ नरकं घरं व्रजतः कालमक्षयम् ॥

(ह: म: बि: १।६२)

गुरोरप्यर्वाक्षस्थे कार्याकार्यमजानतः ।

उत्पथप्रतिपन्नस्य परित्यागो विधीयते ॥

(महाभा: उद्योगं पत्र १७६।२५)

अबैष्णव-मुखोदगीर्णं पूतं हरिकयामृतम् ।

अवणं नैव कच्छेयं सपोच्छिद्यं यथा पयः ॥

(पद्मपुराण)

(devalas) should not be accepted as gurus. They wish to misappropriate offerings. .

The Transcendental Nama is to be served. If we serve ordinary nama we will be put to all sorts of trouble. By excessive shouting of the ordinary nama billiousness will increase. If we suppose Hari to be a lion, I invoke a lion by chanting the name, or a lentil if I suppose that to be the meaning of the word Hari. True Hari is given a wide berth by such chanting.

By the word 'Hari' the Transcendental Hari should be meant and no word targetting any object of Nature. It would be offensive lack of due attention (anabadhan) if we do so. When the transcendental word Hari enters my brain I am undone if I suppose it to be an object of my enjoyment. I thereby commit an offence against the Nama. *

Hari is quite different from the concoctions of the human brain and the objects of his sense-perception. If we really get the conception that Hari does not serve us we do not fall into the error of supposing that He is lion etc. In His case the object is identical with the Nama. If we entertain any other conception we are deprived. The

Transcendental Nama is to be targetted. He can be approached by our unalloyed soul. No anthropomorphic reservations should accompany us. .

Krishna is served in five different ways. He is the Emporium of all the *rasas* (mellowness incidental to different kinds of personal relationship). We should have access to transcendental *rasa*. *Rati* (loving attachment) will turn to *rasa*, the order of progressive realisation being *saraddha* (firm faith), *rati* (loving attachment), *rasa* (leavening mellowness).

With the appearance of *rasa* we realise the state of loving devotion (*prema-bhakti*). There is no English word for *prema*. So it is better to use the word *prema*.

The definition of *prema* is found in *Bhakti-rasamritasindhu*. *

Sraddha is implicit faith. Sree Nama is the Rescuer from the present pitiable condition when we are engrossed on the plane of the physical tabernacle worshipping at the altar of naturalism, socialism and other schemes of temporary physical amelioration. Those who pose as our own (swajana) on the strength of the relation of the physical casing are thieves and robbers. We should have no association with

प्राकृत करिया माने बिष्णु कलेवर ।

बिष्णुनिन्दा आरं नहि शहर उपर ॥

(चै: च: आदि ७।१५)

सम्यक्मसृजितस्त्वान्तो ममत्वातिशयाङ्कितः ।

मावः स एव साम्नात्मा कुर्वे प्रेमा निगद्यते ॥

(मः ए: सि: प: बि: ध्ये प्रेममक्ति लब्धरीते १म श्लोक)

them. The Transcendental Sound saves our souls from recurring births in the flesh. (1)

The Transcendental Sound is the beginning of everything. (2)

The Transcendental Word (Shabda) is identical with the Object (Shabdi). Another pertinent aphorism of the Brahma-Sutra enjoins repeated chanting of the Word. (3)

1. अनावृत्तिः शब्दात् (ब्रह्मसूत्र)
2. जन्माद्यस्य यतः (ब्रह्मसूत्र)
3. आवृत्तिरसकृदुपदेशात् (ब्रह्मसूत्र)
(मुक्त अवस्था)

The non-reversion (anāvṛitti) that results from constant chanting of the word (shabda) is absolute. One has not again to be incarcerated in flesh. This is emphasised by the Gaudiya Acharyyas. (4)

4. निखिल भ्रुतिमौलिरत्नमाला

द्युति नीराजित वाद यङ्मुजान्त ।

अयि मुक्तकुलैश्यास्यमानं

परितस्त्वं हरिनाम संभ्र यामि ॥

(श्रोक्ष्य गोश्वामि कृत श्रीश्रीवृष्णनामाष्टक, १म श्लोक)

The Alvars

Vishnuchitta

By Bhubabandhakbid Das

Saint Peri-i-Alvar or Vishnuchitta is the Avatara of Garuda according to our scriptures. He made his appearance in the city of Sree Villiputtur near South Madras in the month of Jaistha, Kāli 46, of Makunda as father and Padma Devi as mother. According to some the date of his birth is 3056 B. C. From his early years he intuitively devoted himself to learning and propagating the Holy Veda and ever engaged himself in performing highly meritorious ceremonies called *Jajnas* which were meant for the service of God without

any return. Innate tendencies for the service of God are generally attributed to the special grace of God. This has been proved in the cases of Saint Prahlad and Dhruba who were votaries of the Supreme Lord from infancy. The mighty torrent of devotion of Sree Prahlad subdued and overpowered all the demoniac efforts of Hiranya-Kashipu. It is said that a saint is born; not made.

Our Saint realised that the entire life is to be devoted to the service of God and thought what particular form

his service to God should assume and thought within himself how the Avatara of Sree Krishna was resolved upon for the threefold purpose of saving the godly, destroying the ungodly and establishing the true religion in the land. It flashed in his mind to devote himself to the duty of supplying flowers and wreathes daily to Sree Krishna at Sree Villiputtur in His Archa Form of Sree Vatasayee Bhagawan.

During this time a king by name Vallabha Deva was reigning at Kudal in South Mathura. He was famous for his wide conquests and righteous rule. On a certain night the king went through the streets of Madhura incognito on a round of inspection. He saw a Brahman pilgrim sleeping by the road side. He roused him and asked him who he was. The Brahman replied that he was returning from holy pilgrimage to the Ganges. At this the king begged to hear from him edifying instructions. The pilgrim spoke as follows :—

“Labour eight months in the year to live happily at home during four months of the rains. Labour hard half the day to spend the night happily. Work in manhood to provide for old age. Utilise present birth on this earth to secure eternal good hereafter”.

The king listened to the above with rapt attention and realised the moral contained therein. It made the king convene a meeting of all the

Śādhus, Pandits and Philosophers at his capital, to know what constitutes the *summum bonum* for man and how the same is to be secured. The king also arranged a precious offering for the real Saint.

Vatasayee Bhagawan wanted that his votary should attend the meeting and be thus His mouthpiece to proclaim to the world once again the eternal truths, for mankind is forgetful and require constant reminding to save them from evil pursuits and wed them to religion and God. As a result the Saint had a dream in which Vatasayee appeared and commanded him to attend the Council and win the prize intended for the victor. Being thus bid by the Supreme Lord the Saint arose in mixed wonder and surprise. Without delay he journeyed to the royal assembly. As he entered the royal court, the king rose from his throne and fell at his feet. The king then escorted him to the Council of wise men. Thus a splendid reception was given to him, which excited surprise and resentment of the other wise men present. Our Saint being prayed for instructions delivered a religious discourse on the truths of Vedānta like Valmiki who was well-versed in all the shastras by the inspirations of Brahma. The audience heard him with astonishment and attention and nobody dared to raise a word of protest. His instructions had the desired

effect on the heart of the King and all present. The miracle repeated itself. The whole audience from the king downward stood up and involuntarily fell at the feet of the Sage. With great honour and pomp he was then placed on an elephant and taken round the city amidst loud acclamations* followed by a grand procession swelled by the Pandits, ministers, and retinue of the king. The king bestowed on him the title of Bhattacharjan or the Brahman-

Chief, and offered to him the precious prize. .

The Supreme Lord, the All knowing, the All-powerful, the All-protecting, was greatly delighted to witness the honour shewn to His servant Vishnuchitta who brought all the prizes to the Lord for His service. Our Saint was so sober and sincere in his service that he never swelled with pride. He continued to live as before devoting himself fully to the service of the Lord.

Gaudiya Math and Trade and Commerce

The exchange and distribution of wealth are secured on the basis of mutual agreement between the buyers and sellers of commodities by which the terms of such exchange are settled. Economists suppose that the prices of commodities are also determined by demand and supply. It is difficult to estimate the scope of operation of these influences by statistical evidence. The rate of exchange appears to be affected by the official forecasts of demand and supply and by the interests of the speculators.

Consumers and producers have blamed the above arrangement on the ground that prices are thereby actually settled by middlemen who are, neither

producers nor consumers. In such circumstances neither the interests of producers nor those of consumers are likely to be respected. The interests of the producers and those of the consumers of wealth should be capable of being mutually adjusted by some more suitable method. Direct contact between producer and consumer is, however, impracticable in large scale production and by the fact that producers are separated from consumers by vast distances.

The producer also complains that the adverse interests of the broker prevent him from understanding the real demands of the consumer. The consumer thinks that he has to pay a

price at the arbitrary dictation of the middleman ignorant of his real needs as well as the conditions of production. The result is extreme uncertainty of prices and the absence of reasonable purpose in the production and distribution of commodities.

Communists and Socialists regard the present mode of distribution of wealth by the agency of professional middlemen as the cause of the poverty of the masses. Failing to suggest any better method of distribution by the retention of free contract, they fall back upon State control for ensuring a sufficient supply of necessities and moderate luxuries for the poor. They think that such a policy is practicable and not opposed to the economic interests of either producer or consumer.

But the advocates of free exchange point to the total loss of free individual that would result from effective and detailed State interference. They think that the machinery of the State would be rendered too cumbrous by being saddled with this enormous responsibility and even break to pieces under the abnormal pressure. Moreover, if necessities are assured to the producer, the latter will be disinclined to put forward his best efforts for increasing his production of wealth, as such lethargy will not then affect him adversely. And lastly a great encouragement will be held

out to indiscriminate marriage, resulting in greater over-population.

I have gone into these familiar contentions to visualize the hopelessness of ensuring the proper distribution of wealth, even if we accept the view that the interests of the consumer are not opposed to those of the "producer" by overlooking the anomalous fact that it is the interest of the former to demand an abundance of necessities and luxuries at a comparatively small sacrifice, while the latter equally seeks to get the highest prices for the products of his labour. As every person is both consumer and producer there may not appear to be any thoroughgoing opposition of interests between the two sections at any rate in theory. The exigencies of large scale production involving minute division of labour and the employment of middle men, may be blamed for making the interests of the one appear to be incompatible with those of the other. Without large scale and localised production it is not also possible to increase the total output of wealth available for distribution. Thus it is more or less a vicious circle.

If the consumer is assured an abundance of necessities and luxuries, it would quickly lead to over-population. If the consumer is stinted it does not check, the growth of population by any decrease in the rate of birth but by an

increase in the rate of mortality for want of proper nourishment, etc.

The desperate remedy of this besetting malady, that is being confidently recommended now-a-days for the acceptance of the race, is artificial birth control. But this is bound to react most prejudicially on the morals as well as physical and mental health of the race. Eugenic marriage is in course of being enforced by the State in Germany in preference to marriage by free love. This should reduce the condition of the family to that of a breeding establishment of well-fed and well-groomed cattle.

The failure to find any proper remedy for the evils of so-called inequitable distribution is due to the ill-considered assumption that the end of the consumption of economic goods is to secure a healthy state of body and mind. But does the consumption of economic products really make men healthy and happy?

A man cannot be healthy and civilized by eating and drinking and sight-seeing. It may make him a brute. Supposing that he might be made healthy and civilized by such artificial means, which is extremely improbable, he will have nevertheless failed to attain the level of human life as distinct from the life of the brute. The Hindus are ridiculed by civilised peoples for their 'Kitchen' religion. The good kitchen

and the luxurious dining table may after all be at the root of much of the evils of this world.

Should the pumpering of the body and mind be regarded as the end of human life? Or, is it only a means to the end? In regard to lower animals we have recourse to that mode of breeding and nourishment which is promotive of the purpose that is fulfilled by any particular species in the general scheme of our affairs. Health is a good thing. But health itself would be useless if it be the cause of barrenness. Health would be a nuisance, if it is the cause of vice and inutility.

What is the real purpose of human life? Is it the attainment of a long and healthy life with highly developed mental powers and command over an abundance of gross and refined worldly comforts? Are gratification of the senses and the satisfaction of hunger and appetite by the consumption of wealth, the worthy objects of life?

The famous ancient social philosopher of India Manu, gives his clear verdict on the point. If, says he, wealth is consumed for the purpose of appeasing hunger or for the gratification of any sensuous appetite it will have the effect of stimulating proneness to hunger and sensuality. A number of recurring bodily discomforts, necessarily reacting painfully on the mind,

necessitate the taking of food and the consumption of other forms of wealth. These discomforts of the body and mind are not considered to be good and desirable. If the consumption of food and other goods, while affording temporary relief, tends in the long run to aggravate those discomforts, should we persist in such unwise course? How do we know that Manu is not right after all?

The Gaudiya Math offers the following analysis of the position. The physical body misused is the source of all evil. The apparent interests and needs of the physical body are incompatible with those of the soul. If the physical body is pampered sensuality is increased. If the physical body is starved, disease and death follow. If the physical body is moderately fed and nourished, health and long life are obtained. But health and long life are no concerns of the soul any more than sensuality, disease and premature death. Why should we care at all for any of those results? If the soul is really immortal, why should we care for these temporary so-called interests? If we begin to care for the so-called life, for its own sake, it at once leads us into that interminable series of difficulties which must necessarily attend upon the state of self-forgetfulness. Should we not learn that use of the present life, as it happens to be in our way, which

will restore us to our natural spiritual condition, by being freed from the trammels of the body and mind for good?

Manu's view implies all this. The Gaudiya Math insists on the necessity of self-determination before we commit ourselves to any form of activity, however, natural and inevitable it may appear to be at first sight. Am I body or mind? I do not know. I feel I am both, and also potentially greater than both. The Scriptures say that I am soul, neither body nor mind. The soul is theoretically the present proprietor of his body and mind. The soul requires to be counselled by a free soul who is not under the thralldom of body and mind and who understands the method of his deliverance. The means must be no other than the proper use of the body and mind. Because at present every activity is to be performed by their means.

If food is taken in the proper manner it should not increase one's desire for consuming more and more food. It should lessen the animal urge of the propensity, instead of augmenting the same. The proper use of food can be practised by only the awakened soul. Such use should gradually eradicate all sensuousness, enabling the soul to function in his perfect way by the agencies of the properly controlled body and mind.

The point that is overlooked by those who desire to equalise the riches of all, is that the improper use of riches is at present both unavoidable and universal and produces only mischief in some form or other. The equalisation of possessions is no cure of the evil. The wrong use of wealth, irrespective of possession, is the disease. No two persons are equal in every respect. Why should they be treated as equals? Inequality is regarded as a crime because the inferior aspires to be elevated to the status of his superior without acquiring the latter's superior qualities. Such desire for artificial equality is the sign of a malicious disposition. There can be no such abnormal hankering on the spiritual plane.

The soul in his unalloyed state is naturally desirous of serving each and every entity. He is 'humbler than the blade of grass'. He stands face to face with the souls of all entities. He knows that the soul of every entity reciprocates the Perfect Activity of Godhead. Godhead expresses Himself in the concerted activities of unalloyed entities. Everything serves only Him either willingly or unwillingly. The emancipated soul also realises that the service of Godhead has to be attained in the form of the associated service of all entities. If the service of a single entity is left out of one's calculation, Godhead is not

served. The passion for equality, no less than for domination is the negation of the spiritual disposition.

In this world every one is in the state of perpetual want. Every one covets the service of all others on his own temporary account. No one in this world really renders even any temporary service to any entity. All so-called services are rendered in consideration of receiving greater services present and prospective. The purpose is not one of service but of enjoyment of others. This principle of barter and desire for mastership over others characterizes all current intercourse of the world. The acquisition of worldly riches, which is effected by barter, serves only to increase our wants. The hypocritical renderer of so-called service is thus rightly punished by being placed in the state of greater want by his supposed gains in exchange of the services rendered.

The Science of Economics imagines that it is making a particularly 'hopeful' announcement when it asserts that both parties to economic exchange or barter are gainers by such transaction, as each party thereby gets more easily what he really wants. But each party to an economic transaction wants nothing but the gratification of his senses. When one is supplied with the means of his sensuous gratification its enjoyment only whets his desire for more enjoyment.

There is very little to choose between a civilized and an uncivilized party in this respect. The civilized trader is probably the more deluded of the two. He practises animality but advertises such conduct to be spiritual.

The Gaudiya Math makes a distinction between the service of God and the gratification of one's senses and appetites. It is the nature of the soul to offer spiritual services to the Absolute. It is in his abnormal state that the soul seeks the gratification of his senses, by mistaking himself to be non-soul. He can seek the gratification of his senses only by being endowed with his mundane casing, and his mundane egoism. These mundane adjuncts enable him to set out on the wild-goose-chase. His unnatural desire for being master in his own right can be seemingly gratified only in this abnormal way. Such irrational desire cannot be really gratified. He is only thereby subjected to the mundane delusion, or, in the alternative, withdrawn into the void by the temporary abeyance of his individual entity.

The soul, even in the conditioned state, does not desire self-destruction. Krishna does not give him any evil even when he covets the same. Kamsa and the other Demons who were hostile to Krishna, were punished with temporary abeyance of their individual existence.

The natural desire for the preservation of one's entity requires to be made effective by seeking for existence that is really free from all undesirable hostilities. No one should want to be saddled with the physical body and limited mind for the perpetuation of one's conditioned state. Every one is anxious for the real lasting improvement of his present condition. This discontent should not mislead us as to desire so-called material prosperity. That is not improvement. It is real degradation to hanker for material prosperity. Our natural discontent with the present condition requires to be carefully analysed and purified. The discontent, that is due to our unfulfilled longing for mastership leads us to the quest of the gratification of our senses for physical and mental amelioration. This kind of discontent is harmful for the soul. There is another and wholly different kind of discontent. It is anxious to serve God instead of unnaturally seeking to be master in one's own right. This last form of discontent is a real asset. It is one's duty to cultivate such discontent by all means. It is only for this purpose that Providence has mercifully provided the trials and tribulations incidental to their otherwise unwholesome mundane sojourn. If Providence had given us, instead, only uninterrupted mundane felicity, our spiritual natures would have remained dormant and unsuspected.

The performers of mundane altruistic activities harm themselves as well as those whom they want to help. By such vain deeds they gain for themselves equal worldly felicity. This is their punishment. But all this acquired felicity is fortunately an ephemeral possession and it is the discovery of this which should dissuade of expelled Adams and Eves from Paradise from the unreflecting pursuit of sensuous pleasures.

It is necessary to realise that we are souls who have no material wants and no mundane limitations; whose nature is to serve God by all our faculties on the transcendental plane of Absolute Reality. The speedy attainment of this natural uncontaminated state is the only possible rational goal of all our activities. This only desirable consummation is prevented by the cultivation of our mundane nature that has been superimposed on us by the deluding potency of God for ensuring our perfect freedom although it may and does actually occasion the wrong use of our freedom. God does not give us what we desire but what is necessary for our real happiness. The mundane sojourn, sanctioned by God, is a means of curing our evil mundane propensity. Let us try to understand a little more fully how this is so.

We are normally taught to perform every form of worldly activity, for

attaining mastery over Nature. Such teaching and expectation are opposed to the interests of our souls as they lead to degradation, misery, birth and death. There is nothing unjust or cruel in this dispensation. Such punishment is the greatest possible mercy to our real selves. It is wholly undeserved magnanimous recognition, on the Part of Providence of the eternal needs of our souls. Let us not miss the real significance of our mundane sojourn and thereby fail to make the best use of our opportunity.

Trade and commerce need not be deflected from their present course for this purpose. On the contrary they require to be pursued by all manner of proper use of the faculties and environment given us by Providence for the realisation of our real lasting food. Let us not be captivated by the prospects of the seeming optimistic outlook that successful commercialism, in the worldly sense, offers to our conditioned aptitudes. Let us dive below the surface and seek to find the proper activity of our real selves.

As soon as we begin to suspect the rottenness of all worldly possessions as such we should be anxious to make the proper use of those impulses and aptitudes that seek their satisfaction by commercial activities. This internal change will enable us to be adjusted now and here to the eternal situation.

Thus alone may we begin to acquire those real riches that last for ever but are invisible to those who are perversely addicted to temporary mundane values.

The Absolute Plane is full of boundless wealth and offers unlimited scope for the real use of wealth. Worldly riches are the perverted reflection of real wealth. Let us not, therefore, **contemn** wealth, but try to acquire real riches by making the proper use of our present possessions and opportunities which are of the nature of a passing shadow. Spiritual efficiency has also its degrees and gradations. It is, however, the only real efficiency. Mundane efficiency is as deluding as mundane possessions which are acquired by such efficiency. The discovery and adoption of the proper method of acquiring and spending worldly riches, which is equivalent to the practice of the service of God, will enable us to get out of the clutches of the deluding potency. We must seek for worldly riches for serving God therewith. By the adoption of such policy our material prosperity will prove the greatest of blessings instead of being the greatest of curses by its thoughtless handling. Poverty itself is not also an evil to be skinned but the equally great oppor-

tunity thrown in our way by benign Providence for enabling us to serve the Absolute and all entities on the plane of our souls. The rivalry between the rich and poor should be shifted to the plane of competing service of God which will redound to the eternal unmixed happiness of all concerned.

The external arrangement of human affairs will not be materially disturbed by the universal adoption of the resolution to serve God thereby. That ever remains entirely in the Hands of Providence. The adoption of the spiritual process need involve no external change at all. But the evil will have been cured at its source and the way for the real universal progress towards the natural state of perfect felicity thrown open to the free acceptance of all sincere souls. This world will not be abolished, but our attitude towards its concerns will lose its unwholesome character and be a means for the attainment of the life eternal on the natural termination of the mundane sojourn. This is the Message of Supreme Lord Sree Krishna-Chaitanya that is being propagated by the Gaudiya Math for establishing the universal association of the souls of all entities in the service of the Absolute.

Misunderstanding of Impersonalists

The mental speculationist is found to reserve himself in well-disciplined civil aspirations to offer the results of all such activities to the Supreme Authority and to desert all activities of self preferring the high sounding knowledge of absorption. All these fourfold aspirations were belittled by Sree Krishna Chaitanya in the conversation that took place by the mighty flow of the Godavari four hundred and quarter of a century back. To support these statements it is premised that Love of Krishna ignores and diminishes the worth of the explorations of the mind and conscience and invigorates the approaching of the transcendental situation of the loving Attractor. In the useful chanting of the Name of the Absolute, Love is found to show its full fledge. The very chanting of the Nama exhibits a frantic disposition which stupefies the mind occupied in accruing gratification of senses. It leads to an apparent unmindful temperament, and a chanter under its influence is found to cry, dance and sing. He is apt to show unceasing restlessness, as opposed to the contemplative situation of reservists or gnostics.

It is argued that concentration of mind is to be indispensably sought, and,

if the chanting of Nama converts a mind to restlessness, which is shown by shouting etc., how can it be reasonable to adopt such chanting of Nama?

In support of the statements for the lover of the Absolute, it is said that one has carefully weighed and rejected the opposite situations of mere contemplation of mind and impatience due to the most covetable situations. So a closer deliberation is necessary to examine the two different modes of activities when we are in need of approaching the Absolute deserting the undesirable situation of temporary things and defective observation of local disturbance. Without unduly decreasing or minimising the consideration of purely local interests, we should stick to our resolve to see our way to put a stop to less profits suggested by our fellow workers. This comparative solution instigates us to adopt a process which, although it may appear to be quite unnatural at the very outset, happens nevertheless to be the only remedy behind the seeming aspect of the thing.

A hasty observer is not likely to gain much by the apparent sight of the solution if he deals with the matter by assuming that it is like the facilities

inherent in non-Absolute objects. The very concentration of mind, though needed to dispel the devilish enterprise of selfishness for gratifying our senses, and, when we are determined to have the untampered solution of having the eternal benefit, it should welcome such resultant startling activities for gratifying the senses of Krishna, which are quite opposed to the speculative

conceptions of people busy to secure temporary by deserting the eternal pleasure. This would show the apparent sight of the redresser seeking to dictate by his the then exploitation the practice of the Absolute Region of the transcendentalist who has a dynamic enterprise quite opposed to the sober temperament of designers of enjoyment or profit for themselves.

Is Current Hinduism Antivedic

Hinduism claims to be based upon the Veda in the scriptural sense. The different sects of the Hindus claim to represent different aspects of a common religious heritage.

The current historical (western) conception of the course of evolution of Hinduism is based upon the view that the Puranas are later than the Rig Veda Samhita. This theory falls to the ground if the Puranic tradition proves to be older.

If Krishna belongs to 5000 B. C. and, if He is identified, not with Vishnu but, with the Ultimate Truth or Paratattva in the Puranas and if the tradition of these Puranas is also older than 5000 B. C., what effect would such

a discovery have on the position of those historians who suppose Krishna-worship to be post Vedic and the religion of the Puranas different from the Vedic, due to their faulty chronology and ignorance of the esoteric teaching of the theistic Puranas by which the inter-connection between the different modes of Vedic worship is explained.

Vedic religion is eternal. This is philosophically sound doctrine. The origin of the Vedic religion has not been traceable historically. But historians in exercise of their anti-religious rationalism are disposed to believe in a historical beginning and evolution of Hinduism. Is it incumbent on the historian to refuse to believe the statements of the

Shastras and to manipulate and interpret their evidence to suit their atheistic view? Is it not much more easy as well as rational to seek to understand the Shastras by their internal testimony? It is possible to understand their point of view, if only we have the patience not to oppose their claim to transcendence which is the basis of the Vedic religion. Srimad Bhagabat offers the transcendental exposition of the Vedic religion as a whole. We find in this unique treatise the complete reconciliation of the ritualistic worship of Sree Murti (not images) and the practices of meditation, fruitive activity and austerity having their common basis in the Transcendental Word or *Sabda* Brahma.

It is not only unnecessary, even on the imperfect and wrongly interpreted evidence that we possess, but positively disingenuous to refuse to accept the theistic version of the Vedic religion on the ground of the absence of historical evidence. Empiric or pseudo rationalism has always been the avowed foe of theism. Evidence of such hostility in the past should not be accepted as proof of the non-existence of theism. No historian should allow his atheistic prejudices against the testimony of the theistic camp to lead him to ignore the very existence of such testimony.

The truth is that the real religious thought of India has not yet been

approached by western thinkers with any serious belief in its possible validity. Pargiter has rightly protested against supposing the religious thought of ancient India to be its secular history. Religious thought should be regarded as really such and should be examined from the purely religious point of view. If this had been done in regard to Vaishnavism scholars would have more than sufficient grounds for accepting the view that a really living religious tradition exists to this day among the Hindus which is in a position to explain its own principles and also its own past history to the satisfaction of unprejudiced persons.

Religion has a very peculiar connection with the affairs of this world. This is not admitted by empiric historians who rely entirely on the statements of contemporary secular witnesses. It is the wrong method for ascertaining the nature of the religious thought of the past. The method that is really applicable to the case is just the opposite of this. All unprejudiced historians of the Vedic religion should admit as relevant only the evidence of the unpolluted sources. The testimony of Srimad Bhagabat is the most intelligible body of evidence that we possess for this purpose. The scientific study of Hinduism should be regulated by a standard of values. It should begin with the careful study

of Śrīmad Bhagavat which supplies a workable standard and the clue to the transcendental religious thought of India.

With real insight, gained by such method, into the Vedic thought it should be possible to classify the religious books of India by their thought relation to one another. This is needful for ensuring the impartiality of any investigations into the history of Indian religious thought. The chronological method should not be applied to religious history. True religious thought claims to be independent of mundane time and space. It is possible, nay almost inevitable for most persons of twentieth century India; possessing advanced empiric knowledge of the Hindu Scriptures to be completely ignorant of the actual nature of the Vedic religion. On the other hand a person possessing no such misleading knowledge (?) of the Hindu Shastras may possess real knowledge of the subject-matter of the Vedic religion. It is not given to the historian, trained in the methods of inductive empiric investigation, even to suspect the possibility of such an occurrence, although it is in accordance with the most fundamental thought of the Vedic religion itself.

The conclusions of the empiric historians of Indian religion are therefore unacceptable, for a very cogent

reason, to all persons who are really acquainted with the scriptural interpretation of the Vedic thought.

Dr. R. C. Mazumdar's Dacca speech on the 'Evolution' of Hindu religion follows the empiric historical method. The vast difference between the Vedic thought as it is and the tentative and misleading so-called historical conception of the same is exemplified by almost all the major conclusions of the said speech.

Dr. Mazumdar opines that the worship of Shiva and Shakti is traceable to the third Millennium B. C., on the evidence of the Mahenjodaro finds. The shastric worship of Shiva does not lead to mastery over material enegy. Those who worship Shiva and Shakti are also internally divided into hostile groups on account of differences of interpretation. Shiva and Shakti have their distinctive positions in the Vedic thought, which is fully aware of the danger of anthropomorphic and pantheistic tendencies and does not encourage them. Vedic knowledge of the gods is obtained by a method that is quite different from the empiric. It would be more reasonable to suppose that the prevalence of the Vedic thought in the third millennium B. C., is established by the Mahenjodaro finds. It would not be safe to affirm that the age did not get its ideas from the same source from which the Vedic Rishis got theirs viz., the

transcendental 'teachers of religion, who belong to no age or country even in the less historical sense.

Dr. Mazumder distinguishes between Hinduism and Vedic culture. The modern conception of 'culture' is neither Hindu nor Vedic. Neither is it necessary to suppose that the Vedic religion is found in the Samhitas and not in the other Hindu Shastras. The teachings of the Rig Samhita has been explained by vaishnava commentators to be identical with that of the Puranas and the Tantras. Are we to suppose that these commentators are irrational persons, simply because they follow the Vedic method? These commentators are relied upon by Sree Chaitanya.

According to the commentators there is no difference between the religion of the Brahmanas and that of the Upanishads. So the postulation, that there have been two divergent lines of thought in the Hindu religion from the beginning as represented respectively by the Brahmanas and the Upanishads, is not in accordance with the evidence of the literatures themselves. The commentators of the Mayavad and Vaishnava schools differ in their interpretations of the Upanishads. But no commentator declares that the Upanishads teach a religion that is different from the religion of the Brahmanas.

Dr. Mazumdar states that the *bhakti* cult is not Vedic thought, that it arose in the period of rebellion against the Vedic thought and is essentially opposed to the latter. He has supposed Shaivism to be *bhakti* cult in the same sense as Vaishnavism. These views are not found in any of the Puranas. Shaivism like all other cults within the Vedic fold is of two kinds. One variety follows the path of knowledge. Another variety follows the path of *bhakti*. Shiva is worshipped as impersonal God by those who follow the path of knowledge.

Buddhists and Jains are rationalistic and, therefore, anti-Vedic. Those who follow the Vedic thought always profess to be transcendentalists, even when in practice they are often found to conform to empiric ideas. The protest against Vedic thought is as old as the Vedic thought itself. The protest was directed not only against abuses but also against the doctrine of transcendence. From the point of view of the Vedic Religion, Buddhism and Jainism are systems of speculative philosophy and not religions. The Vedic thought does not identify religion with morality or austerity which were the methods of Buddhism and Jainism for the attainment of self-extinction which, according to the vaishnava or theistic Vedic thought, is utterly condemnable.

The view that Shaivism evolved round the Vedic god Rudra is not that of the

Shastra. Rūdra and Shiva are distinct conceptions. The worship of the image of Shiva as God is polytheistic. The worship of the phallic symbol, as practised by the gnostics is also anti-theistic.

The theory that Bhagavatism was 'founded' by Vasudeva-Krishna is opposed to the view of the Hindu Shastras. Vasudev and Krishna are Divine Persons and not human beings. This is the Shastric conception all along. The name Krishna does not appear in explicit form in the extant Vedic Samhitas. But the Puranas are older than the Samhitas and their information supplements that of Samhitas on the same level of authenticity. It is, therefore, unnecessary to suppose that Bhagavatism was later or earlier than Vaishnavism or Shaivism. They are equally ancient. If the Puranas are regarded as *part and parcel* of the Vedic literature there was no necessity of Bhagavatism being reclaimed within the Hindu fold by the identification of Krishna with the God Vishnu. Moreover Krishna and Vishnu are also distinct conceptions. Coward elements are found in the Puranas and are part and parcel of the Krishna conception. They are absent in southern India Vaishnavism because there the worship of Krishna is comparatively speaking unknown, even to this day.

The idea that Vaishnavism was developed into a purer faith by

Chaitanya is untenable on the evidence of Gaudiya Vaishnava literature, the point of view of which is that of the general body of the Hindu Shastras. Chaitanya taught the highest form of Divine worship practised by the transcendental milkmaids of Braja recorded in the Puranas. Ramananda and Kavir cannot be classed with Chaitanya. They are impersonalists and not devotees. Chaitanya represents the theistic Vedic thought in its purity. He condemned Buddhist thought as it is opposed to the Vedic. Ramananda and Kavir may be classed with the Buddhists. Dr. Mazumdar's description of the faith of Sree Chaitanya is opposed to the testimony of Chaitanya's associates. Chaitanya was not 'reformer' of society. He was a revivalist of pure theism and the great preacher of the highest form of the same.

Nanak is an impersonalist and his views are essentially the same as those of Ramananda, Kavir and Buddha. Islam as professed by the impersonalist school is similar to classical gnosticism. Impersonalistic Islam and Nanak probably got their gnosticism in different degrees through the Buddhists from the early Vedic impersonalists. Islam influenced Nanak directly.

The Brahmo Samaj and the Theosophical Society are rationalistic and closely resemble the gnostics. Ram Krishnaism does not appear to be a

systematic cult. All these are opposed to Vedic Theism. The term 'Hinduism' is a recent word which denotes the Vedic thought as well as all these divergent creeds. It is possible to understand these divergences from the point of view of the theistic thought of the Veda.

They find a place in the comprehensive Vedic literature and are of help in the elucidation of the theistic thought by being with the antitheistic contrasted process which is consciously employed by the theistic writers.

Sree Viswa Vaishnava Raj Sabha

Disappearance :

On May 25, Brahmachari Adhir Chandra and on June 10, Brahmachari Sivananda passed away from this world on the path of service of the Supreme Lord.

• Sree Madhwa-Gaudiya Math, Dacca :

On June 6, Editor accompanied by a large number of devotees started for Dacca, arriving there next afternoon.

On June 7, Editor visited the Buildings of the Math and Temple under construction. In the evening He spoke to a big gathering on the knowledge of Divine Relationship.

On June 9, Editor arrived at Baliati with about 200 devotees. Editor was accorded a grand reception and two addresses were presented to Him on arrival, to which He gave a suitable reply.

On June 10, the Sub-Divisional Officer of "Manikganj" came to hear *Harikatha* from Editor. The Subject

of discourse was the "Super-excellence of the Teachings of Sreeman Mahaprabhu".

On June 10, the newly built temple at Baliati was opened by Editor and the Sree Murtis of Sree Sree Radha Govinda were enthroned therein. Several thousands of people were treated with Mahaprasad.

On June 13, Herr E. G. Schulze lectured in English on "Why I became a Vaishnava" in the Lytton Hall of the Dacca University. The hall was fully packed up. Dr. J. C. Ghose introduced the speaker to the audience.

On June 15, Editor and party, returned to Calcutta Gaudiya Math.

On June 14, members of the local Bar arranged a meeting at the Dacca Bar Library Hall where Herr E. G. Schulze delivered a lecture on "What Gaudiya Math stands for" in English. Everyone appreciated the points of

view that was most ably set forth by the lecturer:

Sree Swananada-Sukhada-Kunja,

swarupganj :

On 19th June, the anniversary of the tithi of the Disappearance of Thakur Bhaktivinode was duly observed. Editor was present. Hundreds of people honoured Mahaprasad and attended the discourses and melodious samkirtan.

Sridham Mayapur :

On June 19, Editor arrived at Sree Mayapur. He spoke about Lord Hari at the Thakur Bhaktivinode Research Institute. Bishvambhar Dayal, Advocate of Rae Bareilly arrived from Calcutta. Editor spoke to him for some time in English.

Solar Eclipse at Kurukshetra :

A grand theistic exhibition was held at Sree Vyas Gaudiya Math in connection with the solar eclipse celebration under the supervision of Tridandiswami B. H. Bon Maharaj and B. S. Giri Maharaj. Swami Bon declared the exhibition open. Giri Maharaj delivered a lecture on, "Theistic Exhibition and Gaudiya Math" at the Radio Station on 19th June.

Sri Sakshicharan Roy Bhaktivijay has electrified Sree Chaitanya Math and Sree Jogapitha Srimandir. He is electrifying the road from the House of Sriman Mahaprabhu to Sree Chaitanya Math.

Thakur Bhaktivinode Institute ; Sree

Mayapur :

On June 22, two interesting lectures were delivered at the Institute, one by Tridandiswami B. B. Sranti Maharaj and the other by Mr. O. B. L. Kapoor, M. A.

Darjeeling :

On June 26, Editor accompanied by Mahamahopadesaka Pandit Ananta Vasudev Vidyabhusan, Mahamahopadesaka Pandit Aprakrita Bhaktisaranga Goswami, Tridandiswami B. B. Sranti Maharaj, Upadesaka Pandit Paramananda Vidyaratna, Bhaktikunjar and Sripad Srijanananda Brahmachari started for Darjeeling. He arrived there next noon for installation of Sree Murtis at the local Math.

Sree Satchidananda Math, Cuttack :

The annual celebrations of the Math have commenced from June 24. Tridandiswami B. P. Tirtha Maharaj, Tridandiswami B. P. Bodhayan Maharaj and Tridandiswami B. B. Yayabar Maharaj arrived here on June 25, and are delivering lectures and reading and explaining religious scriptures.

On June 27, Tridandiswami B. P. Tirtha Maharaj delivered a lecture on "Goal of Human life" and on June 28, on "Divine Love" at the Kamchandra Bhawan.

Publications of the Gaudiya Math

BOOKS IN ENGLISH

1. Sree Krishna Chaitanya Rs. 15-0-0
2. Life and Precepts of Sri Chaitanya Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Hon Maharaj 0-4-0
4. Valshnavism: Real & Apparent 0-4-0
5. What Gaudiya Math is doing? 0-1-0
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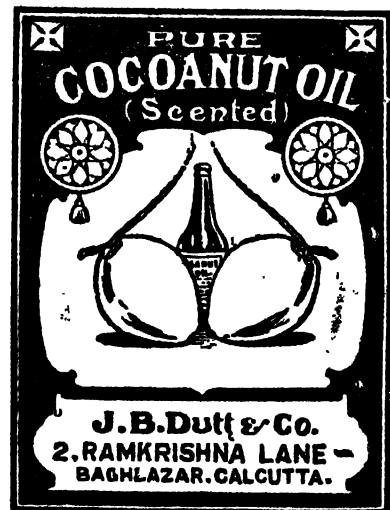
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CONTENTS

Subject	Page
1. Sree Nama and Sree Guru	481
2. The Alvars	485
3. Gaudiya Math and Science	488
4. Sree Advaitacharya	493
5. Unpopularity of Religion	501

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Sree Nama and Sree Guru

Why must I worship only Krishna and not Durga or Kali, Ramachandra or Baladeva? Why must I call the Absolute by the name Krishna? What is the harm if I simply call him "Absolute"? What is the harm if I call the Absolute by any name that I like so long as I mean the Absolute? Do we not name the objects of this world in that manner? What is the necessity of quarrelling over a mere name? Will it be necessary or possible to make all nations, speaking different languages, to agree to give up their nomenclatures of the Absolute in favour of the name Krishna which is to be found in the Sanskrit language?

And why should I "take" the name Krishna and suppose it to be a 'religious' or even useful function? Why should I go on repeating the "Word" Krishna with a loud voice even if I admit Krishna to be the only name of the Absolute?

The reply to all these and other similar questions can be given in only one form viz., by describing the nature of the Absolute. The function that has to be performed towards the Absolute is derived from and has an intimate bearing on the nature of the Absolute. The Absolute is the relative of all relatives. So a very opposite objection might be taken to the very conception of the Absolute if it is really unrelated

to ourselves as supposed non-absolutes. It is, therefore, necessary to begin any description of the Absolute by a definition of the concept.

The Sanskrit word '*vastu*' which conveys the positive notion of the Absolute, may be rendered as substance. There is another Sanskrit term for the Absolute. It is *Para tattva* literally the ultimate '*reality as it is*'. What are the explicable implications of '*vastu*' and '*para-tattva*'? The word '*Vastam Vastu*' has been used by Srimad Bhagabat to denote the Absolute. The phrase means 'real or substantive substance'.

'*Vastu*' means more neatly 'thing' or rather 'the whole thing.' '*Vastu*' is the subjective nature of the object of real knowledge. Subject, object and their mutual relation make up the conception of '*vastava vastu*'. The three are an interdependent complete unity. If the subject is a cognising entity, he exists in his fulness in co-relationship with the object of his cognition, the connecting link between them being the activity of cognition. When the cognising subject is not the object of cognition of any other entity then it is absolute subject. This is the nature of the Transcendental Absolute or Krishna. The object of absolute cognition is the counter-whole of itself or the dependent absolute. The activity of cognition is the function of the

Absolute towards its dependent or predominated counter-whole. The Subject is One. Plurality is the result of the activity of this Subject towards the counter-whole. The counter-whole is expandible. This expansion is brought about by the initiative of the Absolute and thus the unity of the ultimate entity remains intact and is fully manifested by its various activities.

There is a plane of the Absolute and another dependent plane of the non-absolute. The absolute plane is the plane of pure cognition. The relative plane is that of apparent or deceptive cognition. In the intermediate position between the two planes the plurality of the individual dependent infinitesimal souls form the link whose activities connect and disconnect the two planes. The planes are the products of the positive and negative transformations of the counter-whole.

Can we have the actual view of the whole arrangement by taking our stand on the line of demarcation between the two planes? That is our natural position, but it does not afford any standing ground. We have to seek a standing in the one or the other plane. We are free to make our choice as between the two planes. We do not, of course, obtain the same view from both stand points.

We can now introduce a term which is used by Kant although without the least suspicion that he was

subscribing to the above implications of the conception. Kant was aware that it is not possible for us to know anything as it is in itself by the resources of our present understanding. He, therefore, postulates the notion of existence of plane of transcendence with which we can have nothing to do in practice. His transcendence is sought to be brought quite unsuccessfully into relationship with the plane of mundane cognition by being regarded as a kind of progressively realised goal of every cognitional act. It is not possible to know anything of transcendence if we try to have a glimpse of it by retaining our stand in the plane of our present cognition.

Having once reached with Kant the conception of transcendence in the above manner it becomes our next duty to try to find the method of approaching the same in a logical manner.

The method must be different from the processes of introspection and objective observation that are available to us at present. If it be so can it serve any useful purpose to persevere in the quest?

Right, but can we also give up the quest without stultifying ourselves? If we cannot evolve the process by our own efforts will it be against the principle of reason to take help from the proper quarter?

As a matter of fact the admission of transcendence logically takes us out of the scope of all possible achievements of our present resources. It is Supermundane. We are accustomed to depend upon our present equipments and to make the best possible use of these. How is it possible for us to try to do something for which we are unequipped?

The Indian transcendentalists possess a great literature on the subject. According to this literature the connection between transcendence and our present faculties is established by the descent of transcendence. The whole resource of our present equipments becomes applicable to the transcendental quest with necessary modifications when the transcendence chooses to present itself within the scope of our observation.

Can we accept this doctrine of descent of transcendence? Why not? Is it very different from the admitted unintelligible appearance of the mundane environment? Do we produce the mundane environment by our initiative? It is the thing given. Without it we would have no subject-matter of enquiry. But do we, therefore, reject the opportunity of making ourselves acquainted with the phenomenal world? Our present equipments are also a gift of the unknown agency. If we have to get rid of all help should we not also refuse the help of our defective foreign

equipments? The Indian transcendentalists propose that we should simply learn to use our own proper equipments for being enabled to function on the absolute plane of pure cognition, which is cognate to our nature.

Europeans may object to the proposal on the ground that the pursuit of such a course has not brought any good to India; and on this historical fact they may be distrustful to learn anything about it from such source, even if they have to learn about it at all.

Their objection applies specifically to the doctrine of the Guru or the spiritual preceptor as the medium of the appearance of transcendence in the form of the sound or spoken "Word". The Indian transcendentalists hold that Krishna is the Divine Word, and that it has no efficacy if it is learnt from one who is not a transparent medium or Guru. The Guru is the soul or in his unalloyed spiritual state.

Let us now revert to the description with which this short discourse was begun. The Guru is the unconditioned soul who has his footing in the transcendental plane. He is in the unalloyed spiritual state, as the transcendental plane is on the level of his own spiritual equipments. On this mundane plane the spiritual faculties of the soul are subjected to various limitations by means of the adventitious foreign equipments

that are on the level of the mundane plane and with which the soul has been provided by the unknown agency as the result of his active revolt against the dictates of his own spiritual nature.

Is it not really the most futile of all patent follies to hanker after the things of this world? Is it scientific to do so? Is it not rather the abuse of the scientific method to apply the same without providing against the obstruction of equipments and environment?

The Guru is neither Indian nor European nor any inhabitant of this mundane plane. We ourselves are neither Indian nor of this world. The Guru is mistaken for an Indian or a European by the fact that the transcendence discloses itself to our view in the likeness of the objects of our sensuous apprehension. If we seek the help of transcendence he comes to us in the form of the Indian or European, although he is neither. The transcendence comes to us on the level of our present apprehension without ceasing to be transcendent.

The Guru speaks the language of transcendence apparently in the vocabulary of this plane. But neither the Guru nor his words are less than transcendental although both appear to be as defective and inconclusive as the fettered souls and the manufactured languages of this benighted plane. We cannot also be in real touch with the

Guru and his words until we learn the use of our spiritual equipments by the submissive recognition of their living. We are then enabled to realise the

personality of the Guru as the descended transcendental agent of the Absolute carrying the living message of redemption to all souls.

The Alvars

Tirumangai Alvar

By Bhababandarchand Das Bhaktisastrī

The great transcendental Saint Tirumangai Alvar was born in the eighth century A.C. in Tirukkuraiyalar near Tiruvali, in the month of Kartik and Krittika asterism. He was the descended portion of the Divine Saranga Bow of Sree Maha Vishnu.

From early boyhood Tirumangai devoted himself to the service of the Supreme Lord. He was pious, charitable and generous. He journeyed to many places of pilgrimage in the company of the sadhus listening with undivided attention to their pure divine discourses. He also loved to compose poems in praise of God.

Time glided on. He acquired proficiency in the shastric lore and flushed into youth with exuberant health. During his pilgrim journeys many persons were attracted by his learning to associate with him and became his disciples. Four of them possessed supernatural powers. One of them was

'Torabarakkun' i.e. 'Tarkachuramani'. He had such great skill in debate that nobody could defeat him. The second disciple was 'Tarduyan' i.e., opener of doors. He could open all kinds of locks, however, strong they might be by blowing with his mouth. The third was 'Nerelai Merippan' i.e., checker of movement. He possessed the power of stopping the movement of any body by touching his shadow. And the fourth was 'Nilmel Narappan', i.e., walker on water. He had the power of walking on the surface of water. Saint Tirumangai after visiting many places of pilgrimage arrived at Sree Ranganam with these four disciples. The temple of Sree Ranganam was then in a dilapidated condition and had become the habitation of the birds and beasts of the forest. Dense bushes and shrubs covered the whole place and made it the favourite haunt of ferocious animals. The priest came in the day time for performing

the worship of the Deity at the peril of his life. Pained at heart by the sight of the ruined shrine, Tirumangai made up his mind to build a new temple of the Lord. With this end in view he approached the rich men of the country with the prayer for their financial help. But the rich chose to regard him as a hypocrite and he was turned away disappointed from every door.

Tirumangai felt badly distressed but these difficulties only strengthened his heart's desire. He determined to engage the super-human powers of his four disciples to collect funds for the erection of the temple or in other words to do good to humanity without their knowledge and in apparent disregard of the dictates of their conscience. He instructed 'Tarkikechuramani' to call at the houses of rich men and to hold them in the meshes of his controversial discussions. His second disciple was to seize the opportunity for opening the doors of their treasuries and his men would then remove their contents. The third disciple made collections from wealthy travellers by stopping them on their journey. With the help of the fourth disciple the saint brought away the vast accumulations of the royal treasury of the king's palace which was surrounded by a moat. In short Tirumangai employed the services of a gang of robbers for procuring vast sums of money for building the wonderful

temple of Sree Ranganath that stands there to this day. After sufficient funds were obtained in the above manner Tirumangai began the construction of the temple on which he employed the most skilful architects and masons of the whole country. By the hard labour of thousands of workmen for four years, the first of the concentric enclosures was built. It took six years for the completion of the second, eight years for the third, ten years for the fourth, twelve years for the fifth, and eighteen years for the sixth rampart. The temple and other buildings were completed in sixty years. The saint was now an old man of eighty. On perceiving the wonderful success of his activities the neighbouring Rajahs opened their purse strings to help the saint till the construction of the inner portion of the temple was fully carried out. Some were attracted by the opulence of the saint and some through fear hastened to help him thus acquiring religious merits. Tirumangai is held to have served the Supreme Lord with the greatest devotion. He had no desire for his own pleasure or gain, and not a farthing of the collected funds was utilised for any other purpose.

When the construction of the Temple of Sree Ranganath surrounded by seven ramparts was completed Tirumangai remunerated the employees with due consideration till not a

farthing was left on his hands. At this moment about a thousand of robbers who had also helped in this great work, approached Tirumangai and demanded all the money that had been collected by them. Tirumangai whispered something to his disciple 'Jaloparichar'. A huge flat-bottomed boat had been used to convey stores when the temple was under construction. 'Jaloparichar' now brought up this great boat and asked the robbers to get on board, so that he might take them to the place where the treasures were kept. The boat taken to mid-stream of the Kavery and was sunk with all hands. The disciple (Jaloparichar) walking back quickly over the surface of the water. Those robbers had planned to take the life of the saint. On the return of Jaloparichar from his holy mission the saint said to him, "The robbers have had a pious end in the sacred water of the Kavery.

Their souls will have rest at the feet of Sree Ranganath. Be not worried, it is better to afford them the chance of going to Vaikuntha than to give them an opportunity of indulging in acts of robbery and hostility to the vaishnavas. We accepted their help for the service of the Lord. If anybody imitates such practice for one's own aggrandisement, it will be a heinous offence and the path to hell. There is no doubt about it". Those robbers were drowned in the north branch of the Kavery and the place is still known as Coleron. Tirumangai composed poems in Tamil which have come down to us. He loved God for serving His Pleasure and not for his own advantage. Perfect self-abnegation ruled his mind, and single-hearted service of God swayed his heart. He has left us, but posterity continue to admire and adore him with the high reverence that is due to a true saint.



Gaudiya Math and Science

Inductive Science may be defined as the attempt to extend and systematise the experience of phenomenal Nature by careful generalisations from observation and experiment. These generalisations are then utilised by their application to the affairs of man. The object is to harness Nature to the service of man. The success of the method has been phenomenal. The application of electrical power may be said to be still in its infancy. Man is hoping to cross the vast spaces that at present isolate him from the rest of the Universe. The Science of Astronomy has added to his knowledge of the distantmost stars. He is diving deep into the structure of matter by his analytical exploitations. The phenomenon of life is being investigated. The structure, growth, disease of the human body and mind have been subjected to a searching examination. The results obtained in the different fields of investigation are being co-ordinated for deducing the reform a fuller view of the world than was possible in any previous Age.

Science represents the positive and realistic method. It makes imagination and inference strictly subordinate to observed facts of our experience, before accepting them for any practical

purpose. It is prepared to admit only the testimony of verifiable experience. It refuses to believe in statements and propositions that are not susceptible of close verification.

Let us illustrate the position by a concrete example. Science does not yet admit the existence of the soul. The qualities that are attributed to the soul by the Scriptures cannot be verified by the methods of observation and experiment. The existence of the mind is admitted, because it happens to be a subject of common experience which admits of definite verification. "If the sun could be seen by only one person how would it be possible for other persons to admit its existence on the unsupported testimony of that single individual? If by any method it were possible to make the sun visible to all other persons, who agreed to adopt the method, there would be no difficulty in entertaining a scientific belief in the existence of the sun as an observed phenomenon.

The concurrent testimony of the senses of many individuals establishes the truth of a scientific proposition. This testimony is always verifiable on the reappearance or by the reproduction of the required conditions. Scientific

knowledge subjects itself to these tests for ensuring its validity. It is by strict adherence to this method that the present wonderful progress in our knowledge of this phenomenal world has been possible. It is the method of all rational people in every affair of life all over the world.

But it is different from the medieval method known as scholasticism. Columbus and Gallilio were disbelieved by the scholastic wise men of that period, who refused to admit the truth of their proposals that appeared to them to be opposed to the testimony of the Bible. The Bible was regarded by those savants to contain the absolutely true account of the world. The person who knew his Bible correctly was supposed to be infallible. This was the scholastic method. Columbus and Gallilio were not convinced of the error of their conclusions by this theological argument. The result was that Gallilio has become the pioneer of modern research in the Sciences of Astronomy and Physics, while Columbus discovered the Continent of America, despite the opposition of the learned of that period.

The Roman Catholic Church claims to be infallible. The scientists of Europe refuse to admit such claim which they consider to be preposterous in any person or group of persons. The Roman Catholic Church thus

finds itself at war with modern thought.

Science itself does not claim to be infallible. Its generalisations are liable to be modified in the light of wider and more exact experience. The hypothetical nature of scientific knowledge has proved to be the source of its real strength. Dogmatism, which is the child of ignorance, is retrogressive. Knowledge is progressive. One who imagines his knowledge to be final and absolute, will rapidly fall behind those who are always prepared to improve their knowledge. This apparently was the plight of those Roman Catholic theologians who thought that they were infallible.

The Gaudiya Math does not subscribe to the dogma of papal infallibility as opposed to modern scientific thought. But at the same time the Gaudiya Math does not admit the scientific necessity of being satisfied with mere hypothetical and mistaken knowledge (?) which alone is available by following the method of the Inductive Sciences. There is a higher method by which the Absolute Truth is realisable. This realisation is also neither any limited nor static quantity. It is not like mundane experience which is the basis of all scientific knowledge. Science cannot be dogmatic because it cannot know anything as it really is. But would it be, therefore, wise not to wish to know

what things really are in themselves? Is scientific knowledge progressing towards or away from this goal? Limited knowledge can have only a kind of limited use. Hypothetical progress in knowledge is one of the passing events of this unintelligible world.

Why water boils at 100 degrees centigrade is answered by Science by a detailed description of the process of boiling. There is no question of finding the first cause in physical Science. Empiric Ethics, in its investigation of the nature of so-called good and evil, follows an exactly similar course. The moral standard is derived from the constitution and working of the mind. That which fully satisfies the demands of the faculties of the mind is postulated as the ideal good conduct, although it is never possible for the mind to be satisfied by any conduct for long. The ethical question, which is of the highest importance and is supposed to be at the root of the distinction between man and the 'lower' animals, is not regarded as possessing any value in itself by the empiric Science of Ethics.

There must be something radically wrong about a method that aims at producing inconclusive and undependable results. The inductive method is vitiated *ab initio* by its complete dependence on our present defective equipments. When we exercise our faculty of perception we find ourselves in the

clutches of that potency of God who offers an untrue impression of the reality that encourages the assertive approaches of our limited and defective faculties and organs of sense. The impressions of the phenomenal world thus serve to keep up our progressive belief in the value of pursuing a course that can never lead to the truth. Scientific knowledge is the fruit of following this self-contradictory course. The fatal defect of all scientific thought is that it is not aware of its unsuitability for the realisation of its proposed goal viz., the truth. By mere perseverance in the wrong course only delusions are confirmed and elaborated. These delusions serve a purpose of their own in the economy of the world as perceived by our present faculties.

The phenomena of birth and death, specially the latter, force upon man in a practical shape doubts regarding the wisdom of remaining contented with the possibilities of this wild-goose-chase. No one welcomes the prospect of annihilation. No one likes to be at the mercy of an alien entity. If we begin to exist only by sufferance and are compelled to cease to exist at death, empiric scientific method of living would be in perfect keeping with the requirements of such a position. But our rational nature revolts against such a meaningless conception of human life. The ethical instinct is not silenced by

the argument of this 'observed fact'. It is not satisfied that it should die, by being told that such has been the case in the past, and by being supplied with an accurate description of different ways in which death has actually occurred. It demands to know why it should at all go through all these processes for the fun of going through them, which is so sufficiently inviting to the empiric Scientist.

The Gaudiya Math does not, therefore, propose to stop all scientific speculation. That is the *modus operandi* of the body and mind of man in the conditioned state. It cannot be changed by the fiat of anybody. The Roman Catholic Church has failed to stop the operations of Nature and of the mind and body which are subject to the laws of Nature. This has vindicated the irrationality of its attempt to abolish scientific thought. The Gaudiya Math views empiric Science differently. It offers an alternative method which will enable scientific thought to be directed towards the Reality. It wants to make both scientific method as well as scientific knowledge to become fully scientific by harnessing them to the real purpose of human life which is altogether unknowable to man if he sticks to the empiric method and purpose.

It is not possible to effect this improvement as the result of progress that is attainable by the pursuit of the

scientific method itself. The reasons why Science cannot extricate itself from the defective conditions of our present existence by its own exertions, have been indicated above. In the quest of the Reality a corresponding method that is not hampered by the conditions of mortal life is necessary. It is possible for us to have such a method. This is the tidings of the revealed Scriptures and of the Gaudiya Math. The Scriptural method thus supplies the conclusive answer to the problem of truly rational living. This does not mean that it is a substitute for the scientific method. There is a use for every process including the scientific in the absolute method. Every form of activity is to be retained but is to be expanded and freed from its unnecessary handicaps and wrong orientation.

At present Science employs itself in committing us to activities that can never lead to the truth but only to further delusions. The acceptance of the right method of quest should enable Science to get out of this necessity. As long as man continues in the conditioned state he will stand in need of scientific activity. But the abuse of that activity is not necessary, and is harmful. The taboos exist and will continue to exist as long as man is placed in this limited plane. The taboos that are imposed by the Scriptures have reference to the inadequacies of

our present terminable existence. They are neither unnecessary nor unreasonable.

Rationality does not find its scope within the limits of scientific thought. The attempt at securing completion of knowledge is avoided on principle by Science. This is necessary within due limits under present circumstances. But can such necessity be submitted to by the contented assumption that ignorance is desirable? Science appears to say that it is unnecessary to raise this question. The Scriptures say that Science must not be permitted to shelve the consideration of the issue that can alone provide our activities with a conclusive purpose. It is Science which is intolerant of rationalism by pedantically affecting to regard the problem of the Reality as being of no concern.

The Gaudiya Math does not contend that by the adoption of the Scriptural method our mundane wants should be satisfied. Mundane want is due to temporary conditions. Such want by its very nature cannot be fulfilled. It is not necessary to seek for its fulfilment. But the permanent instinct expressing itself distortedly in such wants is capable of real satisfaction, so much so that the conditional pursuit of our permanent need in the environment of the Absolute Reality should be the ultimate goal of all activity even of this limited plane. Therefore,

mundane wisdom is irrelevant to the spiritual issue. It is the complement of mundane ignorance, the two together constituting our present unavoidable ignorance of the Reality. Mundane wisdom seems to be different from mundane ignorance, because it promises to enable us to secure temporary relief (i) from our ever-varying difficulties. Why should we remain willingly confined to these real miseries? Why should we not recognise the imperative rational necessity of obtaining a footing on the plane of the eternal verities?

Why for example should we oppose the method of unconditional submission to the Absolute and His agents proposed by the Scriptures, and at the same time desire to submit unconditionally to the blind laws of Nature? This latter course meets with the unqualified approval of modern scientific thought. The only reason for such approval is the argument of a cruel necessity. Should the rational faculty be stifled to death because it is necessary to do so in order to follow unconditionally the laws of Nature? Why should we not desire to give up this suicidal policy?

Unconditional submission to God is recommended by the Scriptures on the perfectly rational ground that it can ensure the fullest scope for our rational existence. We cannot be

independent of the law of Nature as of those of God. We are free to avail of the one or the other for the fulfilment of opposite purposes. Both Nature and God are infinitely more powerful than ourselves. The question before us is, however, not one of rebellion against either, which would be an undesirable and whimsical feat but to make our choice for submitting unconditionally to one or the other. We should not accept the abject thralldom of inanimate Nature. We should choose the unconditional service of God which is offered by the Scriptures and advocated by the Gaudiya

Math in pursuance of the teachings of the Scriptures.

It is not possible to serve both God and Mammon at one and the same time. By following the Scriptural method we can learn that use of our present temporary equipments in a temporary world that will help us to regain the full exercise of our permanent faculties for the eternal service of God. By following the scientific method we are pinned down to the wrong use of our present defective equipments for securing sensuous gratifications which only sink us deeper and deeper into undesirable ignorance and miseries.

Sree Advaitacharya

Invocation of Advaita

The invocation of Advaita is the cause of the Appearance of Sree Krishna Chaitanya. This is the doctrine of mediation.

The fact of the case are as follows. Advaitacharya was a devotee of Krishna. He had settled at Santipur about eight miles south-east of Sree Mayapur, the birth-place of Sree Chaitanya. At Santipur he married Sita Devi who was also a devout Vaishnava. Advaita had a house at

Sree Mayapur where he had his *tal* or private academy at which he taught his pupils without fee. But we do not find that he was doing this work when we meet him in the narratives of Thakur Vrindavan and Krishna Das Kaviraj Goswami, our main authorities for the history of the Career of Sree Chaitanya.

We find instead that his whole attention was being devoted to the single purpose of bringing about the descent of Krishna for the deliverance

of the people who were averse to Krishna.

The method which Advaita adopted for the purpose was as simple as it was reasonable. He made it the object of all his activities. As a worshipper of Krishna and a house-holder it was his duty to worship Him by the method of *archana*. He found from the Shastras that the best mode of *archana*, the one that induced Krishna to grant the wishes of His worshipper, was performed by the offering of water and the spray of tulasi (basil). He adopted this method of worship for his purpose. His worship was an invocation of Krishna by the method laid down in the Shastras.

The performance of *archana* did not occupy his whole time. He expounded the Geeta to the Vaishnavas residing at Nabadwip and discoursed to them about Krishna during the hours which were not devoted to his private worship.

This was the method of Advaita's invocation of Krishna. The process of invocation has a bearing on the descent of Krishna. Why does Krishna appear in this world? The view that He comes down for the deliverance of the people does not contain the whole truth. The people do not wish to be delivered. Does Krishna act on His own initiative? Would it not tantamount to forcing deliverance on unwilling persons

and interference with their freedom to choose their own course?

But until Krishna appears in this world the people have no chance of deliverance. Unwilling persons are afforded by the descent of Krishna the chance of serving Him in an imperfect manner. These services produce a cumulative effect on their judgment which is thereby made dimly aware of the actual existence of the spiritual plane. Thereupon the person has an opportunity of reconsidering his choice of course as between a life of aversion to Krishna and one devoted to His service. He is, of course, free to choose the one or the other.

As soon as a person chooses freely to follow the path of non-service, i. e. one of indifference or active aversion to Krishna, he is forthwith deprived of his state of awareness of the lordship of Krishna and of his own status as His servant. Such awareness is at once overlaid by the operations of an adventitious awareness which is recognisable by himself as being essentially inconclusive and self-contradictory, but which falls into line with the requirements of his original choice. This awareness makes him suppose, at any rate tentatively, that he is 'the lord of all he surveys'. This is a false view of his position and relationship with his environment. But this view cannot also be laid aside without stunting all

his possible and necessary activities. He has no idea that it is possible to entertain any other view of his duties and responsibilities except what is unintelligibly suggested by the state of his present awareness. It is in this manner that the conditioned state is brought about and perpetuated by its own conditions.

How may the soul regain his original awareness of the nature of the service of Krishna and the actual existence of the plane of His service, under these circumstances?

This is the *rationale* of the mediation of the devotee for the deliverance of the conditioned soul. The mere mediation does not assure his deliverance. That function always belongs to Krishna. It only creates the chance for the conditioned soul to reconsider his choice by being made aware of the actual nature of Krishna and the plane of His service by means of His Descent to the mundane plane.

These considerations do not prove that the invocation of Advaita and of no other person is the cause of the Appearance of Krishna.

When Krishna appeared in this world in the Dvapara Age, His Descent was brought about by the prayer of the Earth and of the Devas addressed to the third of the Purusha Avatars, who rests in the Ocean of Milk. How could this be so if the invocation of Advaita

is to be supposed to be the only cause of the Appearance of Krishna?

The Earth and Devas were experiencing in the Dvapara Age the necessity of the Appearance of Krishna. They accordingly proceeded not to Krishna but to Kshirodashayi Vishnu with their prayer for deliverance. Kshirodashayi Vishnu is the portion of the portion of Maha-Vishnu. Advaitacharya is the same as Maha-Vishnu. Therefore, there is no difference in procedure in the two cases.

There is only one, but most significant distinction between the invocation of Advaita and the invocation by the Earth and the Devas. Advaita is not acting on this occasion as Maha-Vishnu or Lord of this mundane creation, but as a devotee of Krishna. He is playing the same role that is played by the Earth and the Devas in the other case. Why is this so?

It is the soul of man that prays for deliverance. But the soul by abusing his freedom of choice has become unwilling to pray. Is it sufficient for the purpose of his deliverance if the prayer is offered by a proxy i. e. by another soul on behalf of the perversely disposed person?

God is always counselling the soul in the conditioned state to pray for his deliverance. This is the function of the Kshirodashayi. As soon as the soul recognizes in Kshirodashayi his Lord

and the Object of his prayer, he is delivered from the error of his state of unawareness of the existence of the eternal plane of His service. He awakes to the fact that all his activities are performed, are possible to be performed, even in the state of his unawareness, by the power of his Lord, the Same Who is always speaking to his heart for turning to Himself and His guidance for the attainment of the true function of his proper entity.

Is not this function of Kshirodashayi identical in its nature with the function of the devotee? The devotees are devotees of Kshirodashayi and they are only mediums acting and speaking on His behalf for the fulfilment of His Divine Purpose.

Kshirodashayi is God speaking to the heart of an individual for his individual guidance. Similarly Garbhodashayi is God speaking to the heart of individual worlds of this mundane creation

for guiding their individual courses. While Karanarnavashayi or Mahavishnu is the fountain-head of mundane creation and the Originator of the mundane sojourn of all conditioned souls. All these three Purushas are the same Person differing only in respect of their functions, the functions of Kshirodashayi being derived from that of Garbhodashayi and the function of the latter being similarly derived from that of Karanarnavashayi.

Kshirodashayi is nearest to the souls of all entities in the sense that He can be approached by each individual soul for his own specific purposes. And, therefore, it would not be any infringement of the principle of the complete freedom of will of the individual soul if he seeks to avail of the mediation of Kshirodashayi Vishnu. This would also be the only proper and unavoidable procedure for any person if he really wants to serve Krishna under His Guidance.

II

It is not possible to obtain the Mercy of Sree Chaitanya except by the qualifying grace of Sree Advaitacharya. It is the purpose of this short article to study the *rationale* of this doctrine.

There is an innate tendency in human mind towards monism. The Ultimate Cause is readily admitted as being One without a second by the force of this universal tendency. This is also supposed to be the most fundamental

principle of Theism. According to the Teaching of Sree Chaitanya, monism, as the inevitable product of speculative philosophy, is the most uncompromising denial of Theism. Monism is opposed to Monotheism.

The 'First Cause' of the monistic theory is the unevolved material principle either in gross or subtle form. It is either electricity or contentless idea. The former view is ordinarily known as Materialism, while the latter is designated exclusive monism (kevaladvaitavad). If space and time can be shown to be products of electrical energy and the mind as a bye-product of the same, we obtain the doctrine of 'gross matter being the first cause. It is possible to try to establish the truth of this view by the laboratory tests. Kevaladvaitavad is similarly established by introspective analysis of the mental function.

The ontological difficulty in accepting either solution is that both methods assume the cause to be the previous form of the effect. It is only the study of effect. It is not possible to study cause as cause. How can electrical energy be ontologically acceptable as cause? It would still be quite open to us to ask, "What is the cause of electricity?" We would not be satisfied with the answer that it is the cause, simply because it is the smallest constituent principle of matter.

The Scientists are bound to reject the very conception of a first cause. In place of a first cause they can offer only the cyclic theory of evolution. The material principle is in the state of perpetual evolution. This evolutionary activity is experienced as in this changing universe. The mind of man was produced at a definite stage of the universal evolutionary process and it has since been evolving on the lines of its constitution. It is this movement which is all in all.

Sharply contrasted with the above is the theory of creationism. The creationists distinguish between creator and created. This world is supposed to have been created by the mere wish of the creator out of 'nothing.' It is more compatible than the former view with the supremacy of God. But as God is not in the category of effect, He is for that very reason wholly unconnected with the sphere of human interests. If the cause is wholly separated from effect, its relation to effect ceases to be intelligible. The theory while it is able to avoid one difficulty falls into another that is not less serious.

If the effect is completely separated from its cause and if God is also the only cause, is such a theory consistent with the responsibility of any individual for his actions? . . .

Sree Krishna Chaitanya teaches us that the solution of the dilemma

is supplied by the principle in God that is the cause of material substance. God is potter; God is also clay and appliances of the potter. He is the principle corresponding to material clay. He does not create clay out of nothing. But He is not the material clay. He is the cause of both material and spiritual clay. There is also the distinction between creator and creation in the spiritual world. The creator of the spiritual world is the creator of the material world. He creates out of Himself. He is causal potter, causal appliance and causal clay. He is distinct from created potter, created appliance and created clay.

Creation is expansion and projection of spiritual power within itself. Spiritual power is endowed with its own distinct will and body obeying its subordinate will in a complete subservient personality. Expansion of spiritual power does not affect its original personality. Original subordinate will and original body of spiritual power are the sources of the expanded offshoot of power.

The creator is neither will nor power, nor the combination of the two. He is the one undivided cause behind will and power. He is the Synthesis. He is One without a second. The potter, appliance and clay at their source are one. The cause can manifest his personality of creator. But the principles

corresponding to the specifications of created potter, clay and appliances should be traceable in the cause as causal principles.

This provides the solution of the problem whether matter or mind or soul is the ultimate reality. They are all ultimate principles but not as created matter or mind or as dissociated individual soul. Advaita is the causal material principle identical with the causal efficient principle without losing His distinctive character as material cause of creation.

So long as we neglect to study the material principle in its causal aspect it is never possible for us to arrive at the real knowledge of the ontological principle of unity.

There is distinction between the Possessor of power and power. God is Possessor of power. God's Divine power is again distinct from the manifestations, extensions and projection of power. Power is not cause. Power is adjunct or attribute of cause. Power is possession, cause is Possessor. Power is not Absolute.

We are of the essence of God's spiritual marginal power, we are not of the essence of God Himself as Possessor of power.

Advaitacharya is God's Aspect of Creator as (spiritual) material Cause. He is distinct from its efficient Cause who is Maha-Vishnu, Portion of Portion of Nityananda or Sree Baladeva. The

Portions of Divinity are 'Possessors' of power. Sree Advaitacharya is neither power nor the manifestation or extension or shadow or product of the shadow of power. He is Possessor of power.

Our physical body and ignorant mind are the products of material energy which is the projection or shadow of Divine power. Our souls are transformations in the shapes of infinitesimal detached particles of marginal power. Maha Vishnu wields the power of causing the incarceration of all jiva souls in the double material casing of the physical body and inert mind. He is both efficient and material Cause of the worldly sojourn of conditioned souls. Advaita is Mahā-Vishnu as material Cause. He is apt to be overlooked by the creationist theologians who jump at once to the efficient Cause. But Advaita is the Link between the conditioned soul and the efficient Cause.

In the conditioned state the soul misidentifies himself with the physical body and mind. This misidentification is caused by the desire for such misidentification leading to the consummation of such misidentification. After the misidentification has been consummated it is not possible for the soul to cease to misidentify his entity till the Cause of this misidentification is pleased to revert him substantively to his proper marginal position. The consummation

of bondage is effected by Advaita. He is thus the last Link in the series and closest to the conditioned soul.

But Advaita does not belong to the plane of physico-mental activity. This discourse cannot make us acquainted with the real nature of the Divine Personality of Sree Advaita till the operation of the secondary ego ceases by His Mercy permitting the revival of the transcendental body and mind of the unconditioned soul, of which also He is the specific source. This revival is effected without the immediate destruction of the physical body and mind. But on the manifestation of the spiritual body and mind the physical body and mind no longer function by their own initiative in as much as the soul now resumes his energy that was delegated to the mind and body. Under the circumstances the function of the physical body and mind is effected simply by the force of inertia and the soul now withdraws from all active participation in the performances of the former which are thus left without any real spiritual initiative.

But invisibly to worldly spectators the revived body and mind of the soul now act as if through the agency of the physical body and mind which no longer obstruct their operation in obedience to the will of Advaita. This is how the Mercy of Advaita acts in the redemptive process of the conditioned soul.

The above view is different from those of extreme creationism and extreme materialism without ignoring the *rationale* of their respective stand points. It is only by the Mercy of Advaita representing the connecting divine link between the resources of the conditioned state and the plane of the spiritual endeavours of the neophyte that it is possible for the conditioned soul to take the first forward step in the path of spiritual pupilage steering clear of the Scylla of monism cum materialism and the Charybdis of creationism. Otherwise the conditioned soul is bound to oscillate helplessly between the two poles. The Mercy of Advaita imparting of the first experience of transcendence can alone loosen the dead grip of the mind and physical body on the soul. So long as physico-mental principle continues to retain its hold on the soul there can be no question of any real progress or even a beginning of spiritual endeavour.

With the above analysis is closely connected the significance of that mode of ritualistic worship which forms the centre of the Varnashrama institutiop. Ritualistic worship of the Sree Murti as Archa is not symbolic in the 'exclusive' monistic sense. It

establishes connection between the neophyte and transcendence by the inner revived spiritual principle covered to the view of external observers by the physico-mental casing. The unwinding of the bondage of physico-mental principle is possible only by spiritual activity set free by the progressive loosening of the hold of the physico-mental casing by the mercy of Advaita in the increasing measure of one's spiritual need. The positive inspiration is supplied by the manifestation of the transcendence in the essence of the physico-mental casing of the conditioned soul by which he is enabled to realise in a tangible form the nature of the ontological synthesis in obedience to the will of Advaita. The identity of the (divine) material cause with the divine efficient cause on the plane of the Absolute does not require the curtailment of the full requirements of either principle. In other words there is such a thing as the material principle in the causal form in the Creator Himself, which is at present incomprehensible to us. The realisation of this unity is possible through the Mercy of Advaita (literally the Divine Synthetic Personality).

Unpopularity of Religion

It is a very old problem. Religion appears to have been extremely unpopular at the time of King Parikshit who reigned in India shortly after the Great Mahabharata War during the third millennium B.C.

The Bhagabat Purana presents us with the following pathetic story of the last days of king Parikshit.

King Parikshit was informed that he would die by the bite of a most venomous serpent at the end of seven days. As it happened to be the effect of a curse which had been hurled against the great Emperor by an angry Brahmana, he realised that there was no escape from the impending doom.

King Parikshit might thereafter have taken any precautions, if it was at all necessary against Takshak, the serpent who was announced to be the biter, and humanly speaking, he should have been as safe as any other person of his wide dominions. But king Parikshit did nothing of the kind. He was not more superstitious in such matters than most of us. He was a very brave warrior and was not afraid of death at all. He knew that death cannot overtake a person before his time and he, therefore, simply ignored that aspect of the matter which would have led less brave men to take

elaborate precautions for personal safety.

A greater thought suggested itself to the King on hearing the prophecy about his impending end. "Life is after all so very uncertain. Is it possible to realise the purpose of life and achieve the same in a week's time? If there is a really intelligent Person behind this worldly show, He must have arranged for the possibility of this, as otherwise, the creation would be radically purposeless and there would be no meaning in endowing man with the faculty of curiosity for the truth."

King Parikshit formally renounced his empire and prepared to wait for death by starvation if his problem was not solved within the week that was left of his life. He took all possible measures for succeeding in his object. He called together all the great men of his realm who enjoyed any reputation for leading a religious life. He placed his problem before this great assembly.

What King Parikshit asked the assembly has been handed down by the author of the Bhagabat. The King asked, "Can you tell me, most revered sages, how I may be secured affectively and for good against all fear of death by sure method, in course of seven days?"

The assembly was dumb-founded. None of them had heard any question like that of King Parikshit before. They had been leading lives of systematic religious sadhan (endeavour) for years according to the prescription of the shastras, and had not been able to reach any solution. How was it to be possible for the King to achieve the result in so short a time?

Just at this psychological moment the Hand of unseen Providence guided to the very spot the one person then living who could give the true answer to the great question of King Parikshit. Shukadeva was known all over the country as having realised the knowledge of the Brahma.

Shukadeva was an exceedingly handsome boy. As he roamed all over the country and his form was familiar to every household, he would never stop at any place. This saintly boy now suddenly presented himself at the assembly of those learned divines. All those holy men with one accord stood up by a spontaneous impulse of unmixed reverence at the sight of the nude boy sage. King Parikshit experienced the certain hope of the impending solution of his question as he offered Shukadeva the homage of his soul and when the latter had assumed the seat of honour at the assembly and had agreed to stay with them for a while, King

Parikshit formally submitted his question to the great saint. The answer of Shukadeva in terms of modern thought was as follows :

"Your question, O great King, deserves all praise. I have been roaming over the whole country in search of a person who might ask this very question. But I have not yet come across such another.

I shall tell you the reason. It is pertinent to your question. Why are the people of this world living their precarious life under the shadow of death? Have they no hand in this matter? Quite the contrary. They are responsible for their present miserable condition.

The soul is not subject to birth or death. This is written in the shastras. All persons must have heard about it many times in their lives. The soul is not subject to the pains of the body nor to the tribulations of the mind. This is also known to most persons thanks to the unceasing efforts of the saints to bring the divine knowledge home to every person. But does anybody believe really in the truth of the message of the shastras?

What do we find? If any person is afflicted with any ailments of body or mind he runs to a physician or to a friend who is in a position to help him in his difficulty. Every person wants only immediate relief in

seeking for advice and help. Does any person ask his physician why he is liable to be afflicted with bodily malady? Does anybody enquire why he should have a body which is subject to such afflictions?

What prevents any person from putting such questions? Everybody is in love with his body. Everybody identifies his entity with his physical body. No person wishes to be relieved of his body. Every one wants to retain his body for eternity. Even a very old man also wishes to live for the sake of his decrepit body. Such is our great affection for the body of flesh.

Everybody asks a thousand questions about his body, but not a single question is asked about the soul. Such is the world. All persons are satisfied with palliatives and hypotheses which are worse than misery and ignorance. No one wants freed from misery and ignorance. No one is prepared to listen to any serious proposal for the elimination of misery and ignorance.

There is another peculiarity which is stranger still. No body wants to love. Everybody wishes to hate. Malice is the cherished virtue of all persons in this world. It is exhibited against one's own self. Malice goes in this world under the name of love. You will not be very far from the truth

if you substitute the word malice for love wherever the word occurs in the current vocabulary of this world. You need make no distinction between pessimist and optimist. The Stoic as well as the Epicurean agree in advocating the gospel of hate.

You will be surprised to learn that those who are versed in the Shastras and pass as holy men in their own estimation as well in the estimation of the generality of the people are equally deluded and practise hate in the name of love.

To practise the relations of body and mind is to practise malice. To practise the relationships of the soul is to practise love. So long as we continue to mistake the body and mind to be our soul we naturally regard it as our duty to practise malice and to take our greatest enemies to be our dearest friends. This pitiable condition of the soul is comparable to that of a person possessed with a vampire. In his terrible infatuation he supposes the monster that sucks his life-blood to be the worthy object of his absorbing love. The tragedy is not lessened by the fact that the soul even in the state of delusion is not really harmed by the machinations of the power of evil. The soul suffers by proxy as in a dream. The pity is that it is so easily avoidable. It is the greatest possible calamity and degradation for the soul to choose

freely to practise malice for its own sake.

This malicious disposition which goes hand in hand with ignorance is of the nature of a malady and can be got rid of by prolonged submission to very careful and very rigorous treatment. As the disease has been brought on by the free choice of the soul, it is necessary in the first place for the soul who experiences the affliction to decide freely as to whether he is really willing to follow the course that will ensure the radical cure of his malady. The afflicted soul is in a position to recognise that he is in a diseased condition at all if he likes. One fatal peculiarity of the disease of worldliness is that it deadens the soul's disinclination to get rid of the state of lovelessness.

I am, therefore, most agreeably surprised to come across a person who is aware that he is not in his normal state and wishes to know why he is in such a bad condition and whether there is any method of avoiding the miseries incidental to such existence, not temporarily, nor apparently, but for all time and completely.

Because unless the soul is really inclined to learn the truth it is sheer waste of time and energy to seek to enlighten him about the same. It would

also be an unpardonable offence against the freedom of the soul."

Utter indifference to religion is not the monopoly of this particular age. The capacity for irreligion is innate in us. In this world we choose freely to cultivate this wrong capacity. We suppose that by neglecting religion it will be possible for us to lead a successful life. We believe more or less that religion is not the proper function of modern civilized man being incompatible with the pursuit of amenities and palliatives in stead of seeking for our natural state that is free from malice, ignorance and misery by following the counsel of religion.

This life is the gift of the deluding power. It is not our real life. If we exercise our unprejudiced judgment we should be able to be satisfied of the truth of this. If we are disinclined to be rational to be true to our real self, we cannot avoid the unwholesome consequences of perversely following an irrational course against our own better judgment. Shukadeva did not think that such a person would at all benefit by listening to discourses about God which can alone restore our loving disposition and faculty of real knowledge.

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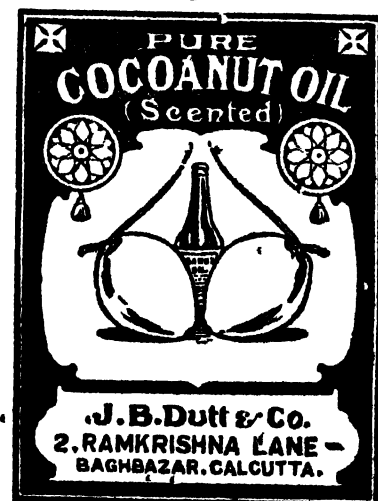
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CONTENTS

Subject	Page
1. Caste Versus Varna	529
2. Danger of Empiric Erudition	532
3. Gaudiya Math and Economics... ..	537
4. Efficacy of Learning in Religious Life	541
5. Arrogance	549

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Caste Versus Varna

Babu Basanta Kumar Chatterjee has been trying to establish that Mahaprabhu Sree Krishna Chaitanya approved and enjoined on His followers the strict observance of the rules of caste and untouchability in conformity with the teaching of the Vedas, Puranas, Ramayana, Mahabharata and the Dharma Shastras.

This position was carefully examined both as regards the teaching of the Shastras as well as the teaching and practice of Mahaprabhu in an article Bharatvarsha-o-Bhaktipath which was published in the "Gaudiya" Vol. XIV. No. 19, December 4, 1935.

As far as I am aware, Basanta Babu has not opposed the conclusions of that

article. The views expressed by him in a letter to the Editor of the Amrita Bazar Patrika, which appeared under the caption, "Sree Chaitanya and Caste System" in its issue of July 19, 1936 (town edition), show that he did not go through the article of the "Gaudiya" which offers a very different view of the Shastras as well as of Sree Krishna Chaitanya. I shall recapitulate the main conclusions reached in that article which are based on the Shastras and the Teaching and Career of Sree Krishna Chaitanya.

Varnashrama of the Shastras is not the same institution as the caste of the present day or of the time of Sree Krishna Chaitanya. The *varna* of a

person according to the Shastras is naturally settled by his mental disposition and not by heredity. The *varnik* disposition is not spiritual. The division into four *varnas* did not exist in the Satya Yuga when people were godly. *Varnas* date from the Treta Yuga with the general decline of the theistic disposition. The system of *varnik* classification corresponds to the natural conditions of anti-theistic society and as such is part and parcel of mundane creation. It can, however, be of real spiritual benefit if a person serves thereby the purpose of Sree Krishna underlying mundane creation, and not otherwise.

No person who is attached to the things of this world as their lord and enjoyer, can be aware of the true nature of the function of his soul. The only proper rule of conduct for all pure souls is to serve Sree Krishna Who is the Sole Lord of all entities. One who serves Sree Krishna on the transcendental plane can do no wrong. To such a person even the spiritual *varnashrama* regulations do not apply in the same way as in the case of worldly minded persons. It is only for souls who are not disposed to serve Krishna that the *varnashrama* regulations have been provided by the Creator, not for the purpose of establishing an order for the fulfilment of the Godless social purpose but for deflecting

the inclination of man God-ward by preventing all ungodly conduct. This purpose is possible of realisation only under the direction of the transcendental devotee of Krishna. The *varnashrama* society ceases to be Godly if it does not submit to the unconditional guidance of the devotee of Krishna, who is an unfettered soul. The *varnashrama* rules are not to be followed mechanically. They are to be applied by the vaishnavas, with due regard to the specific requirements of each individual, for inclining conditioned souls to the unalloyed transcendental service of Krishna.

The hereditary caste system is not the Godly *varnashrama* system sanctioned by the Shastras. It is an institution devised by the erring judgment of man for anti-theistic purposes by wilfully misinterpreting the shastras, and not the Divine Institution ordained by the Shastras for the eternal benefit of all pure souls. As it is the outcome of Godlessness, the caste-system can have no hold on a person who is really inclined God-ward.

Sree Krishna Chaitanya teaches us how to attain and practise the highest transcendental service of Krishna.

Sreele Sanatana, Rupa and Haridas are Divine souls infinitely higher than immaculate jeeva souls. Their actions have a Divine significance, and are a part and parcel of the Leela of God in

which the jeeva soul has no access except as their permitted subservient.

Those who try to explain the doing of Sree Rupa, Sanatana and Haridas in terms of the purpose and method of the Godless unscriptural caste-system, thereby, commit an unpardonable offence at the feet of the Divine Associates of the Supreme Lord. The regulations of the Godly *varnashrama* system do not extend to the serving jeeva soul. How can the mundane regulations of the caste system apply to the Divine Associates of Sree Chaitanya? This should be perfectly clear to all unprejudiced readers of Sree Chaitanya Bhagabata and Sree Chaitanya Charitamrita as the fundamental teaching of the Shastras although its transcendental import cannot be understood except by the causeless mercy of the sat-Guru.

The devotee of Krishna is free to follow his own course. One who is wanting in natural love for Krishna may attain the same by submitting to the *Daiva Varnashrama* regulations under the absolute guidance of the *bona fide* devotees of Krishna. Those who try to follow the *varnashrama* regulations under the guidance of human reason are doomed to go astray. The idea of Basanta Babu, that the shastric

varnashrama society is dominated by a medley of contradictory and meaningless rules like the caste-ridden Hindu *samaja* of the present day, is not borne out by the proper interpretation of the Shastras which has been made available to all, in a relative form, by the causeless mercy of the devotees of Sree Krishna Chaitanya. The whole duty of every animate being is to serve Sree Krishna on the transcendental plane of His pure devotees. If this is done all the Shastric regulations are properly followed. If this is not done their mechanical observance leads to the opposite direction.

It is high time that the Varna-shrama Swarja Sangha of which Basanta Babu is a great admirer should seek inner purification by directing its serious attention to the transcendental duties of the soul. Then the worldly duties will automatically fall into their proper position. But the Sangha cannot purify itself as long as it seeks to impose the rules of the caste system on the devotees of Sree Krishna instead of submitting to their unconditional guidance for being rendered eligible for leading the probationary life on the path of devotion by the due observance of the regulations of the *Daiva Varnashrama* institution.

Danger of Empiric Erudition

(A soliloquy)

By Prof. Nisikanta Sanyal, M. A.

A vast mass of empiric literature has been busily piling up its crushing burden of erudition on the devoted back of sorely distressed humanity. By far the largest addition to the burden has been made during the last fifty years and the rate of addition is increasing at an impossible pace. So every empiric scholar has been forced to be a jack of all trades and master of none. The synthesis of all this learning is beyond the power of man. The disastrous result of this is to be found in the absurd performance of those who are tempted to come out of their special nooks for having a wider view of its surroundings.

The talks of fashionable society accordingly are now-a-days inspired solely by the daily papers whose thankless task it is to boil down all this learning to an intelligible form. Society talks are as much wide of the real truth as the poor newspapers. Their necessary boredom is better guessed than expressed. The craze for the latest information from the papers is stifling the possibility of thought-culture by thorough examination of the subject that is first in order of value to the individual.

There is no wonder that under these circumstances the loosest thinking on the subject of religion should be adopted by the average modern mind accustomed to depend entirely on the newspaper agency for all its information from infancy to old age and decrepitude. No body is particularly anxious to bother about the real validity of the thought of a speaker or writer who can reproduce the latest gospel truth received from that most sensible of purveyors viz., the news-correspondent.

The victims of this vicious system are not prepared to recognise the existence of the evil. Still less are they anxious to find out its cause and remedy.

Empiric thinking has been compared to threshing the empty husk. No subject of human experience can be thought or talked upon for any length of time at a stretch without learning. Why is this so? Because every subject of such experience is only the empty husk pretending to contain the grain. No great book from the pen of an empiric writer can be read through unless it is written on the newspaper pattern. The writer must not be led thoroughly into any subject. He

wishes to brush the surface and change the topic. Oh, how dreadful to be compelled to think on the same subject till one feels exhausted by the process.

The applied sciences are no exception to these observations. The 'natural' scientist is not anxious to be held to his subject of investigation except to a selected tiny aspect at a time which enables him to multiply his experiments *ad infinitum*. True he is rewarded with successes that correspond to the time of such investigation. But can such knowledge satisfy the thinker as distinct from the practical applicant of scientific knowledge? How shallow and circumscribed and unsorted are these so-called scientific truths! And those who have tried to synthesise about the whole truth on these results have arrived at diametrically opposite but uniformly absurd and petty views of the real problem of rational existence.

This defect is most glaringly exhibited in its own way by the unsorted and curious thinking on religion by the special empiric investigators of the history of religion. They pretend not to be aware that the empty husk does not contain the grain of Truth.

The empiric historian is ultimately misled by the successful application of scientific methods in solving the so-called problems of existence. These problems are, however, themselves external to the real issue.

What are the problems that are tackled by science? A person can be conveyed by an aeroplane over long distances within a very much shorter period of time than formerly. Is this really also the problem of religion? Why have I to move about on this mundane plane at a slow or rapid pace? Is it merely for the purpose of having more scope for the gratification of my senses, or for avoiding the cloying effect of sensuous gratification by swift and constant shifting of position? Is not such performance like the ghost's labours of the Indian fable? Is it any solution of a difficulty to be able to put off its solution by the method of moving from difficulty to difficulty for a respite? A life of the most rapid locomotion will not substantially change the intolerable character of our present existence.

Religion aims at providing man with a rational objective of life. It also declares that it has solved this problem.

The Vedic religion also claims to have solved this problem of existence. But look at the way in which the empiric historian takes notice of this profound communication. He repeats his unwarrantable assumptions regarding the object and method of Vedic religion, which are neither here nor there, and supposes that the people of those days were so dense of understanding that they could only commit

childish blunders whenever they attempted 'to think about religion.

But if we enquire as to the religious standpoint of the historian himself we find that he is not above supposing the threshing of the empty husk as the process of obtaining the grace of the Truth. All empiric historians of religion have thought, it is the purpose of religion to invent locomotives and aeroplanes. Religion failed to do this in the past and this is attributed to the lack of scientific knowledge of those generations.

What else is the meaning of such phrases that are repeated *ad nauseam* by these historic oracles when they deliver their judgments on the 'effect' of religion on society, on politics, on life? Do these phrases simply mean—this cloth was made worse, men could not be killed from a great distance, there was no method by which a patient could be painlessly operated upon because religion was misunderstood most shamelessly in the past? Are these the problems that religion has ever really proposed to solve?

The historian will probably answer that these problems are now being solved by religion through improved scientific knowledge. In other words he may suppose that every one is as innocent of the real or historical purpose of religion as himself. Probably he is almost right in his conjecture,

thanks to the prevalence of the newspaper brand of omniscience. But no religion has ever declared it to be its object to make better cloth, in spite of all that any historian and his admiring audience have got to say to the contrary. It would be the grossest travesty of the historical method to seek to arrive at such an 'untenable' conclusion against the evidence of the records themselves. What is also the meaning of the phrase of which the modern historian is fond, viz., the evolution of religion? Does it mean that religious thinking has been improving itself in spite of the insoluble nature of its professed problem from the empiric point of view? Or, does it mean that religion is increasingly abandoning its real purpose and is getting identified with the natural sciences in its method as well as object?

What is 'Brahma' of the Upanishads? What is morality of Buddhism and Christianity? Has the problem of religion been solved according to the empiric historian by the acceptance of the conception of the Brahman that he seeks to put upon the term or by the recognition of the duty of being moral? Is it the purpose of any empiric historian to think about these things in the spirit of the convinced student of the Vedic faith?

Yet, the modern western and eastern historians of India have not

hesitated, are not hesitating to allot their concocted values to the different strata of the 'Hindu' religion by the standards of morality and progress in the weaver's art. They are out to impose their own religious thoughts and empty ideals on those whose loving faith they have made their self-imposed duty to describe to others.

The above thoughts were suggested by the summary of the speech of Dr. R. C. Mazumdar on the evolution of the Hindu Religion delivered at Dacca on July 27, 1936, reported by the correspondent of "Advance" in its issue of July 30, 1936, (town edition). Dr. Mazumdar has been true to his salt in seeking to set forth the conclusions of empiric research on the subject of Hindu Religion as he finds them. But does he seriously think that the Bhagavata school should recognise his account of its tenets and course of evolution as historically true? Does he say what the Bhagavatas actually think about religion or what he supposes that they ought to do in order that he may not be disturbed in arriving at those conclusions which he thinks to be religion and to represent them as the latest fruit of the marvellous progress of the weaver's art in modern times? This is exactly what the Bhagavatas would say of the

performances of Dr. Mazumdar and his empiric predecessors from the point of view of religion itself. They would have resented the wilful, although unavoidable misrepresentation of their position by persons whose method they have always declared to be utterly unsuitable on the quest of the Truth.

They do not admit that religion can be evolved by contact with evolved in the way in which any institution made by man is constantly transformed for better and for worse, by the external influence of a changing environment. According to the Bhagavatas religion is always perfect. It manifests itself more or less fully, but never wrongly, to the corresponding more or less submissive receptive approach of the seeker of the Truth. Its progressive revelation to the soul has nothing to do with the progress of intellectual, emotional or volitional activities of the body and mind of man in as much as being purely a concern of the unalloyed essence of the soul. religion is located above the physical and mental plane. The Bhagavatas do not admit that religion is an expression of the culture that is evolved in this world by 'natural' processes on the physico-mental plane. But we do not find any reference to these thoughts in the reported summary of Dr. Mazumdar's speech.

Gadiya Math and Economics

Modern-Economics is a product of the system of thought represented by Bacon. The father of inductive philosophy recommends a definite national worldly purpose as the proper goal of every useful human activity. Industry and commerce must have appeared to Bacon as the ideal pursuits, of both individuals and communities. Successful effort for the accumulation of wealth in the shape of valued commodities and capacities is capable of affording both occupation and satisfaction to the rational faculty of man in a tangible form.

The finger of contempt is pointed to Asia by all modern thinkers of the West. The degradation and unhappiness of Asiatic peoples are confidently attributed to their failure to appreciate the possibilities of this economic ideal of conduct. Modern scientific thought, based upon inductive philosophy, takes credit to itself for having secured the all-round prosperity of European nations by the vigorous pursuit of worldly affairs for their own sake. Asiatic peoples, on the contrary, have been more or less guided in the pursuit of their worldly avocations by the precepts of their holy books. The Baconians follow their holy books only in their spiritual affairs which they

sharply distinguish from mundane concerns.

Can any business thrive unless it has a definite worldly purpose to be achieved by scientific means? Similar worldly purpose should also govern the use of all wealth so produced. The needs of the body as such must not be ignored. They should be supplied by the scientific method. A great part of the time of every person must necessarily be devoted to the undiluted pursuit of this worldly purpose. A person should also receive thorough training in the theory and practice of such purely worldly living. Such training must not be allowed to be influenced by or subordinated to any theosophical beliefs. This is more or less the teaching of Baconian Philosophy.

The process of the acquisition, production and consumption of wealth is regarded as lying completely outside the jurisdiction of religious thought. It should also be the purpose of consistent inductive Philosophy to take it out of the jurisdiction of Ethics as distinct from religion unless ethical conduct is defined as conduct that is necessary for economic well-being. Religious conduct according to this school has no reference to worldly affairs. Ethical living may

be accepted if it is necessary for the economic purpose. It is possible to live a prosperous economic life without following the precepts of the Scriptures. Some persons, therefore, think that religion is a superfluity.

Utilitarian Ethics enable religion to be banished from worldly affairs, i. e. all affairs of worldly people, by substituting the science of Economics in its place. The acquisition and economically productive use of wealth are the *summum bonum*. The whole duty of man consists in producing wealth and using the produced wealth for further production of wealth. Does it not make religion superfluous?

This life is taken as it is. Eating and drinking, marrying and merry-making, are to be found in this world. Poverty, disease, decrepitude, old age, death are the evils to be got rid of. The evils cannot be abolished. But we can make much of our present opportunities. Elevationist and Salvationist religions propose to lead to this economic goal by the scriptural method. Economists rely upon the scientific or empiric rationalistic method.

Our present condition is imperfect. Economic contrivances are directed to present needs and it is supposed that they should be confined to these. But Economists do not, therefore, hope to remain confined to any imperfect situation. They believe that the effec-

tive use of present opportunities by present resources can alone open up new fields and wider prospects of well-being. They concentrate on the present for achieving all-round success.

Human society is made up of its individual members. Social prosperity means greater aggregate economic well-being. But the individual of one generation does not live to benefit by the improvements made by his own generation and by subsequent generations. If science could make the individual member immortal and wealth enjoyable without satiety or harmful results, would it not be the realisation of the *summum bonum*? Science might also bring back to all past generations to share in the *summum bonum* achieved by their most fortunate successors, for which the way had been prepared by their preliminary labours.

The illusory character of economic wealth should be clear from the fact that all economic values result from the state of countless wants and the scarcity of those articles or capacities that are supposed to be able to remove or satisfy those wants or desires. If the natural supply of the required articles happens to be equal to the demand, such articles cease to have economic value. If desires and wants are also limited and variable. Moreover, consumption of wealth even

in the measure required, is not always productive of the desired result. All these considerations should prove that economic happiness is a very questionable commodity. All that can be said in its favour is that almost every one in this world bankers after the acquisition, hoarding and limited, precarious enjoyment of economic goods. Mental and physical hardships are relieved temporarily by the consumption of such goods. The uncertainty of success, instead of diminishing only whets the intensity of the desire for such goods.

The possession of economic wealth should be pronounced either good or bad according to the result of the particular use of such wealth. Economic wealth cannot be an end in itself. It is the means of securing the temporary satisfaction of certain good and bad desires of our changing body and mind. The possession of wealth does not provide any incentive for good conduct, although it certainly dominates all activities of ordinary people. This is paradoxical. Our rational faculties cannot be fully satisfied by economic possessions that are difficult to acquire, impossible to keep and more often harmful than otherwise to their possessors even in the worldly sense.

What is true of individuals is also true of nations. No nation doubts that it is desirable to be wealthy. History

proves that misuse of hoarded wealth is the cause of national degradation. We are to have all necessities and eschew all luxuries, if we are not to degenerate. Luxury is a very dangerous commodity. It is not possible to draw any definite line of demarcation between necessities and luxuries. Luxury degrades and enervates its foolish enjoyer. But its proper use is the cause of all refinement. It is not proper to overestimate the value, or misunderstand the nature of mundane refinement. Luxury resembles the coating of sugar that hides the bitterness and induces us to swallow the sinister pill of worldliness.

For these reasons we are not at all convinced of the soundness of those views that the Economists seek to impose upon man. They remind us of the legend of the apple of discord. Economic wealth is the cause of the discords of this world. It is more or less harmful to all parties concerned, if it is valued for its own sake. Economists have been no more successful than any other class of self-styled benefactors of the world in bringing about the actual cure of its evils.

Consumption of wealth is the starting point of Economics. Every man requires necessities for the maintenance of life. Every man desires the enjoyment of luxuries. Every man wishes to have an abundance

and variety of both. It should be the duty of every person to procure for himself, and to enable others to have the necessaries of life.

Let us suppose that everyone is provided with necessaries. With it enable him to live for the purpose of living. He may die at any moment for an infinity of very good reasons. His state of happiness or of affliction is entirely accidental. No man can prolong his life, and thus become benevolent to the world, or whatever advantage could be derived from it. He never acts of himself, but only in conformity with the consumption of necessaries and luxuries. He is always a slave to the necessities of his nature, and to the necessities of his situation. He is then possessed of nothing, and his actions are dictated by necessity, and are only natural. He is certainly an utterly ignorant man.

the material of the present world is
 made out of the same material as the
 result of the process directed to any
 purpose that is worthy for us. We
 are the by-product of the great
 struggle for existence for the human
 being in present hostile environment. No
 one grows rich by trying to do so. No
 one can be poor by any method of
 endeavor. Everyone is a slave of
 some superior, more able power
 who pitilessly drives him on his
 purposeless course. This power makes

individuals and nations rich or poor
in total direct or indirect activities for
concern her country.

The strange influence, black
 at her crime—ences, hope to be
 in the line run to beat out the red
 purple of power by mysticism, the
 law that she imposes upon man. But
 more was a mind to uprise that
 power can be conquered with her own
 help.

The Committee does not question the validity of the conclusion of the various studies subject to these important reservations. Economic stimulation of the tropical areas will be a long and difficult process. It must take account of the particular conditions to which it refers. This is fact and should not be overlooked.

1. Gravida With success a different
 ment in of economic products. It
 a the production of these
 a fluxion for the purpose of pro-
 bility or catching life, the im-
 proper education in use of these things.
 for the consumption of it reduces
 the stock of our accumulated necessaries
 and luxuries which require to be
 renewed and replenished. Why should
 life be so precarious? Is it necessarily
 reasonable to assume that there can be
 no better alternative than to rely on a
 method which never fails to be de-
 ceived? Is there no other immediate

available to individuals as well as nations by which they may attain the only logical purpose of these activities by the realisation of the life that is perfect and everlasting?

The Gaudiya Math tells us that if the necessities and luxuries could be used in the way really desired by Providence, they should have been helpful in the realisation of their purpose in the shape of the life eternal, instead of being the unreliable means for maintaining our precarious perishable existence. On this true basis the real Science of Economics could then be built for guiding us in the production and distribution of wealth for the satisfaction of the real requirements of their consumers.

It is not impossible to visualize the true requirement of the consumer in the light of the above observations. Necessaries and luxuries are intended for being used for the gratification of the Autocrat, the Supreme Proprietor of the world. Material things are not relished by the Absolute. But at the same time unless He is pleased to accept them in some inconceivable way, there could be no proper use for them. If the necessities and luxuries are used for the gratification of their senses by the people of this world, an unnatural and, therefore, unpleasant situation is produced. This is universal experience.

It is not proposed to substitute a number of superstitious ceremonials in place of economic activities. The mechanical offering of the things of this world to an idol of stone or clay or to a mental concoction is an irrational unscriptural performance. God is not a thing of this world, neither does accept, nor reject the things of this world. They are not on His plane. But man cannot have himself up to the transcendental plane of God. The Descent of God to the mundane plane should not be impossible. God should have the power of manifesting His Appearance to the people of this world without ceasing to be Transcendental. When God manifests Himself in this world, He is not thereby related to the mundane and the recipient of any mundane offering. In order to enable the mundane worshipper to approach Him in the way of service, God is pleased to impart to him transcendental faculties by which he is enabled to serve God. To the unenlightened observer the process does not appear to be different from ordinary mundane activities and superstitious performances.

The *bona-fide* worshipper depends upon the Grace of God. The spiritual essence of our offerings accepts the services of our spiritual senses for their transmission to God. This is the nature of the spiritual function corresponding

to the mundane process of economic consumption. This function is enjoined upon all persons by the revealed Scriptures.

Spiritual worship is, therefore, possible by mundane equipments and commodities. It is not necessary to subscribe to the unscriptural doctrine of incarnation for establishing contact between God and man. God is uncontaminated spiritual essence. Mundane existence is the product of the apparently inconsistent operations of Divine Power for hiding the Divinity from the view of those who are averse to His service. Economic activities for serving the purpose of the deluding power are the denial of the spiritual service of God. For a similar reason the mechanical ceremonial is worship of

God, although it is often mundane caricature of the same. The one course is as much to be avoided as the other and for the same reasons.

By practising the spiritual service of God in lieu of the performance of mundane economic activities or mechanical rituals a person may be progressively freed from the unnatural limitations on his natural function imposed by his present environment and equipment. The attainment of the spiritual service of God on the termination of the mundane sojourn as the result of the due performance of spiritual worship with the resources of our mundane existence will thus appear to be the only form of the highest good available by human endeavour.

Efficacy of Learning in Religious Life

All the eminent Acharyas, practising teachers of sanatana dharma (eternal function of the soul), have been distinguished for their profound scholarship. The function of the Acharyas is the service of the Word. It is the highest form of service of God. The service of the Word should not, however, be misunderstood. There is a great differ-

ence, in fact the difference of plane, between transcendental and mundane scholarship. In modern Europe there is a degree of justifiable contempt for scholasticism of the medieval type. Metaphysical speculation, divorced from real spiritual vision, is bound to lead to nowhere. But those who hold the view that the investigation that

confines itself within the limits of sensuous experience is self-sufficient, are not less misguided than the metaphysicians who look down upon the conclusions of the Natural Sciences. The real blunder is committed if we suppose that the metaphysician and the scientist exhaust between them the method of quest of the truth, as the one method leads to zero and the other to diverging pluralism.

Even the Natural Scientist cannot hypothetically admit the unity of the goal. But mere admission of unity is not of much value in the face of the actual existence of an increasing complexity of hopelessly divergent conclusions of the different Sciences. The life of man is fortunately a unity. He cannot also place himself under the guidance of any particular Science. But unless he does so he is scientifically speaking left without any ideal of conduct of life. In this difficulty he is reduced to the necessity of choosing his own course with as much help from the different Sciences as can be accommodated in a tolerable relationship of subservience to his 'undefined instinctive purpose' which is felt to be located outside the scope of any particular Science or group of Sciences. These considerations lead up to the question of the proper use of such knowledge as is really supplied by the natural Sciences. This knowledge is

found on examination to have a bearing which is strictly limited to the immediate and temporary requirements of our physical and mental existence. The further question as to what we are to do with our body and mind after their existence has been enriched and safeguarded, does not come within the purview of any particular Science or group of Sciences, they are all obsessed by the needless assumption that the present existence, however, precarious and unsatisfactory, should be and ought to be embellished and perpetrated as far as possible. The phrase struggle for existence expresses the driving motive behind scientific thought.

This 'struggle for mundane existence' is a very pessimistic goal if it is to be the nature of our activities. Present conscious existence is limited and, therefore, can be but a section of the whole truth regarding ourselves. It is also temporary. If we seek merely to live and value our mental and physical activities for contributing to this end, we are pinned by our own consent within the vicious circle. But are not our philosophers and scientific men content to be satisfied with this inconclusive pastime? I do not quarrel with those persons for wishing to help us with the knowledge that they possess about this world. But I fail to find any definite and true or even what is practically the same thing, a really

worthy purpose behind the endeavour to acquire and the use that is made of such knowledge. The rational side of our nature cannot be satisfied by being limited to the prospect of 'a sound mind in a sound body'.

Our philosophers and scientific men despair of obtaining a peep into the limitless unknown that surrounds our little life on every side. No garnishing of a lump of clay living unto itself for short span of time, however, much it may appear to its insignificance to be the utmost that it deserves, can make it other than an unworthy ideal. It is absolutely necessary to be able to make discoveries that will free us from the strait jacket of this mundane life before we leave this world for our unknown destination.

It will not do to proceed by assumptions that do not really take us an inch on the path of this definite quest. The theological systems of the world should not be ignored without a thorough examination of their professed claims. They possess this special value that they offer us the experiences of mankind in their obstinate quest of the unknowable unknown. We should not hastily suppose that they could find no response to their questionings. The theological systems do not admit failure. There is no reason why we should remain religiously confined to even our so-called most up to date

methods, if they give us absolutely no help in this matter.

The achievements of the race in this particular field of investigation have certainly been too often misunderstood and misrepresented by their well-meaning misguided followers. There is, however, this distinction between the theological and other branches of human knowledge that the former are regarded as opposed to the method of free rational enquiry. But it is my purpose to try to adduce reasons in elucidation of their real position.

This little world of ours is, by no means unconnected with the infinitely greater world of the unknowable unknown. It should not, therefore, be impossible to find definite and real help towards the knowledge of the unknowable unknown by the guided use of our present equipments and opportunities. Our accumulated stores of human knowledge are also to be used for this purpose. We are no longer under any necessity to so-called theosophical views that are clearly opposed to scientific truths that have been discovered by long and careful endeavour. This is, however, only a negative help. The positive benefit of our greater scientific knowledge consists in this that we are better able to focus the divergent but far more powerful rays of modern scientific knowledge in loyal support of any proposed method of investigation.

or any statement regarding the Absolute with a more cautious regard for the great difference between the knowledge of the undivided whole and that of a disjointed part. By such positive co-operation between honest theology and unbiased science it should be possible to apply ourselves to the working out of any line of enquiry that may appear to us to be relevant to this great purpose. But it does not mean that we should approach the Absolute in the challenging mood of our assumed fitness, but with all humility in consideration of our present ignorance of the whole truth.

If the Absolute Truth is even admitted to be approachable by the resources of our present imperfect knowledge a great step will have been taken in the direction of constructive concerted endeavour. The transcendental epistemology that has universal currency in India proposes to approach the Absolute in and through the forms of his definite manifestations in this world. These forms are the Word and the transcendental medium of teacher through whom the Word manifests Himself in this world. These are the only forms in which the Absolute appears within the scope of mundane vision. If He is actually visible to us and is approached in a rational way it is possible to receive the real experience of His Nature by actual communion in-

spite of the inadequacy of our present faculties, by the helping guidance of the manifest Absolute. This epistemology has the merit of presenting the accessible transcendental method in a tangible and extremely simple form. If scientific men are only prepared to exercise all due caution in approaching the Word spoken by *bona fide* hearers of the Divine Message, as they always do in approaching the phenomena of this world, it should be possible to have unanimity of realisation, in the present advanced state of human knowledge, if it is possible to find the real spiritual teacher.

If all our studies are directed to this spiritual purpose it would not only bring them closer to the only need of our souls and thereby prevent them from falling foul of one another, but also serve the secondary purpose of providing for the temporary requirements of our bodily and mental activities in a more successful manner. Without some such co-ordination of the scientific studies, the present civilization cannot be rescued from the condition of anarchy as regards its intellectual guidance into which it has been plunged by the progress of scientific investigation.

The meeting-point between scientific knowledge and the function of the soul in the unconditioned state is supplied by the personality of the

transcendental agent the Absolute. He can inform us symbolically about our proper personality and natural function on the transcendental plane. This knowledge should enable us to orientate our physical and mental activities to our real spiritual requirements. The acceptance of the method eliminates the chance of contradictory activities on the two planes. As soon as the dormant soul acting on true information chooses to recover his abdicated initiative, his mind and body are enabled by the energy communicated to them by the awakened soul to act in the interests of the soul by making the proper use of mundane conditions in the light of his new knowledge.

The struggle for existence thereupon takes the form of the service of the Transcendental Word as visible Image or Archa. This symbol has the initial form of speech, mantra or the Name. The Descent of the Transcendental Word provides the possibility of connection between the purified body and mind and the Transcendental object of worship by means of material ingredients, controlled by a realised spiritual energy.

The worship of Sree Murti, under the direction of the transcendental guide, by the offerings of food and other articles required for the maintenance and nourishment of mundane life, offers the conditions for spiritual

orientation of the activities of the physical body. If God is pleased to accept the ordinary activities of our body and mind and thereby permits them as an extra-ordinary favour in the measure and form that he may consider beneficial for us individually, it should be both possible and proper for us to live for the good of our souls.

There is no scientific reason for disbelieving the active existence or Personality of the Absolute. It should also be open to us to seek for His Guidance in the conscious form. If once He is pleased to grant our prayer for His unconditional Guidance there would be no missing link in the chain of our relationship with the whole truth, in spite of the admitted present inadequacy of our physical and mental equipments. It is not possible nor necessary to anticipate the actual course that our affairs will take under such Guidance.

The Saviour or Gurn is the pivot of the process of our redemption. The Absolute functions as Saviour through His Agent. The Absolute is the Supreme Person. He is served by an infinity of subservient persons. These servitors are employed by Him for carrying out His purpose. They submit to do so by the impulse of spontaneous love. The bond of love between Himself and His servitors is strengthened and realised by such activity.

These Agents of the Absolute are not liable to fall under the power of delusion (Maya). They do not belong to the mundane plane. We are also by our higher nature servants of the Absolute. But we cannot function except under the Guidance of His agent. We are liable to be deluded if we do not wish to serve His agent. The Guru or Saviour belongs to the category of the eternally associated servants of the Absolute by whose means connection between dissociated souls and the Absolute is established and maintained on the transcendental plane. These agents come down to the mundane plane for delivering the people of this world who are fallen into the state of delusion.

The descent of the transcendental agents of the Supreme Saviour within the scope of mundane vision is the process by which contact between the fettered souls and the Absolute is established. The Absolute appears through His agents in the Form of the Symbol. The fettered soul has to be lifted to the transcendental plane where alone it can find his natural function.

Sree Murti or Holy Image is not any figure of stone or clay notwithstanding the evidence of our senses to the contrary. The Words of the sadhus are not language of this world even though they seem to us to be the same language that we use. The plane

of the sadhu is not the plane of our senses. If we nevertheless choose to try to be connected with him by our sensuous activities he has the power of offering to such attempts his deceptive face.

If we seek to appreciate the sadhu as an empiric scholar we would be convinced of his want of scholarship if he wishes to deceive us. The proper method is not to take the initiative in the same way as we do in our dealings with the people of this world. We should offer only our receptive attitude to the sadhu. But in order to be able to do so we have to be guided by his words. His words never deceive if we do not deliberately misunderstand them. Sree Murti deceives us by appearing as clay and stone or some other object of this world, but the words of the sadhu always tell us not to be deceived by the apparent face of Sree Murti.

The words of the sadhu also teach us how to behave towards the agents of the Absolute when they descend to the plane of our vision. Such advice from the lips of the sadhu has real power of directing our faculties towards the reality. His words always support us but only when we ourselves really seek his guidance for obtaining a footing in the transcendental plane. What may seem to us to be the most casual words of the sadhu are also charged with this redemptive quality. If we choose

to undervalue his utterances we thereby forfeit his graciously offered guidance.

This is the most vital point of the process. We have to receive the transcendent as an undivided whole, or not at all. There is no third alternative. Therefore, we must not allow ourselves to be misled by mundane analogies regarding the nature of gradual progress on the spiritual path. We should want for the sadhus to take the initiative. When light makes its appearance, darkness is dissipated. Light is not darkness. Dim light is not *mixture* of light and darkness. Dimness of light is due to obstruction of vision caused by foreign agency and inadequacy of sense-organ. Unless light from an object strikes the retina it is not possible for us to see it at all. But when we see any object in dim light we do not see it by means of darkness. The dimness is due to the defective nature of our retina which can properly act towards light only under given conditions. These helping and obstructing conditions are not external to the light on the spiritual plane. There the light carries the conditions for its fullest manifestation. A person who is disposed to blame the conditions for his dimness of spiritual vision is misled by a false analogy.

If we are disposed to turn our full receptivity to the Absolute Truth He shows Himself to us as

He is. If our receptivity is not fully exercised He behaves to us with corresponding reservation. In exercising our full receptive activity we also require to be helped by the Absolute. The realisation of this is necessary for completing our receptive willingness. The spirit of blaming the Absolute for our failure is due to our present cultivated insincerity of disposition.

The great development of accurate scientific thinking should be of immense help in arriving at this proper attitude in the details of conduct by avoiding temptations to worldliness that are offered by the many unwholesome conventions of modern civilised life. It is not necessary to cultivate this alertness in any stereotyped way. Scientific knowledge cannot, of course, enable us to be cautious in the spiritual sense. But it can enrich the quality of spiritual effort by way of reaction by its hostile realism. It can supply novel opportunities for the purification and diversification of the methods of service.

Material civilization is not its own goal. Neither is it the means to the spiritual end. It is a foreign adjunct to spiritual activity which is the only means for its own fuller realisation of the goal. This foreign adjunct obstructs spiritual progress if its real nature is not properly understood. It is not a means for lessening our disinclination for unreserved submission to the Living

Truth. The rise as well as fall of material civilization are thus indirectly helpful for the spiritual purpose. They are intended by Providence as the tests by which we may understand the genuineness of our inclination for His service. If we are deservous of our lasting good we must not neglect these opportunities. Mundane civilization is not accidentally created by the activities of ignorant unspiritual man. Such activities are the manifestation of the working of the Power of God in apparent opposition to itself for the benefit of conditioned souls. Man is by no means the all-important factor of existence as is falsely assumed by the school of the Agnostics. It is foolish vanity that leads to such gross overvaluation of his place in the universe. Krishna is the Centre of everything. The purpose of Krishna is manifested to every spiritual entity in proportion as the latter chooses to exercise his receptive initiative in His service. Everything is in itself the merest infinitesimal particle of base dust which may yet be rendered eligible for embellishing the Perfect Beauty of the Lotus Feet of Krishna if it chooses to submit to His guidance.

We should not be discouraged by our littleness and unworthiness for the service of the Absolute. Our littleness and unworthiness vanish completely the moment Krishna is pleased to

accept our service. We are not servitors of the Absolute by our own right. There are higher servitors of the Supreme Lord by indefeasible right. Those servitors frequently descend to this mundane plane by the will of Krishna for lifting us to his Feet. They are the eternally associated counterparts of the Divinity. We are dissociated servants of His servants. We are apt to be swayed by malice and vanity. We are also privileged to realise the superiority of the perfect serving disposition of those eternal servitors of Krishna who are never subject to the frailties of the mortal state. The slightest touch of the servitor of Krishna is capable of endowing us, particles of vile dust, with the matchless perfection of the servant of the servant of Krishna. The same ideal is pervertedly reflected in the goal of scientific pursuits due to our own deliberate perversity. The cause of science, if it is seen in its true perspective, is realisable as the pursuit of the highest good by means of imperfect and obstructive equipments. The need behind the process is eternal and perfectly wholesome. When it does not work for our highest good it is due to our deliberate wrong handling. It is not necessary to discontinue scientific activity, but to realise that it is possible to secure the highest good by its proper handling.

The discoveries of science and

Philosophy have not been yoked to the service of the Absolute. They have been misused for pandering to the sordid gratification of the senses of man. When we draw a beautiful picture we think of the pleasure that it affords to our eyes. But as a matter of fact by such perverted activity one's aesthetic sense is denied its proper satisfaction. When we invent the aeroplane to carry us swiftly over long distances for the same end the true principle of utility is not targetted. When we fight a bloody war for military glory or for economic advantages we fail to use the heroic principle, that is inherent in our nature for the right purpose. The cause of the mistake in all these cases is the same viz. that we are acting deliberately against our higher nature which can be satisfied only by serving the Absolute and not by the useless deflection of its function for serving its own littleness.

The poet's business should be to sing only the praises of Krishna. The painter should paint only His Beauty. The industrialists should enrich the stores of Krishna which are to supply food and raiment for the souls of famishing humanity. We should have recourse to love and not violence for overcoming misguided opposition to the service of Krishna, because His service is also obstructed by Himself for the purpose of testing our sincerity. When, therefore, He chooses to obstruct our service it is because, we may have the opportunity of better realisation of our own unworthiness and of the necessity of greater zeal for doing His service in the way that is acceptable to Him. Let us, therefore, raise the concerted chant of the Absolute or the samkeertana of Krishna, by being humbler than the blade of straw and by being free from malice against any living creature.

Arrogance

There is nothing more fundamentally detrimental to one's spiritual well-being than egotistic arrogance.

Arrogance should not be confounded with free individual initiative. Every pure soul has an indefeasible right to full initiative. No pure soul is capable

of arrogance. Such conduct is incompatible with the practice of humility greater than that of a blade of grass which according to Lord Chaitanya is the distinguishing characteristic of every pure serving soul.

If I cherish the delusion that I am

eligible to serve Krishna by my own free initiative, I commit an offence against the Supremacy of Krishna. I have to be awarded the eligibility for the service of Krishna by the mercy of His devotees during their good pleasure. By my own indefeasible right, I am in every way utterly unfit to serve Krishna. The possession of free individual initiative gives me no right to the service of Krishna. My free initiative means no more than this that I may or may not wish to serve Krishna on His terms.

It is never possible for me to attain to the service of Krishna by my mere wish to serve Him. My wish is necessarily impure. It is always a form of self-deception. It cannot be cured of its deceptive nature till it is lifted to the plane of the service of Krishna by the mercy of His devotees.

It is only Krishna's Divine Counter-Whole, Sree Radhika, who serves Krishna in her own right. But it is the right reserved to her alone.

Arrogance in the conditioned state takes one of two forms viz., (1) the presumption to be able to serve Krishna by one's own free initiative, and (2) the more heinous egotism to be able to serve Sree Radhika and the devotees of Krishna as a matter of right.

Those who suppose that it is possible for any person to serve the Guru, the manifestive self of Sree Radhika, without being raised to the plane of his service by his constant, causeless, utterly undeserved mercy, are fallen indeed.

What else is the significance of spiritual initiation by the Guru? The Guru is pleased to admit one, who

makes his unreserved submission to his guidance, to participation in his own service of Krishna. This service is available by the offer of complete submission on the part of the intending disciple, according to his imperfect and essentially wrong conception of submission. But its acceptance by the Guru automatically imparts to the offer in a realisable form, the perfect and true quality of submission.

The serving goodness of the submissive disciple is communicated to him by the Guru. The individual soul by his nature is always unfit to serve. The soul can obtain not only the effective faculty but also the true plane of his natural function by the mercy of the Guru.

This utter helplessness of the soul is a corollary from the fact that he is not Krishna. Neither is the individual soul servant of Krishna by indefeasible right. He may be so only by sufferance.

This, of course makes his capacity for love of Krishna all the more profound. The individual soul is unfit and unable to love Krishna except by mercy of His devotees. But he cannot be at peace with himself till he has been pleased with the loving service of Krishna by the mercy of His devotees. Only in this way he can find his natural function.

But, nevertheless, he need not make a grievance of his really hard lot. He realises Krishna to be all-love by the necessity of having to depend so entirely upon His mercy by the irresistible urge of love Divinely implanted in his soul by Krishna.

Can there be, therefore, a worse

offence against one's higher nature than egotistic arrogance?

But how do the people of this world conduct themselves? Are they not conceited by nature? Is it not the ruling passion of every worldly person to seek to be applauded by every one, including Krishna Himself?

The sad plight of the conceited worldling reminds us of the moral of two old fables. There is a fable of the frog who burst himself in the attempt to swell to the size of an ox, through conceit. The other fable is of the mouse who after he was made into a lion had to be reverted to his original condition for his attempt to eat up the very sage who had made him into a lion in response to his arrogant prayer.

But the cantankerous belief in one's superiority dies hard. The arrogant person, indeed, finds it no easy task to live in the world. He can live only by abject slavishness to those scoundrels who are set up by Providence to chastising him for his arrogance. These, who are unwilling to submit to the devotees of Krishna, had to submit to persons more beastly even than themselves.

It is foolish and disingenuous to suppose that an arrogant person can ever serve Krishna or His devotees. It is foolish to suppose that an arrogant person can also harm anybody excepting himself.

The arrogance that is displayed by the devotees of Krishna against His enemies is quite different from the arrogance of conceited worldlings. The arrogance of Hanuman against the demon Ravana is the exercise of the highest humility in the service of the Absolute. Hanuman was not puffed

up by the sense of his own superiority. He felt irresistibly strong for chastising the enemy of his Divine Master. His arrogance was displayed in the service of God. It was not easy to chastise Ravana. He was the terror of the whole world. Hanuman was only a monkey. But he faced the ten-headed arrogant monster with the most sublime display of the arrogance of his humble love for the Most High.

Arrogance against the devotees of Krishna is not on the level of the conduct of Hanuman. The arrogance of Ravana is as culpable as the arrogance of Hanuman is praiseworthy.

The arrogance of an altruist manifests itself in numberless ways. It is a favourable trick with an altruist to set up as a preacher of religion. He usually boasts in unmeasured language of his humility, truthfulness, sincerity of purpose and the possession of every form of excellence.

But it is never possible for an altruist to be really good. Real goodness is to be found nowhere except in the servant of Krishna. The altruist is bound to be an arrant hypocrite in the very profession of his capacity to cure the ills of the world. He willingly shuts his eyes to his own endless imperfections. This is to be expected from one who can pretend to find remediable defect in the arrangements of the All-Jove Himself.

One is not required to surrender one's individual judgment for the purpose of service. But it is the abuse of one's freedom to employ one's judgment (?) for upholding the ideals of good (?) works and asceticism against the principle of devotion. One is led into this wrong judgment by the neglect of the unconditional service of

Krishna and His devotees. It is only by the service of Krishna that such wrong self-conceit is kept under proper check. The moment one is disposed to place one's individual judgment above help from Krishna and His devotees, one commits spiritual suicide. He becomes an arrogant, conceited knave and an abject slave of the lusts of the flesh.

A clever person is, indeed, able for a time to hide his degradation from others by means of hypocritical professions and practices. But the inner degradation is only confirmed by such insincere conduct.

It is imperatively necessary to seek the company of the pure devotees of Krishna if a person is sincerely disposed for the service of Krishna. One must, at the same time, with equal determination eschew all connection with worldly persons. It is not possible to avoid being contaminated by evil association except by the constant culture of active serving relationship with the *bona fide* servants of Krishna.

But it is not possible to approach the devotees of Krishna by covered or open arrogance. That is the method of worldly people for mixing with their brethren (?). One is sadly mistaken if one is seized with the monstrous ambition of becoming the *guru* of the devotees of Krishna instead of being their eternal unworthy disciple by their grace.

It is, of course, quite possible for a person to mistake learning, or cleverness, or tactfulness, or asceticism, or truthfulness (?), or morality (?), or rank, or wealth, or nationality, or social qualities, or any other mundane merit

or demerit, as the criterion of *saintliness* (?). Such a mistake is also inevitable in the case of a self-conceited person who is constitutionally disinclined to the very principle of service. Such unfortunate arrogant persons are unable to understand the super-excellence of the principle of unalloyed devotion to the *bona fide* servants of Krishna, who are busy advertising their own possession of those worldly merits (?) and goodnesses (?) which can have absolutely no value in the estimation of the servants of Krishna.

No teacher of religion has so insistently cautioned us against the devices of these enemies of God and man, as Lord Sree Chaitanya. It is for this reason that the real teaching of the Supreme Lord has always been unacceptable to the vast majority of worldly people and the pseudo-religionist who pander to the corrupt tastes of the unthinking worldlings.

It is high time to seek to bring the subject of religion within the method of scientific treatment in a proper manner. The teaching of Mahaprabhu Sree Krishna Chaitanya is in favour of a thoroughly scientific study of all current religious systems. Such study is now-a-days being conducted on lines disapproved by Mahaprabhu for very cogent reasons. For real advance in this matter it should be possible for the whole world to accept the method of approach to the subject taught and practised by the Supreme Lord. The birth of the true science of religion will effect the permanent cure of all forms of unspiritual arrogance which now ordinarily pass under the names of religion and humility.

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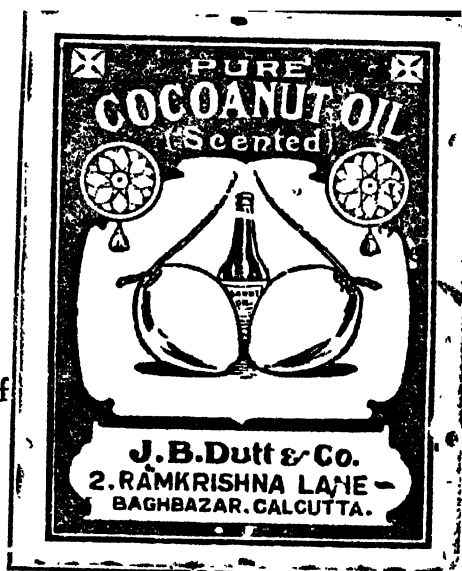
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